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THE
CHRISTIAN JOURNAL,

AND
LITERARY REGISTER,

FOR THE YEAR OF OUR LORD

1821.

VOLUME V.



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AND
LITERARY REGISTER.

No. 1.]

JANUARY, 1821.

[Vol. V.

THE *Christian Journal* will hereafter be issued under the particular direction of the publishers, but it will have the occasional aid of the Bishop, and other clergy of the Protestant Episcopal Church in the city of New-York. By this arrangement greater punctuality may be expected in the periods of its appearance, and its contents will form more of a miscellaneous cast, as it is intended to make selections from the best religious and other periodical publications of London and Edinburgh, which will render it both entertaining and useful to every class of readers. Its essential character however of a *Christian Journal* will be preserved; and the public documents of the Church—abridgements of, or extracts from, the General and State Conventions—proceedings of religious societies, &c. &c. will as heretofore be carefully inserted.

Since the establishment of this work, four other publications of a similar nature have appeared in different parts of the United States; and these have arisen in places where considerable support had been given to it. It was to be expected that Episcopalians in those places would prefer the one published within their own vicinity, and that consequently many of their subscriptions to the *Christian Journal* would be withdrawn. This has been the fact; and hence a new call on churchmen of this diocese becomes necessary; as it is on them that dependence must chiefly be placed for the continuance of the publication. The work itself is of

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an interesting character to all who regard the extension and welfare of our Church; and, at the same time, it is hoped it will not in future be devoid of interest to the general reader. And while it shall continue to receive the countenance and support of the Bishops and great body of the clergy of the Protestant Episcopal Church in the United States, the expectation is cherished, that laymen of our own diocese in particular, will cheerfully lend their aid towards its support, and that others who have the ability, notwithstanding the call on them to support similar publications within their own immediate vicinity, will still continue their patronage to the *Christian Journal*.

T. & J. SWORDS.

Feb. 1, 1821.

Life of Bishop Wilson.

[Several biographies have been published of this most excellent Bishop, who would have adorned the first ages of the Church. A brief notice of his life appears recently in an English publication; and the character of this prelate is so interesting, that we trust our readers will be gratified with the exhibition of it which the following memoir contains.]

THOMAS WILSON was born at Burton, in the county of Cheshire, of an ancient and respectable family, on the 20th December 1663. The rudiments of his education were acquired under Mr. Harpur, a learned schoolmaster in Chester; from whose tuition he was

transferred to Trinity College, Dublin, with an allowance of twenty pounds a year. His first design was to study medicine; but by the advice of his friend, Archdeacon Heweston, he gave an ultimate preference to divinity. His industry, while at college, was remarkable, and he remained at the University till the year 1686, when he was ordained deacon, by the Bishop of Kildare; and soon after obtained the curacy of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was rector. His stipend, as curate, was only £30 a year, but upon this he was so "passing rich" that he contrived to set apart one tenth of it for charitable purposes. In 1689, he was ordained priest by the Bishop of Chester; and, in a short time appointed domestic chaplain to William, Earl of Derby, and tutor to his son James, Lord Strange. The Mastership of the Alms-house at Latham, united to his other offices, increased his income to fifty pounds, one sixth of which was annually dedicated to the poor.

Lord Derby's respect for his new chaplain, was not a little increased by his refusal of the valuable living of Baddesworth, "as inconsistent with the resolves of his conscience against non-residence." But a still more decided and unusual step, which Mr. Wilson ventured to take, confirmed his patron's high opinion of his fearless integrity. The habits of profusion in this nobleman's family, had long engaged the serious notice of the chaplain, and he determined to remonstrate with Lord Derby, and thus endeavour to relieve his embarrassments by calling him to an investigation of them. This delicate task he performed partly by conversation and partly by letter; and, much to the credit of his patron, it was executed not only without offence, but with a success which led to an economical reform, and a satisfactory arrangement of his affairs. We know not upon which party this singular transaction reflects the highest honour.

Nor was he less dextrous in the formation of his pupil's mind.

The principal defects in this young nobleman's character, were an impetu-

osity of temper and want of consideration. Mr. Wilson studiously endeavoured to correct these defects. To impress his lessons on this subject more effectually, he had recourse to an extraordinary experiment. One day, as Lord Strange was going to subscribe a paper which he had not read, his tutor dropped some burning sealing-wax on his finger, which, from the exquisite pain it occasioned, excited a feeling of strong indignation, but this feeling quickly subsided when he was informed of the friendly design of the action, and considered that it was done to remind him while he lived, never to sign a paper which he had not first attentively read.

His labours unhappily were not allowed to manifest their fruit. Lord Strange died abroad, at an early period of his life.

The Bishoprick of Sodor and Man being vacant, in 1693, was offered by Lord Derby, in whom the preferment lay, to Mr. Wilson, who, afraid of the responsibility attached to so high a situation, refused it for more than four years. King William at length, on the representation of Archbishop Sharp, insisted that it should be filled up, and Lord Derby peremptorily declining to receive any farther denial, Mr. Wilson was consecrated at the Savoy Church, on the 16th January, 1697. On his arrival in the island, he found that both the spiritual and temporal state of his diocese required close attention. The palace was dilapidated, and in rebuilding it, and putting the demesne in order, he expended £1,400, a large sum in those days, especially when we remember that the revenues of the See scarcely exceeded £300 a year.

In the following year he married Mary, the daughter of Thomas Patten, Esq. of Warrington. By this lady, who is described as an amiable woman, he had two sons and two daughters; one of whom only, Thomas, afterwards prebendary of Westminster, and rector of St. Stephen's, Walbrook, survived his father. In 1705, the Bishop lost his wife, to whom he appears to have been sincerely attached.

The Bishop's charities were now conducted on an extensive scale. He had

a poor's drawer for alms, and a poor's chest for corn and meal in his barn, constantly kept full to the brim. Nor were these bounties given as encouragements to idleness—the palace-court became a general mart for the webs, yarn, and worsted, of the manufactories which he had established in the neighbourhood; and all who would work found a ready purchaser for their produce. A proper discrimination regulated the relief which he afforded; and, though impositions sometimes occurred, they were by no means frequent. The medical knowledge which he had acquired while at college, opened another source of usefulness, and he acted in great measure as physician to his diocese. Agriculture occupied much of his attention; and his benevolent labours in the education of the parochial poor are still gratefully remembered, not only in the Isle of Man, but also in the place of his nativity.

As a preacher, he was constant and earnest, and during his fifty-eight years of incumbency, he never failed (unless when prevented by sickness) to perform some part of the Sunday's duty. He was a regular observer of family worship.

It is related, that on one occasion, when he had a large company at his house, consisting of foreigners and persons of different religious persuasions, the servant entered the parlour at the hallowed hour, with the usual intimation. His Lordship, having apologized to the company for leaving them, telling them that he was going to pray with his people, immediately retired, but no sooner had he reached the chapel, than every one of his guests followed, as if constrained by an involuntary impulse, and an irresistible attraction.

At his own expense he printed and circulated a translation of the Gospel of St. Matthew into Manks; a language which he took considerable pains to acquire. He published also a useful Manual, in Manks and English, entitled "*The Principles and Duties of Christianity.*" By the assistance of Dr. Bray's excellent fund, he succeeded in establishing parochial libraries throughout the island. His conduct to his clergy was distinguished by an affecti-

onate and paternal deportment, which, even when he was compelled to "reprove, rebuke, or exhort," bore with it the genuine marks of apostolical charity.

In the pious exercise of these duties, Bishop Wilson was interrupted by an unfortunate contest between the civil and ecclesiastical jurisdictions of the island. We cannot enter into any detail of these transactions, which possess no interest in themselves, unless as connected with the Bishop, and which are sufficiently involved in legal obscurity to be troublesome to the reader without repaying him for his trouble. The Governor of the island, Captain Horne, appears to have been a man of arbitrary and tyrannical disposition; with whom, however, strange to say, Lord Derby sided; probably from no unusual jealousy of Church authority. In the course of the dispute, this officer, under a pretence that the Bishop had transgressed his powers, illegally sentenced him to pay a fine of fifty pounds; and, in consequence of his resistance, committed him, on the 29th of June, 1722, to Castle Rushen prison, with a strict charge to the jailor to treat him with every mark of contumely, and to admit no person to see or converse with him. His confinement lasted two months, when a decision of the King in Council reversed all the proceedings of the civil officers, and effectually vindicated the character of the Bishop. The populace, who with difficulty had been restrained from tumult by his exhortations during his imprisonment, openly manifested their feelings on his release, and conducted him in triumph on a long march to his palace. The dampness of the cell in which he had been confined, deprived him, however, of the free use of his right hand; and he carried to the grave the marks of Captain Horne's injustice.

The King, as a reparation of the grievances which the Bishop had suffered, offered him the See of Exeter, then vacant, and promised to defray the expenses of the lawsuit out of his own private purse. Bishop Wilson, from attachment to the diocese of Man, declined the first of these proofs of royal favour. The second was never put in

execution, owing to his majesty's death. A liberal subscription of private friends, however, enabled the Bishop in part to satisfy the costs, and the rest were defrayed by himself and his son. "When the lawyers' bills were paid," says this last, "little remained to either of us."

The return of the Bishop to his palace was marked by his customary benevolent exercise of episcopal functions.

In the year 1735, the Bishop visited England, for the last time; when he was introduced to George the II. and Queen Caroline. His appearance, his manners, and his conversation, impressed even majesty with awe and respect. He was at this time every way venerable; venerable in his aspect, venerable for his age, and still more venerable for his piety. His gray hairs, which were so conspicuously "found in the way of righteousness," were "a crown of glory" to his head. The courteousness of his deportment, and the simplicity of his manners, rendered him an interesting object at the court of his Sovereign. He was treated with marked kindness and esteem, both by the King and Queen. This interview must have been peculiarly gratifying to the accomplished and pious Caroline, who was capable of appreciating genuine piety and real worth. She was exceedingly desirous to prevail on him to take up his residence in England; but his attachment to his diocese continued inviolable. No entreaties or persuasions could induce him to forsake it. A Court had few attractions for him. The smiles of the world could not elate him, nor its frowns depress him. He had formed a correct estimate of those objects which dazzle and delude the giddy multitude; he knew their emptiness, and despised them all. One day, as he was approaching the Queen, to pay his respects to her, she turned round to several Bishops who were then at levee, and said, "See here, my lords, is a Bishop who does not come for a translation!" "No, and please your majesty, (said the venerable man), I will not leave my wife in my old age because she is poor."

The Earl of Derby dying without issue, in the year 1739, the lordship of Man devolved to the Duke of Athol,

who claimed the impropriations as an inseparable appendage to his estate. These impropriations had been purchased from a former Earl of Derby, by Bishop Barrow, in Charles the II's. time, for the support of the clergy; but the deed of conveyance being lost, they were again at the mercy of the original proprietor. The Duke of Athol generously permitted the clergy to retain the use of the impropriations upon their giving him bonds of indemnification. This tenure, however, was too insecure to satisfy the Bishop, and by his unwearied activity, the necessary papers were at length discovered, and duly exemplified under the great seal.

A scarcity which occurred in 1740, from excessive drought, afforded the Bishop a new opportunity of exercising practical charity. To add to the distress of the unhappy Manks people, government prohibited the exportation of corn from England, and an epidemic disorder, attended with great mortality, was raging through the island. The Bishop bought all the grain he could purchase, at exorbitant prices, and immediately resold it to the distressed inhabitants at very low rates. He next imported two cargoes of wheat from Holland, and, at length, with much difficulty, obtained an order in Council, which took off the embargo for a certain time and extent. During the whole of this dreadful period he gave his personal attendance to the sick; and, careless of all hazard to himself, effectually contributed by his medical knowledge to stop the infection. Without his assistance, indeed, it is more than probable that the joint scourges of plague and famine would have depopulated the island.

Dr. Pocock, on his return from the East, paid a visit to the Isle of Man, and, to announce his arrival, sent the Bishop his *Travels*, handsomely bound in morocco. His lordship received him with an affectionate welcome, at the same time telling him that he "ought not to approach the poor Bishop of Man with a present, as if he were an Eastern prince." He was honoured with a still more delicate compliment from a distinguished foreigner.

The celebrated Cardinal Fleury had

received such an impression of his character, as rendered him exceedingly desirous to see him. He sent purposely to inquire after the Bishop's health, his age, and the date of his consecration, observing, that they were the two oldest, and, as he believed, the two poorest Bishops in Europe; and at the same time inviting him to France. The Bishop's answer to this invitation gave the Cardinal so high an opinion of his piety and talents, that out of regard to his correspondent, he obtained an order from the French government, (then at war with Great-Britain,) that no French privateer should pillage the Isle of Man.

Bishop Wilson's intellect was sound, vigorous, and masculine; his perception clear; his judgment correct, and his scholarship, at least, respectable. In his writings we find no brilliancy of invention, no flights of eloquence, no profoundness of learning, no subtlety of argument; but they are eminently distinguished by plainness and precision. His Sermons are purposely addressed to the poorest class, and we remember few in our language, which are more likely to improve those for whom they were designed. His style, though unornate, is remarkably chaste; and his meaning, though condensed, always perspicuous. Brevity seems to have been one of his chief objects in the pulpit, and scarce any of his discourses could occupy more than a quarter of an hour in delivery. His *Sacra Privata* are above all praise, and there is no manual of devotion, except the Liturgy, which we should so earnestly recommend for general distribution. The prayers are adapted to most of the wants of our nature, couched in Scriptural language, practical in their application, and untinged by enthusiasm. Of the Bishop's moral excellence, the sketch of his life, which we have given above, will present the fairest estimate. Pious, simple, benevolent, patient, meek, and humble, he added to these qualities the most undaunted courage, and the most unwearied resolution. It would be difficult to name any one who in his sphere has done more good, on more Christian principles, than this active and amiable prelate; the reason is plain, and the lesson should not be lost

on the present sickly generation of useless speculative philanthropists. Bishop Wilson never omitted the performance of a real and immediate duty, in the vain pursuit of one which was distant and imaginary.

One little trait of his benevolence we cannot omit from its *naivete*.

Having given orders to his taylor to make a cloak for him, he desired that "he would merely put a button and loop in it, to keep it together."—"My Lord, (says the taylor) what would become of the poor button-makers and their families, if every one thought in that way?—they would be starved outright."—"Do you say so, John," says the Bishop. "Yes, my Lord, I do."—"Then button it all over, John," was the answer.

That his memory was cherished by the Manks people, may readily be believed—to have been "Bo laue Aspick Wilson," or under the hand of Bishop Wilson, i. e. confirmed by him, was long a boast among the most aged inhabitants. One of them still delights to recount that he had been so privileged: on the inside of his cupboard door is inscribed the year of the Bishop's birth, which is considered as one of the most memorable æras in the history of the world, and second only to the Anno Domini. "His mother having been employed about the Bishop at the time of his death, received the shirt in which he died, and bequeathed to her son as a rich legacy. This shirt the old man was accustomed to wear for many years on great occasions, and high festivals; and he still has one sleeve of it, which he preserves as an invaluable relic, and shows it to his particular friends."

To the Editors of the *Christian Journal*.
November 18, 1820.

GENTLEMEN,

THERE has lately reached this city, "Memoirs of the Life of Granville Sharpe, Esq." published in the present year, by a gentleman of the name of Prince Hoare. His book will draw the attention of the American public, on account of the estimation in which the character of Mr. Sharpe has been held among us. The veneration paid to his

memory will be increased, by the hitherto unknown extent of his labours in the cause of suffering humanity. In short, the able work of Mr. Hoare will transmit the name of Mr. Sharpe to posterity, as one of the most efficient and meritorious characters of the present eventful age.

It is therefore lamented by your present correspondent, that on the 213th page of the said book, there should appear an unfavourable and erroneous representation of the character of the late Bishop Seabury, professed to be taken from the manuscripts of Mr. Sharpe. It is as follows:—

“Dr. Seabury, on coming to England, called on the Archbishop of Canterbury for consecration, to the great surprise of the Archbishop, who was apprehensive that it might give great offence to the Americans, with whom we had just then made peace; and, therefore, his grace (the very worthy and learned Dr. Moore) wished to be allowed some time to consider of his request: upon which, Dr. Seabury very abruptly left the room, saying, if your Grace will not grant me consecration, I know where to obtain it; and immediately set off for Aberdeen.”

Dr. Seabury arrived in London on the 7th of July, 1783, and did not set off for Aberdeen until a short time before his consecration, on the 14th of November, 1784. In the interval, he had considerable intercourse with the English prelacy, on the subject of his mission. This might be made to appear from sundry letters of his private correspondence, and by credible testimony of conversations held by him after his return. But the view shall be limited to his letters to the clergy of Connecticut, published in the *Churchman's Magazine*, in the year 1806.

It appears, that soon after his arrival, he first waited on the Bishop of London, Dr. Lowth; probably, because the Bishops of London had been diocesans of America. This Bishop “mentioned the state oaths in the ordination offices as impediments; but supposed, that the King's dispensation would be a sufficient warrant for the Archbishops to proceed on.” Thus writes Dr. Seabury, and then adds—“But upon con-

versing with his Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly, and with candour. His majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by act of Parliament. He would consult the other Bishops; he would advise with those persons, on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, and wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped they were none of them insurmountable.”

It was highly indecorous, if Dr. Seabury, after such a reception, abruptly left the room, first having threatened the Archbishop with an application to Scotland, and immediately proceeding to carry the threat into effect.

But, on recourse to his letter of the 16th of August, 1783, the following facts appear. Dr. Seabury repaired to York, on a visit to the Archbishop of that province; to whom the application from Connecticut had been addressed, in consequence of the decease of Archbishop Cornwallis; the promotion of Dr. Moore to the primacy not being known in America. There ensued a correspondence between the two Archbishops. Difficulties occurred: among which, as appears from Mr. Hoare's book, (page 231,) was the opposition of the Lord Chancellor; whose opinion, as he was Speaker of the House of Lords, would of course have great weight. Dr. Seabury, seeing no end of the negotiation, after a stay of more than a year, repaired to Scotland.

The result of these facts is the conviction, that there must have been a misunderstanding in the mind of that excellent man—Mr. Sharpe. It does not appear, that the business of Dr. Seabury was known to him, until after it was over. He entertained sentiments unfavourable to the Scottish Episcopacy. Now, although there was no ground on which the Episcopal Church in America, severed as it had become

from England, could reject a succession from this source; allowance should be made for the scruples of a loyal Englishman, in relation to a College of Bishops still dependent for the exercise of their function on a Pretender to the British Crown: for this was considered by Mr. Sharpe as their situation in the very case of Dr. Seabury, as appears on the 212th page of the biography. The mind of Mr. Sharpe being in this state, it is no injury to his memory to suppose, that he may have misapprehended the narrative of the interview in question, even if it came to him from his Grace of Canterbury. This, however, does not appear in the extract from the manuscript, but is added by Mr. Hoare.

It ought not to be deemed indelicate to the latter gentleman, to suppose that he may have misapprehended in this instance; it having certainly happened to him in another; where he says (page 230) concerning the two Bishops, consecrated on the 4th of February, 1787, that they had been introduced to the Archbishop by Mr. Sharpe. It appears from a late work entitled "Memoirs of the Episcopal Church," and written by one of these Bishops, that they were introduced by his excellency John Adams, Esq. then Minister at the Court of Great Britain.

On the opposite page to that the last referred to, there is an error, which ought to be here corrected. It seems to have been reported from this side of the Atlantic, and believed on the other, that the Episcopal Convention, assembled in Philadelphia in 1785, consisted of "Presbyterians and other dissenters." There was not an individual of that body, who was any other than a member of the Episcopal Church.

After discharge of a debt to private character, something seems due to historic truth.

So far as regards the operations of Mr. Sharpe in favour of American Episcopacy, the first fact within the knowledge of those who moved in the business in this country, was his letter to a Baptist minister, (Dr. Manning,) handed about among the members of the Convention of 1785, but not submitted to that body. The next, was extracts

of letters of Mr. Sharpe to the Archbishop of Canterbury, communicated to Dr. Franklin, and by him sent, in 1786, to the author of the "Memoirs of the Episcopal Church." The two Bishops, who were soon after consecrated in England, uniformly testified to the kind reception of them by Mr. Sharpe, and to his zeal in their business. These things fall short of what is contained in the biography: for there it is stated, that a book published by him in 1777, gave a beginning to designs in favour of Episcopacy, and this, with the aid of the people called Quakers; that the same book had convinced a large body of dissenters as well as churchmen in the United States, of the propriety of establishing Episcopacy among themselves; and that even during the war, a motion had been made in Congress for the purpose, and was postponed, merely because a time of peace would be the most proper. There must have been some such accounts transmitted, but the matters were unknown to those, who had an agency in organizing the Episcopal Church.

They were equally strangers to the alterations in the Liturgy projected in 1689, under a commission from the Crown, by a body of eminent divines, one of whom was the excellent grandfather of Mr. Sharpe, soon after Archbishop of York. They could not but know of the commission, and of the disappointment of the object of it. But they had not access, as Mr. Sharpe supposed, (page 229) to the projected alterations.

On the ground of historic truth, something is due to a society extraneous to the Episcopal Church. The biographer of Granville Sharpe was far from entertaining the design of detracting from the merits of the people called Quakers, in the work of the abolition of slavery. In the said respectable society, it began in 1754. There has been no relaxation of the system, although, occasionally, and for a while, the arm of discipline was stretched over members refractory in this respect. This happened in 1758, and afterwards in 1778. Since the latter period, the submission has been universal. And yet Mr. Hoare, intending to do the society honour, but falling

short of his object, says—"The year 1787, in which the Committee was appointed in England for the promoting the abolition of the Slave Trade, was the first year distinguished in America by the gratifying circumstance of there not remaining a single slave in the possession of an acknowledged Quaker." This is stated as the effect of a general manumission taking place in that year.

The above, gentlemen Editors, is from one of your subscribers and readers,
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Abstract of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New-York.

The Annual Convention of the Protestant Episcopal Church in the state of New-York, was holden in Trinity Church, in the city of New-York, on the 17th, 18th, and 19th of October, 1820; at which were present the Bishop of the diocese, with forty-six clerical, and sixty-eight lay-delegates. Seven clergymen, not members of the Convention, also attended the sittings. Eighteen clergymen of the diocese, members of the Convention, were absent.

The Convention was opened by morning prayer, conducted by the Rev. Seth Hart, rector of St. George's Church, Hempstead, Queen's county; after which an appropriate sermon was delivered by the Rev. Cyrus Stebbins, rector of Christ Church, Hudson, Columbia county. The holy communion was then administered by the Bishop, assisted by several of the clergy.

Certificates were produced and read of the incorporation of Calvary Church, New-York; St. John's Church, Ogdensburgh, St. Lawrence county; Zion Church, Russel, St. Lawrence county; and St. Mary's Church, Charlton, Saratoga county; and the said churches were received into union with this Convention.

Agreeably to the 45th canon of the General Convention, the Right Rev. Bishop Hobart delivered the following address:

*My Brethren of the Clergy
and Laity,*

Soon after the rising of the last Con-

vention I attended at New-Haven; and, in conjunction with Bishop Griswold, assisted Bishop White, our venerable Presiding Bishop, in consecrating Dr. Brownell to the holy office of Bishop, to act as Bishop of the Protestant Episcopal Church in Connecticut.

On the 10th of November last I visited Newburgh, and enjoyed the satisfaction of consecrating, to the worship of Almighty God, the recently erected church in that place, by the name of St. George's Church. It is a neat and commodious stone edifice, in which a respectable congregation now meet for worship; though, but a few years previous, there were only a few families attached to the Episcopal Church. At the same time and place, I admitted the Rev. Lucius Smith, Deacon, officiating Minister at Auburn, to the holy order of Priests, and Deodatus Babcock, residing at Buffalo, on Lake Erie, to that of Deacons. I visited, on the same journey, St. Andrew's Church, Coldenham, and confirmed seven persons—the congregation at Monticello, in Sullivan county—and that at Goshen, Orange county, and confirmed twenty-three persons.

On Sunday, the 28th of December, the Festival of the Holy Innocents, in St. John's Chapel, in the city of New-York, I admitted Mr. William Barlow and Mr. William H. De Lancey to the holy order of Deacons. The former officiates at St. John's Church, Canandaigua, which was vacant by the removal of the Rev. Henry U. Onderdonk to the charge of St. Ann's Church, Brooklyn; the Rev. Hugh Smith, who had previously the charge of that church, having removed to Augusta, in the state of Georgia. Mr. De Lancey has, for some time, officiated in Grace Church, in this city; the Rev. Mr. Montgomery, the former rector of that church, having removed to the diocese of Pennsylvania.

On Friday, the 10th of March, in Trinity Church, New-York, the Rev. Samuel Nicholls, deacon, officiating minister at Bedford, was admitted to the holy order of Priests. On the 21st of April, in St. John's Chapel, New-York, Lemuel Burge, with letters dismissory from Bishop Griswold, of the eastern

diocese, *Frederick T. Tiffany*, of this diocese, were admitted to the holy order of Deacons; and, on Ascension-Day following, in Trinity Church, New-York, *Benjamin P. Aydelott*, M. D. to the same order. Mr. *Tiffany* officiates at Cooperstown, and Mr. *Aydelott* to a recently organized congregation at Corlaer's-Hook, in this city.

On the 25th of June I visited Grace Church, Jamaica, and confirmed eleven persons. At the same time I admitted *James P. Cotter* and *Benjamin Dorr* to the order of Deacons. The former gentleman has since assisted in the Academy in that village, and the latter has officiated in some vacant congregations in the vicinity of Troy and Lansingburgh, and in Washington county.

On the 13th of July last I held an ordination at Trinity Church, Lansingburgh, and admitted *George Upfold*, M. D. deacon, minister of that church and of the church at Waterford, and *Alexis P. Proal*, deacon, minister of St. John's Church, Johnstown, to the order of Priests. On the following Saturday, in St. James's Church, Milton, I admitted *Charles McCabe*, deacon, the officiating minister of that church, to the order of Priests. The next day, in that church, I administered confirmation in the forenoon to thirteen persons; and, in the afternoon, at Charlton, to twenty-nine. On Monday the 17th, in the church at Balston-Spa, I instituted the Rev. *William A. Clark*, who had removed from Buffalo, to the rectorship of that church, and confirmed forty-two persons. The next day I officiated in the church at Schenectady; and on the Thursday following, at Christ Church, Hudson, and confirmed twenty-one persons. In August and September last, I made the following visitations, and performed the following Episcopal acts:—

August 6th, St. Andrew's Church, Staten-Island, and confirmed one hundred persons. August 13th, St. John's Church, Yonkers, and confirmed thirty-five persons. Wednesday, the 16th, St. Paul's Church, Redhook, and admitted *Henry P. Powers* to the order of Deacons. Thursday, the 17th, Christ Church, Athens, and confirmed twenty persons, and admitted *Moses Burt* to

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the order of Deacons. The former gentleman resides, at present, at Fairfield, and the latter in the neighbourhood of Hudson.

On Sunday, the 20th, I visited the church at Cooperstown, and confirmed forty-seven persons. Monday, the 21st, the church at Unadilla, which is vacant in consequence of the removal of the Rev. Mr. *Keeler* to the diocese of Connecticut. Monday, the 22d, the church at Coleville, Ochquaga Hills, Broome county, and confirmed twenty-two persons. The 24th, the church at Binghampton, in the same county, and confirmed eighteen persons. The 25th, the congregation at Coventry, in Chenango county, and confirmed twelve persons. Sunday, the 27th, the church at Oxford, in the same county, and admitted the Rev. *Leverett Bush*, the minister of that church, to the order of Priests, and confirmed twelve persons. The 28th, the church at New-Berlin, in the same county, and confirmed nineteen persons. The 29th, the church at Butternuts, and confirmed forty persons. The 30th, the congregation at Burlington, and confirmed nine persons. The 31st, A. M. the church at Otsego, and confirmed eighteen persons; and, in the afternoon, officiated in the adjoining town of Exeter. The 1st of September I officiated at the church at Richfield, and confirmed sixty-nine persons. The 2d I officiated, in the forenoon, at Verona, and, in the afternoon, to the Indians, at their chapel at Oneida. Sunday, the 3d, I officiated at Trinity Church, Utica, and admitted *Henry Moore Shuw*, deacon, the minister of that church, to the order of Priests, and confirmed thirty-two persons. On Tuesday, the 5th, I officiated at Norway, in Herkimer county. Thursday, the 7th, at Fairfield, in the same county, and confirmed seventeen persons; and, on Sunday, the 10th, I officiated at Cherry-Valley, in Otsego county. The church at Cooperstown, which has been for a long time destitute, is now supplied with the services of the Rev. Mr. *Tiffany*, in deacons' orders, whose ministrations in that village, and the adjoining towns, promise, through the Divine blessing, to be highly instrumental in the increase of the church.

The interesting congregation at Coleville, in the Ochquaga Hills, who have never enjoyed but the occasional services of a clergyman, but who have kept themselves together by steadily meeting and reading the service of the church and sermons, are now gratified with the services of the Rev. *Marcus A. Perry*, who has removed from the eastern diocese. The church at Binghampton has been supplied by the missionary services of the Rev. Mr. *Cuming*, who has assiduously laboured in that village and the adjacent country. It was, indeed, highly gratifying to me to find all the clergy zealous and laborious in the work of their Divine Master—in building up his kingdom—"in seeking for his sheep that are dispersed abroad, and for his children who are in the midst of this wicked world, that they may be saved through him for ever."

My visit to Fairfield afforded me an opportunity of becoming acquainted with the valuable services of the Rev. Mr. *McDonald*, the principal of the academy in that village; particularly in his attention to the young men designed for holy orders, who are there receiving their education. I should do injustice to him, if I did not thus bear testimony to his important qualifications for the station which he fills of classical and theological instructor.

On my return from this tour, I visited, on Sunday, the 17th of the same month, the church at Rye, and confirmed eleven persons; and, the Sunday following, the church at Bedford, and confirmed thirteen persons. The church at Westchester has also been visited.

The whole number of persons confirmed in the above visitations is six hundred and forty.

In addition to the institution already noticed, the Rev. *Cyrus Stebbins* has been instituted Rector of Christ Church, Hudson.

The following changes, in addition to those already noticed, are to be mentioned:—The Rev. Mr. *Cadle* has removed to the diocese of New-Jersey; the Rev. Mr. *Huntington*, from Waterville to Charlton; the Rev. Mr. *Thorn* has returned from the diocese of Penn-

sylvania, and taken charge of the church at Flushing; the Rev. Mr. *Hamilton* has removed from his missionary station in Washington county, and taken charge of the church at Duanesburgh; the Rev. *Henry Anthon* left this diocese last fall for South-Carolina, but returned in the spring, and has officiated at Redhook; the Rev. Dr. *Jarvis* has removed to the town of Boston, to the charge of a new church erected there; and the Rev. Dr. *Turner*, the professor in the Theological School, to New-Haven.

The Rev. *Jonathan M. Wainwright*, from the diocese of Connecticut, has been elected an assistant minister of Trinity Church, in the city of New-York, in the place of the Right Rev. Dr. *Brownell*; and the Rev. *William Richmond* has removed from the diocese of Pennsylvania, and taken charge of the churches at Bloomingdale and Hamilton-Square. The Rev. *John Grigg*, jun. officiates at St. John's Church, Yonkers; and the Rev. *George Otis*, who, for some time officiated in the county of St. Lawrence, has removed to the Eastern Diocese.

I have to record the death of our venerable brother, the Rev. *Theodosius Bartow*, of New-Rochelle; and also of the Rev. *Barzillai Bulkley*, of Flushing, who united, in an eminent degree, primitive church principles with primitive humility and piety.

The following are candidates for orders:—*James P. F. Clarke*, *William B. Thomas*, *George W. Doane*, *George M. Robison*, *Eleazer Williams*, *Ezra B. Kellogg*, *William Jarvit*, *William Thompson*, *Richard Bury*, *Lawson Carter*, *Peter Williams*, jun. *William L. Johnson*, *Alonzo Potter*, *Pheneas L. Whipple*, *Roosevelt Johnson*, and *Manton Eastburn*.

There are several others pursuing their studies with a view to become candidates for orders.

The Bible and Common Prayer Book societies continue to be instrumental of much good, by the distribution of the Word of God, and of that invaluable digest of its sacred truths, and best comment upon them, the Book of Common Prayer. A new society for these purposes has been re-

cently organized in the Western District, in which distinguished laymen unite with the Clergy in zealous attention to its concerns.

In every address which I have made to the Convention, the subject of the labours of missionaries has presented itself as one of the most interesting to which your attention can be called. It is impossible to estimate too highly the importance of their labours. To their instrumentality, under God, it is very principally owing that so many new congregations have been organized, and many old ones, that were languishing, preserved from entire decay. It is only to be lamented, that the missionary fund does not admit of an adequate remuneration of their services, or of the employment of a number in any degree adequate to the wants of the rapidly increasing population of this extensive diocese. Let me beseech you, according to your respective opportunities, to urge on Episcopalians the importance and duty of their liberal contributions, to an object which has in view the extension of the saving truths of the Gospel, as set forth in the institutions of our church, to those who have not means of supporting a stated ministry. I cannot speak in terms of too high commendation of the exertions of the New-York Protestant Episcopal Missionary Society. But for the funds which they have been successful in procuring, amounting this last year to \$850, it would have been impossible to continue the services even on their present contracted scale.

The most important subject that can engage your attention at your present session, is provision for the education of candidates for orders. The measures, in reference to this object, that have been hitherto pursued, and the course which it would seem proper for the diocese of New-York to adopt, under existing circumstances, were the subject of some remarks in a pastoral letter, which I deemed it my duty recently to address to my brethren, the clergy and laity of the diocese. It is not my intention, at present, to reiterate the facts, or the positions which were there contained, any farther than may be necessary to bring the subject to your present con-

sideration. The right to institute other theological institutions than the one under the patronage of the General Convention, I deemed it necessary, in that letter, to endeavour to establish; inasmuch as it had been supposed by some that the existence of this right was incompatible with the paramount authority of the General Convention. The exercise of this right, by this diocese, must have been contemplated by that body at its recent session, as well in consequence of the declaration of the Bishops, recorded in their journals, as of the sentiments expressed by individual members publicly and privately. In the exercise then of an indubitable right, and without being liable to the charge of violating the unity, or contravening the authority of the Church, we may make provision for the education of candidates for orders. That it is our duty to adopt measures for this purpose, rests, I humbly conceive, on the *extent of the resources*, and on the *pre-eminence of the advantages*, which this diocese enjoys for the prosecution of an object so vitally connected with the prosperity and honour of the church.

It is a circumstance calculated to prevent a division of our counsels on this subject, that the support of an institution in this diocese does not necessarily imply hostility to the General Institution; and that even those who, from a decided preference to the latter, may withhold their support from the former, may still not deem it their duty to oppose it. In the remarks which I shall offer, I beg to be understood as expressing no sentiment unfavourable to the General Institution, any further than may be necessary to illustrate and enforce the advantages which we possess for the purposes of theological education.

The *extent of our resources*, arising from the numbers, the respectability, and the wealth of the individual members of the church, points out this diocese as a place favourable to the establishment of an institution, the prosperity and the utility of which so essentially depend on the extent and efficacy of the means which may be employed to carry it into effect. It can be hardly necessary to state, that the church in this diocese, in regard to the numbers

and aggregate wealth of its individual members, as well as its general character, is eminently respectable, and ought, therefore, not to be deficient in zeal to advance that object of theological education which so justly engages the attention of the friends of the church. I speak not now of the resources of the corporation of Trinity Church, which, in times when her means were abundant, were so liberally applied to the wants of congregations in every part of the state, as well as to the objects of general utility. The same liberal disposition and wishes are still cherished in their full extent. But the state of the property of that corporation renders it necessary that those who have the charge of it should refrain from any further grants, until the income of the church can be made to equal its expenditures. The individual resources of the Episcopalians of this diocese, however, were they applied in the same proportion with benefactions of other denominations of Christians, are competent to the most respectable provision for all the purposes of theological education.

In estimating these resources, I ought not to omit the very liberal and valuable grant, by a generous individual of this city, of sixty-two lots of ground, in its immediate vicinity, for the benefit of a theological school.

It would seem natural and proper, therefore, and the duty of the church in this diocese, to apply her resources in a way in which she would have the reasonable control of them. And it is here necessary to mention, that, according to the organization of the General Institution, the diocese of New-York, which, if her resources were liberally applied to this purpose, would certainly have the largest interest in the funds collected, has but three members in the board of trustees, in which several other dioceses have the same number, and one diocese eight members. And it is also necessary to notice, in order to show how little control, in proportion to their numbers, the church in the respective states would have over the General Institution, to mention that these trustees are elected by the House of Clerical and Lay Deputies in every General Convention, in which the vote is by states.

And accordingly the state of New-York, in which there are about seventy clergy, and one hundred and twenty congregations, has only the same vote with a state in which there are but two ministers, and two Episcopal congregations. The influence of the various parts of our church, in the direction of a general institution, ought, obviously, in some degree, to be proportioned to the amount of their benefactions to it.

The extent then of the resources of this diocese for the establishment of theological institutions, would seem to render it her duty to provide for this object, unless, indeed, it can be shown that in all other respects she is disadvantageously situated. So far from this, however, I think it must be admitted that, for this purpose, her *advantages* are great, as well as her resources. In this diocese there are peculiar facilities for a retired and for a public education for the ministry. By a retired education for the ministry is meant that in which candidates for orders, pursuing their studies in an institution in the country, may be supposed to be most favourably situated for the purposes of diligent application, and for the cultivation of those pious dispositions and serious habits which are essential characteristics of the ministry. On the other hand, it is not to be denied that there are eminent advantages in a theological education in a city. The powers of the mind are expanded, strengthened, and polished by that extensive social intercourse which a city alone affords; the student too is advanced in his theological attainments, and obtains useful information as to every part of ministerial duty, and particularly as to the performance of the offices of the desk and the pulpit, by constant association with a greater number of clergy than could be accessible to him in a retired situation. Daily mixing with society in the hours of relaxation from study, he will possess superior advantages for gaining that knowledge of mankind, without which, whatever may be his talents or attainments, his ministerial usefulness will be seriously obstructed. Perhaps, therefore, the most perfect system with regard to theological students, would

be that which admits of their enjoyment of the advantages both of a retired and a public education. And, therefore, it may be wise to make theological endowments both in the country and in the city, and to afford to all who may choose, and particularly to those students, the inadequacy of whose resources may compel them to go through a theological course at the least expense in the country, the means, during the last twelve months of their term of study, of a residence in this city, and of availing themselves of the advantages of a theological establishment.

There exists respectable provision in this diocese for a classical and theological institution in the country. The corporation of Trinity Church have granted an annuity to the principal and assistant of the academy at Fairfield, in the northern part of the state, the former of whom is an Episcopal clergyman, of very respectable talents and attainments, and the latter will soon take orders. This grant is made on the condition that eight students, designed for the ministry, shall always receive the whole course of their classical and literary education, and afterwards of their theological instruction, free of any charges for tuition. The Society for the Promoting of Religion and Learning, which, several years since, was liberally endowed by Trinity Church, annually grants to about the same number of young men, eighty dollars, or one hundred dollars, to aid them in preparing for the ministry. This then is a respectable foundation for a theological establishment in the country. The grant to the academy at Fairfield may be transferred to an institution in any other situation that may present greater advantages, both for classical and theological instruction. Funds, however, will be wanting to extend its usefulness, and to make provision for the increased expenses of the students in divinity, during the last year of their term, while they reside in the city, in order to avail themselves of the advantages of a residence there.

The benefits resulting from an education for the ministry in the most public situation, are sensibly felt by other denominations of Christians. The

Baptists have fixed a theological institution at Washington. In this city is the theological institution of the Associate Reformed Church. The Dutch Reformed Church contemplate removing theirs to this island, near to the city. And I am informed it is lamented by many of the friends of the Presbyterian institution at Princeton, that it is not placed in or near a large city. Allow me to repeat, that my own opinion would be in favour of the plan already intimated, which would unite the advantages of a retired and a public education for the ministry. In reference to the latter, I think we may say no city unites more favourable circumstances than New-York. Whatever general advantages a city possesses, New-York enjoys. And an Episcopal institution here, while it would be honourable to the metropolis of the state, would derive no little celebrity from the high rank which she sustains among her sister cities of the union.

But there are some circumstances which render New-York peculiarly calculated for an Episcopal theological institution. I allude to the college which is there situated, and to the number of Episcopal congregations and clergymen.

There are great and obvious advantages in an Episcopal theological school being placed, if not in intimate union with an Episcopal college, in such a relation to it as to admit of the students enjoying the literary facilities which the college would present, and of being strengthened in their principles, and animated in their studies, by the countenance and exhortations of its president and professors. But the colleges in the union, and particularly the college at New-Haven, are, with but one exception, by the provisions of their charters, by the conditions of their endowment, or by the force of circumstances, under the influence of other religious denominations than Episcopal. The organization of Columbia College affords a pledge that no influence unfriendly to the church will there be exerted. On the contrary, Episcopal students in divinity, in the city of New-York, may confidently calculate on the patronage and aid of the president and

professors of a college, which, as it regards the extensive, thorough, and judicious course of instruction, and the distinguished ability and fidelity with which that course is carried into effect, ranks inferior to none other in the union.

From the number of Episcopal clergymen and congregations in the city of New-York, candidates for orders would pursue their studies there under circumstances most favourable to their improvement, and most animating to their views. The company and conversation of a numerous body of clergy, and the opportunities enjoyed of attending on their public ministrations, afford candidates for orders the most important advantages in respect to the prosecution of their studies, to their zeal and devotion to the ministry, and to the most efficacious mode of discharging its functions. Surrounded by a large body of clergy, and placed amidst numerous and respectable congregations, they would be constantly under the influence of the most inspiring motives to diligence, ardour, and fidelity in the cause of a church which appears externally under all those advantages to which her high character entitles her.

*My Brethren of the Clergy
and Laity,*

The great resources and the pre-eminent advantages which this diocese enjoys for advancing the momentous object of theological instruction, have long directed public expectation to eminent theological endowments here. These resources and advantages are a trust reposed with us by the Great Head of the church—that divine Master, to whom we must account for it. Shall we place these resources beyond our control? Shall we cast from us these advantages? By what considerations are the sacrifices and the abandonment demanded? Shall it be said that theological education in New-York is too expensive? But shall other denominations of Christians establish theological institutions in cities, and shall Episcopalians in New-York be deterred, by the apprehension of the expense, even from the attempt? What is the expense compared with the advantages? Are

students in medicine and in law deterred from availing themselves of the advantages which this city affords for the study of their respective professions? It is to be supposed there will be some students of divinity resident in the city who can pursue their studies here at less expense than elsewhere; and that there will be others to whom the expense will be an inferior consideration. On the plan which I have presumed to propose, however, the theological establishment in the country may be made to afford theological education at less expense than in any other situation, and the additional expense of a year's residence in the city, in order to derive the advantages of preparing for the ministry there, is not worthy of serious consideration.

Shall it be said that an institution in this diocese would be unfriendly to the authority and unity of the church? While this institution is subject, as it must be, to the general regulations of the General Convention—while its discipline and instructions must be in accordance with the prescriptions of the canons of that Convention, and with the course of study prescribed by its Bishops, there can be no danger of its unfriendly operation on the authority and unity of the church. Let the institution too be as general as the Episcopalians elsewhere may be disposed to make it. Let it invite students from all quarters. Let the principles which characterize other religious societies be adopted in our Theological Education Society. Let contributors to a certain amount, wherever resident, be trustees for life; and contributors to a less amount members of the Society, and entitled to vote for trustees. Let founders of professorships or scholarships have the right of nomination under certain restrictions. Influence in the institution will be thus generally distributed in proportion to the amount contributed, and all will thus have powerful inducements to a zealous and liberal support of it.

My Brethren—In earnestly pressing upon you measures which have occupied my most solicitous attention, I have discharged a duty from which no apprehension of disappointment, of

failure, of unpopularity, or of odium, could, or ought to deter me. There have been, and still are, circumstances connected with this business more painful than any which I have ever experienced. I will not anticipate the still more painful circumstance of being found in contrariety to your views. For the considerations that urge prompt, and vigorous, and liberal measures for theological instruction in this diocese appear to me of the most impressive and imperious nature. I derive consolation, too, in the reflection that those may unite in diocesan measures, or, at least, may refrain from opposing them, who think it their duty to support the General Institution. If, however, the attempt to call forth the distinguished resources, and to apply the pre-eminent advantages of this diocese to a theological institution within its own bosom should fail, I must submit, under the consciousness, indeed, that I have done my duty, but in the disappointment of wishes which I have most solicitously cherished; because long and deliberate, and, I trust, conscientious reflection stamps them in my view as essential to the advancement and security of the highest interests of the church.

JOHN HENRY HOBART.

New-York, October 20, 1826.

A committee, consisting of the Bishop of the diocese, and the Rev. Thomas Lyell, the Rev. Cyrus Stebbins, the Rev. John Reed, the Rev. Orin Clark, Thomas L. Ogden, Esq. Abijah Hammond, Esq. Gerrit H. Van Wageningen, Esq. and Daniel W. Lewis, Esq. was then appointed to prepare and report to the Convention a plan for theological education in this diocese. And the Convention adjourned.

(To be continued.)

Extract from the Rev. WILLIAM BERRIAN'S Travels in France and Italy, in 1817 and 1818, just published.

WITHIN a few paces stands the Coliseum, or amphitheatre of Titus. It is the most majestic ruin in the world. Will it not then appear like extravagance to say, that it did not correspond with my expectations? I had heard that the amphitheatre at Nîmes sunk

into insignificance when compared with it; and this work had appeared to me so great, that my imagination had magnified the Coliseum beyond the gigantic attempts of Roman power. Three ranks of arches encircled the building, and the spaces between them were ornamented with Doric pillars in the first story, with Ionic in the second, and with Corinthian pilasters in the third. An attic rose above the whole. It contained seats for nearly eighty thousand spectators, and room for twenty thousand more. The circumference of this vast edifice is one thousand six hundred and twenty-one feet, and the height one hundred and seventy. Nearly one half of the outer wall remains entire; the rest has fallen; but the circle is completed with a lower elevation by the wall of the next corridor within. On entering the arena we saw no seats, but merely the naked and crumbling arches which supported them. The two upper slopes are already destroyed, and the wall which rises above is only sustained by its own solidity. The rest are in a great measure preserved, but stripped of their covering, and broken into a variety of forms; and the interior has one face of decay and ruin. Grass and weeds cover those parts which have suffered most from time and violence, and this solitary monument of fallen greatness inspires a deeper interest now than it could have done when it was perfect and uninjured.

When we consider the form and simplicity of this structure, so well calculated to resist the influence of the ordinary agents which destroy the works of man, the durability of the materials, the massiveness of the work, we cannot be surprised at the exclamation of the northern pilgrims, who saw it in the eighth century, recorded by the venerable Bede:—"As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall." But what neglect and the ravages of time could not have done, the struggles of contending factions, who intrenched themselves within its walls, the sale of the materials by some popes, the licensed plunder of the nobles, and the con-

timial depredations of the people, have accomplished; and neither the lofty buttress which is raised against the falling wall, nor the new supports which are built to sustain the tottering arches, by the liberality of the present pope, can save it, for many generations, from utter ruin.

From the Coliseum we went to St. Peter's. Before we entered it we found ourselves surrounded with wonders. A double colonnade, formed by four extensive ranges of lofty pillars, sweep around, on each side, in a semicircle, and leave between them a beautiful and spacious court. From the inner extremities of these open porticos, two close galleries extend, almost in a direct line, to the front of the church. In the centre of the court, an Egyptian obelisk, eighty feet in height and nine feet square at the base, rises upon an elevated pedestal; and two superb fountains, at equal distances from it, throw up streams of water, which fall around in perpetual showers. The view is closed by the vast front of St. Peter's, the lesser cupolas, and the stupendous dome. It is difficult to give any suitable ideas of these extraordinary objects, or to express the feelings which they successively excited.

We then enter, by a fine marble staircase, of three flights, into a grand and elegant vestibule, about fifty feet in breadth and four hundred and fifty in length, graced with the equestrian statue of Constantine the Great at one end, and Charlemagne at the other.

But when we passed into the church itself, all that we had seen seemed as nothing. So vast in dimensions, so just in symmetry, so rich and gorgeous, and yet so sublime!—it surpassed all that we had conceived of this world's grandeur. We stood sometime fixed in amazement, uttering nothing but exclamations of wonder and delight. The vault, glittering with gilded bronze, rose one hundred and fifty feet above our heads, and the grand nave stretched out to the length of a furlong. We walked up this aisle till we came under the dome, which hangs over the transept, where it is intersected by the nave. The extreme point of the lantern is between four and five hundred

feet from the pavement. The light admitted from above throws a soft lustre over the rich mosaics with which the dome is inlaid; and while we gaze at the representation of our Lord in his glory, surrounded by apostles and martyrs, "the spirits of just men made perfect, and all the company of heaven;" the striking emblem can scarcely fail to awaken more lively ideas of the reality. The greatness, the elevation, the unrivalled sublimity of this work, draw the eye from the rest of the edifice, and fix it, with increased admiration, on this noblest part of the noblest building in the universe. The columns only which support the dome are sixty-five feet square. The arm of the cross is five hundred feet long, and even wider than the middle aisle.

The grand altar, at the central point of intersection, is covered by a high canopy of bronze, resting on twisted pillars. Around the tomb of St. Peter, immediately beneath, a hundred and twelve silver lamps are always kept burning. At the upper end of the nave is the chair of St. Peter. The four doctors of the Latin and Greek churches are supporting it. Angels stand at the side; two above hold the tiara and the pontifical keys, and cherubim and seraphim worship it. This presumptuous monument is likewise of gilded bronze. The Holy Spirit, blessing and crowning the work, appears above all, in the form of a dove, on a ground of yellow crystal; and the light which comes through is so brilliant, and yet so subdued, that it throws around the dove a kind of celestial splendour.

It would be an endless word to describe the stately sepulchral monuments which fill the recesses; the various marbles with which the walls are covered; the columns scattered through the aisles and about the altars; the paintings, in mosaic, which ceil the numerous domes; the copies of celebrated pictures, taken by artists skilful in mosaic work, to perpetuate their beauties; the statues and other embellishments which enrich this magnificent temple. These give it the finishing graces, but it owes its incomparable majesty to the bold and simple features already described. Every thing here is

on a colossal scale; but whether it be from the numerous ornaments of the building, or from the perfect harmony between the details and the general plan, I could never realize the vastness and extent of St. Peter's. As we came in, one of the company called my attention to the statues of two angels which are placed by the fountains of holy water on each side of the middle aisle. They seemed, only a few paces off, to be about the size of a chubby infant, just out of the mother's arms; but, on drawing near, we found them larger than men. So also the bronze canopy over the altar, viewed from the entrance of the church, looks like a diminutive object, though it is nearly one hundred feet high. All that we see around us is grand and elevating beyond conception, and yet, from the actual dimensions, we would expect the aisles to appear longer, the roof more aspiring, and the dome dim and indistinct from distance.

When Julius II. ascended the papal throne Michael Angelo was invited to Rome. After some deliberation, it was determined that he should exert his skill in the erection of a mausoleum, which might associate the fame of the patron with the genius of the artist, and be a lasting memorial of both. He conceived a plan which was too vast to be executed in the church of St. Peter without enlarging the building. But as it was already very old, Sangallo advised the Pope to raise a chapel expressly for the mausoleum; and this is the origin of that edifice, which exceeds every other in glory.

The vanity of Julius was, perhaps, then, the immediate cause of the Reformation. For it was in the eager expectation of monies, through the sale of indulgences, to build St. Peter's, that men determined to shake off their burdens, and break the fetters which bound them.

We confined ourselves, for the rest of the morning, to the gallery of pictures in the Vatican. As an apology for an appearance of presumption in the following remarks, I ought to state, that my design in this loose journal is only to describe, with simplicity, the objects that pass before me, and to re-

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cord the impressions which they make on my own mind. Knowing little or nothing of statuary and painting, or of their rules and technical language, I judge of them only by their effects on a common and untutored observer.

On entering the gallery, the first picture that we saw was the transfiguration of Raphael. It is the master-piece of the author, and the most famous painting on earth. My expectations were proportioned to its reputation, and, in this instance, as in many others, I experienced a degree of disappointment. The excellencies are so great as to justify the most enthusiastic praise, but yet I was rash enough to find fault with it. Our Saviour, surrounded by a cloud of glory, is raised a little above the mount, as well as Moses and Elias on each side of him. This is a liberty with the narration of the evangelists which some may think justifiable, but, to me, it did not seem natural. The same objection might also be made against the introduction of two other personages on the mount besides the apostles. For a similar reason I was not pleased with another group below, which is the admiration of all connoisseurs. It is the father and lunatic son, with the crowd of people which Jesus met the next day after he had come down from the mountain.

I cannot help thinking, where facts are the subject of a picture, any thing else which is brought in merely for effect, without a shadow of authority from the history itself, or any connexion of distinct incidents, differing both in time and place, is a blemish which no excellence in the execution can atone for or excuse.

If, however, we could for a moment suppose that the painter had copied the real account of the transfiguration, then our admiration of the piece would be unbounded. Our Saviour appears to be more than man; and Moses and Elias seem like glorified spirits. The apostles are wrapt in a kind of ecstatic trance; they are disturbed by the scene which is passing before them, though they see it imperfectly, and comprehend it less; they are bent down in attitudes of awe and astonishment, with their hands before their eyes to shield

them from the dazzling and insupportable brightness. The agitation and workings of the evil spirit in the person of the possessed; the ghastly appearance of his eyes, uplifted and turned aside; the demoniacal expression of the countenance, and the convulsive struggles of one tormented in body and mind; the surprise and horror in the wild gaze of the man who supports him; the just attitudes and natural looks of the whole group, are all proofs of the strong conceptions and exalted genius of the painter. Every figure in the piece is finished. Every head, when examined singly, is viewed with admiration. The colouring is rich and deep, but yet it is the colouring of life. No part of it that has not some striking beauty or excellence, and if in the representation of an historical fact fidelity to the story be not required, and painting be allowed a licence which poetry can only use with reserve, then the transfiguration may justly be considered the first piece in the world.

Excepting the *Fortune of Guido*, the only picture besides in this valuable collection which left a strong impression on my mind, was the *Communion of St. Jerome*, by Domenichino.

He is on the bed of death, and on the eve of expiring. He is sitting up, and just ready to receive from the hands of the priest the bread of life. His looks are divided between this memorial of salvation and that heaven which it assures him. Weak, pale, emaciated, and ready to give up the ghost, his countenance is nevertheless lightened with faith and hope. A friend, kneeling at his side, is melted by a sight so affecting. A woman is clasping one of his arms, and kissing his hand, in an agony of grief. An air of solemnity and sadness is spread over the faces of all the attendants. The dying man alone is unmoved—all earthly affections are gone—he is occupied only with the cross and the crown of glory.

Some familiarity with such scenes in the exercise of my ministry, made me, in this instance, more confident in my judgment; and I should have had no hesitation in pronouncing it a masterpiece, though I had not known the reputation of the painter.

Singular Preservation.

AN interesting article upon the colony of the Cape of Good Hope, appears in a late English periodical work, in which is given a sketch of this region—particularly of that portion on which the emigrants are about to settle—pourtraying its advantages and disadvantages, with the situation the emigrant is likely to be placed in, on his first arrival. In noticing the unerring skill of the grazier (or Keboor) Colonist with his musket—the writer of the article relates the following little narrative—the hero of which was a person of the name of Von Wyk—and the story of his “perilous and fearful shot” is given in his own words.

“It is now,” said he, “more than two years since, in the very place where we stand, I ventured to take one of the most daring shots that ever was hazarded. My wife was sitting within the house, near the door; the children were playing about her: and I was without, near the house, busied in doing something to a waggon, when, suddenly, though it was mid-day, an enormous lion appeared, came up, and laid himself quietly down in the shade, upon the threshold of the door. My wife, either frozen with fear, or aware of the danger attending any attempt to fly, remained motionless in her place, while the children took refuge in her lap. The cry they uttered attracted my attention, and I hastened towards the door; but my astonishment may well be conceived when I found the entrance to it barred in such a way. Although the animal had not seen me, unarmed as I was, escape seemed impossible; yet, I glided gently, scarcely knowing what I meant to do, to the side of the house, up to the window of my chamber, where I knew my loaded gun was standing. By a most happy chance I had set it in the corner close by the window, so that I could reach it with my hand; the opening being too small to admit of my having got in, and still more fortunately, the door of the room was open, so that I could see the whole danger of the scene. The lion was beginning to move, perhaps with the intention of making a spring. There was no longer any time to think: I called softly to the mother not to be alarmed,

and invoking the name of the Lord, fired my piece. The ball passed directly over the hair of my boy's head, and lodged in the forehead of the lion, immediately above his eyes, which shot forth, as it were, sparks of fire, and stretched him on the ground, so that he never stirred more."

A remarkable Dream of Dr. Doddridge.

(Communicated for the Baptist Magazine, by the Rev. Dr. Ryland.)

THE Doctor, and Dr. Clark, of St. Albans, had been conversing together in the evening, upon the nature of the separate state, and the probability that the scenes, on which the soul would enter upon its first leaving the body, would bear some resemblance to those with which it had been conversant while on earth; that it might, by degrees, be prepared for the more sublime happiness of the heavenly world. This, and other conversation of the same kind, probably occasioned the following dream.

The Doctor imagined himself dangerously ill, at a friend's house in London, and after lying in this state some hours, he thought his soul left the body, and took its flight in some kind of fine vehicle, which, though very different from the gross body it had just quitted, was still material. He pursued his course through the air, expecting some celestial messenger to direct him, till he was at some distance from the city; when, turning back and viewing the town, he could not forbear saying to himself, "How vain and trifling do those affairs, in which the inhabitants of this place are so eagerly employed, appear to me, a separate spirit." At length, as he was still continuing his progress, and though without any certain direction, yet easy and happy in the thoughts of the universal providence and government of God, which extends alike to all states and worlds, he was met by one who told him, he was sent to conduct him to the place appointed for his abode: from whence he concluded, that it could be no other than an angel, though, as he thought, he appeared under the form of an el-

derly man. They went accordingly on together, till they came within sight of a large, spacious building, which had the air of a palace. Upon his inquiring what it was, his guide told him it was the place assigned him for his residence at present. Upon which the Doctor observed, that he remembered he had read, while on earth, that "*Eye had not seen, nor ear heard, nor the heart conceived, what God had laid up for his servants.*" whereas he could easily have formed an *idea* of such a building, from others he had seen, though he acknowledged they were greatly inferior to this in elegance. The answer his guide made him, was plainly suggested by the conversation of the evening: it was "That the scenes first presented to him, were contrived on purpose to bear a near resemblance to those he had been accustomed to on earth, that his mind might be more easily and gradually prepared for those glories that would open upon him hereafter, and which would at first have quite dazzled and overpowered him."

By this time they were come up to the palace, and his guide led him through a kind of saloon into an inner parlour. The first thing that struck him was a large gold cup, that stood upon a table, on which was embossed the figure of a vine, and clusters of grapes. He asked his guide the meaning of it, who told him, "It was the cup in which his Saviour drank new wine with his disciples in his kingdom: and that the figures carved upon it, were intended to signify the union between Christ and his people; implying, that as the grapes derived all their beauty and flavour from the vine, so the saints, even in a state of glory, were indebted for their establishment in holiness and happiness to their union with their *head*, in whom they are all complete." While they were thus conversing, he heard a noise at the door, and was informed by the angel, that it was the signal of his Lord's approach, and was intended to prepare him for the interview. Accordingly, in a short time, he thought our Saviour entered the room, and, upon his casting himself at his feet, he graciously raised him up, and with a smile of inexpressible complacency, as-

sured him of his favour, and his kind acceptance of his faithful services; and as a token of his peculiar regard, and the intimate friendship with which he intended to honour him, he took the cup, and after drinking of it himself, gave it into his hands. The Doctor would have declined it at first as too great an honour; but our Lord replied, (as to Peter in relation to washing his feet), "If thou drinkest not with me, thou hast no part in me." This scene, he observed, filled him with such transports of gratitude, love, and admiration, that he was ready to sink under it. His Master seemed sensible of it, and told him, he must leave him for the present, but it would not be long before he repeated his visit; and that, in the mean time, he would find enough to employ his thoughts in reflecting on what had passed, and contemplating the objects around him. As soon as our Lord was retired, and his mind was more composed, he observed the room was hung round with pictures; and, upon his examining them more attentively, he discovered, to his great surprise, that they contained *the history of his own life*; the most remarkable scenes he had passed through being thus represented in a very lively manner. It may easily be imagined how much this would strike and affect his mind: the many temptations and trials to which he had been exposed, and the signal instances of the divine goodness to him, in the different periods of life, which were by this means all presented at once to his view, excited the strongest emotions of gratitude; especially when he reflected, that he was now out of the reach of any future danger, and that all the purposes of divine love and mercy towards him, were at length so happily accomplished. The ecstasy of joy and thankfulness into which these reflections threw him were so great, that he awoke. But for some considerable time after he rose, the impression continued so lively that tears of joy flowed down his cheeks; and he said that he never, on any occasion, remembers to have felt sentiments of devotion, love, and gratitude, equally strong.

N. B. The description of his inter-

view with our Saviour, will remind us of one of his own hymns, No. 295, and particularly of the 4th verse:

"That blessed interview how sweet,
To fall transported at his feet!
Rais'd in his arms to view his face,
Thro' the full beamings of his grace."

It is supposed that that hymn was composed soon after this remarkable dream, and not without reference to it.

Hindoo Suicide, by Precipitation from Precipices.

(From the Missionary Register for Oct. 1820.)

OF this form of superstitious suicide among the Hindoos, Mr. Colebrooke thus speaks, in a note to his Second Essay on their Religious Ceremonies, in the seventh volume of the Asiatic Researches:—

"A very singular practice prevails among the lowest tribes of the inhabitants of Berar and Gondwana. Suicide is not unfrequently vowed, by such persons, in return for boons solicited from idols; and, to fulfil his vow, the successful votary throws himself from a precipice, named Calabhairava, situated in the mountains, between the Tapti and Narmada rivers. The Annual Fair, held near that spot, at the beginning of spring, usually witnesses eight or ten victims of this superstition."

At a meeting of the Asiatic Society, held at Calcutta, on the 5th of September, of last year, the Marquis of Hastings in the chair, the following account of an intended self-immolation of this nature, was communicated by Lieutenant R. A. McNaghton:—

"Among the many natural curiosities to be found at Puchmurree is an arched cave, sacred to Mahadeo. It is about 100 feet in length, and 20 in height; and is a natural excavation, at the bottom of an immense solid rock. It is situated in a deep narrow dell; and the surrounding rocks are from 150 to 200 feet above the level of the cave. The floor of this cavity is covered with water about knee deep, which is the effect of a constant dripping from the roof; but for which it is difficult to account, as the upper surface of the rock

is perfectly dry, and as there is no water visible any where near it to supply the continual filtering. At the further end of the cave is an idol, to which the pilgrims, who annually resort thither in great numbers, pay their devotions; bathing themselves, at the same time, in the water which drops from the roof.

"Another rock which contributes to form the dell, is consecrated to Bhowanee, there called the Wife of Mahadeo. This rock is devoted to a purpose similar to that of Mount Leucate of old, from which Sappho precipitated herself into the sea. When a woman has been married for several years, and is unblest with offspring, she pays her devotions to Mahadeo, to remove her sterility; and vows to sacrifice her first-born child to the god, by throwing it from the top of Bhowanee's rock, which is about 170 feet high, and nearly perpendicular !

"Lieut. McNaghton was at Puchmuree, in last April, at the time when the annual pilgrimage takes place. A woman had arrived there for the purpose of sacrificing herself, in conformity with the horrid superstition just described; and Lieut. McNaghton, excited by curiosity, proceeded to the spot to witness the circumstances of this dreadful ceremony. He was accompanied by a Hurkaru, named Ram Sing, charged by Colonel Adams to use every effort in his power to dissuade the deluded woman from putting into execution her frantic resolution.

"When they reached the rock, about four miles south-west of Puchmuree, the voluntary victim was sitting on the ground, waiting the arrival of the Brahmin who was to assist at the ceremony. She was of the Rajpoot Caste, and seemed to be about thirty years of age. It appeared that her father and mother were both dead; and that her mother had formerly vowed to sacrifice her first child to Mahadeo, agreeably to the established custom; but, on the birth of the child, a daughter, she neglected to fulfil her vow. The daughter grew up, and was married: her husband died, and she married again: her second husband also died; and, being without offspring, this accumula-

tion of misfortunes drove her nearly mad. She would dance and sing all day; and eat any thing from any body, by which she lost her caste, and became entirely neglected. She at length felt persuaded, that her misfortunes arose from the circumstance of her mother having broken her vow; and, therefore, she determined to immolate herself without loss of time.

"She had seated herself at the foot of the rock, surrounded by those who had accompanied her from Hurdah, the place of her residence; calmly expecting the arrival of the Raj Gooroo, or Chief Priest. She was perfectly sensible; and had neither ate nor drank any intoxicating or stupifying drug. Indeed her appearance indicated perfect self-possession; and her friends positively asserted that nothing of the kind had been administered to her. There was a bottle of common Bazar spirits near her, which they said was to be given to her, if she asked for it, but not otherwise. She held, in her right hand, a cocoa-nut; and, in the left, a knife, and a small looking-glass, into which she continued to look, excepting when she turned her eyes towards heaven, exclaiming "Deo B'hurjee," which she did very frequently.

"It is evident, that her resolution entirely originated in her own breast. When Ram Sing began to dissuade her, she became exceedingly angry, and told him that his interference was both useless and improper. He however continued his expostulations, in which, it is worthy of particular remark, he was heartily joined by her own people; who declared, that they had previously used all their endeavours to induce her to relinquish her design of destroying herself. One of them, an old Brahmin, seconded Ram Sing so earnestly, that she threw the cocoa-nut at his head, with such violence, as would have been productive of serious consequences, had her aim been sure; but fortunately it erred, and the nut was broken to pieces against the stones on which it fell. For three hours Ram Sing continued his expostulations, and she was still immoveable. So reluctant was she to attend to him, that she repeatedly, and angrily, ordered the

musicians, who were present, to commence playing; that his voice might not be heard.

"Lieutenant McNaghton, considering it a hopeless case, returned to camp, leaving Ram Sing to do all that he could to delay the threatened sacrifice. In a few hours afterward, his servants brought him intelligence, that Ram Sing had succeeded, and was bringing the woman into camp. On ascending the fatal rock from which she was to precipitate herself, she had fainted away, from exhaustion both of body and mind, and continued senseless for nearly two hours. On recovering, she cried bitterly, and appeared to hesitate. Every one present seized the favourable opportunity, and implored her to abandon her resolution; and, what was still more effectual, the Raj Gooroo told her, that she had Mahadeo's forgiveness!

"Soon after her arrival in camp, she was sent off to Hurdah; provided, by Colonel Adams, with money to defray her expenses on the road, and a letter to the Soubadar of the province, (who had, in the first instance, laudably endeavoured to dissuade her from her purpose), to see that she suffered no indignity or wrong, in consequence of having abandoned her resolution."

MISSIONARY INTELLIGENCE.

[The following extracts relative to Missions in Africa, in India, &c. are taken from recent London periodical publications, and cannot fail of being gratifying to our readers.]

Extracts relative to the state of the Mission in Western Africa.

GOVERNOR McCarthy has deemed it expedient, in consequence of the arrival of native troops to be disbanded, and of the continual accession of recaptured slaves, to increase the number of settlements in the colony. Three of these, Waterloo, Hastings, and Wellington, are on the eastern side of the colony, toward the main land: a fourth, York, is on the Whale River, which flows into the Atlantic, north of Cape Shilling. A part of the Fourth West-India Regiment, which arrived in April, 1819, has been settled, on being disbanded, near Freetown; with the view of enabling the men to support themselves by their labour in the town.

On the 2d of February, a few days after the arrival of Mr. Johnsen, a meeting of the Missionaries was held in Freetown.

The removal of the Christian Institution from Leicester Mountain to Regent's Town, which had been suggested to the Society, and approved, was considered by the meeting to be a measure of great promise: and it was accordingly determined, that it should be carried into effect as soon as practicable.

David Noah was received as a native teacher under the Society; and was placed, as William Tamba and William Davis have been, in a course of preparation for his work.—The Rev. J. G. Wilhelm and Mrs. Wilhelm were appointed to Waterloo, and Mr. and Mrs. Lisk to Hastings; and Mr. and Mrs. Beckley, with Mary Bouffier (who is since dead,) took charge of the colonial schools in Freetown; while Hannah Johnson proceeded with her brother to Regent's Town, according to the arrangements of the Committee.

Mr. Nylander gives the following account of his situation and labours at Kisey, Sierra Leone:—

"I have family-prayers morning and evening, with about 200 adults and children; and, through the day, my time is taken up with the affairs of the settlement. On the Lord's Day there is a congregation of 300 or more assembled: but none, as yet, seem to have ears to hear, or hearts to understand. The school is carried on by Stephen Caulker, and another lad from Rio Pongas. We have also an evening and a Sunday school.

"I have introduced a weekly prayer-meeting, on Wednesday evenings; about a dozen adults attend. May God visit us in mercy, and hear our prayers!"

The following extracts from the communications of Mr. Taylor, at Charlotte, present encouraging hopes of his success with his Negroes:—

"April 17, 1819.—I came to this town on the 18th of January, and found it in a very dark state of ignorance and idolatry: but I trust that, by the blessing of God, there will soon be some followers of Christ and his Gospel in this place. I cannot, however, say much in its favour at present; only that the people generally appear attentive, and some of their country fashions are done away with. We have a day and an evening school. In the day school there are 44 girls and 22 boys; in the evening school, 31 men and 12 boys have their names down, but do not all attend regularly. On Sundays I pray with, and speak to the people three times, and am pretty well attended. There are about 250 people, old and young, under my charge. In the morning nearly all attend; perhaps about 200: and almost every Lord's Day I have visitors from other towns."

Mr. Renner entered on the charge of the station at Leopold in June, 1818, on removing from the Rio Pongas.

In the early part of last year, there was a considerable accession of children to the settlement; 40 boys and girls being sent hither on the dispersion of the children at Leicester Mountain, and 60 lately liberated from a French slave vessel. On Sundays, the people were repeatedly assembled for public worship; and, on week days, morning and evening. They were much improved in their outward demeanour. The frequent quarrels and fightings which Mr. Renner found when he settled here, had quite subsided.

On Mr. Renner's removal to Freetown, to officiate for a time as chaplain, his Negroes would not consent to his leaving them, unless Mrs. Renner staid with them. They thought that she could settle all "palavers" among them, and promised to behave well.

The arrival of Mr. Johnson, with his companions, at Sierra Leone, occasioned great joy to his people at Regent's Town.

"I waited," he writes, "immediately on his Excellency, who received me with great kindness. Being late, I could not go up to Regent's Town that evening; but, the news being carried up, a number of the people came down in the night, and many others the next morning. I believe that I never in my life did shake hands so much before as I did that day. On the evening of our landing, a man saw me coming on shore, and ran immediately up to Regent's Town. Mr. Wilhelm had just concluded the daily evening service when the man entered the church, and cried out, 'All, hear!—all, hear!—Mr. Johnson come!' The whole congregation immediately rose; and those that could not get out at the doors, jumped out at the windows, and Mr. Wilhelm soon found himself alone."

On Mr. Johnson's re-entering Regent's Town the next day, he found abundant cause for the joy of the people at his return. Three of his Black communicants had died in the faith during his absence; but he had the happiness to see kneeling with him at the table of the Lord, notwithstanding the many difficulties which had tried them, a greater number than had received the communion with him on the Easter Sunday previous to his departure. —The sum of 31*l* had been collected during the year for the Church Missionary Society; and, on the evening on which Mr. Johnson wrote, the people contributed 3*l* 3*s* 9*d*. at their monthly meeting.

Many interesting communications have been received from Mr. Johnson's converted Negroes, both during his absence in England, and since his return to Sierra Leone. Our specimens must be very brief, and it must be remembered, that they are written by men but recently liberated in a state of barbarism from captured slave vessels.

One man wrote thus to Mr. Johnson:—

"It gives me great pleasure to write a few lines to you. I hope they will meet you in perfect health. May the Lord bless you and your wife! I trust in God, that he may enable me to remember you, and all other friends in England, at the Throne of Grace.

"I hope you will never forget poor benighted African people. Oh, pray for us! that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"I wish to know and serve the Lord; but my heart is deceitful above all things, and desperately wicked. My heart is the great enemy against me: it runs after the world very much, and cannot let me serve the Lord as I ought. When I draw near in prayer, to pour out my soul before the Lord, then my wicked heart runs after worldly things.

"I am full of doubt and unbelief; but yet I look to the Lord Jesus Christ, because he has said, 'They that wait upon the Lord shall renew their strength:' therefore I look to the Lord Jesus Christ, and hope he may enable me to do so."

Another communicant writes thus:—

"I take this opportunity of writing these few lines unto you, my dear brother: and I hope God may preserve and keep you, when you pass through the mighty deep; and, by the will of God, I hope we may see one another again."

"I thank Almighty God for his loving-kindness to me. I know the Lord is my Saviour and my God. I pray for all the good people who are in England, and the Secretary. I hope you may be well in Jesus, and that you may send more Missionaries to Africa, to preach the Gospel to our poor countrymen. My master, please to send me one hymn book. My wife ask you how you do, Mr. Johnson."

This man thus addressed the Secretaries, from Regent's Town, Feb. 14, 1820:—

"Dear Sirs—I have taken the opportunity of writing a few lines to you.

"The Lord has done great things for me. He brought me out of my country, to hear his word. Oh, I can say, I thank God, that Jesus Christ came into the world to die for poor guilty sinners. I must have gone down to hell; but now I look to the Lord Jesus Christ our Saviour for salvation, and that by the teaching of the Holy Ghost. But, sometimes my heart trouble me too much. I do not know what I must do: but, again, I trust in Jesus Christ. I glad too much [very glad] Mr. Johnson come back. Oh! I thank God for his mercy."

Another writes, Feb. 2*d*, 1820:—"In the morning, church was full; and Mr. Johnson said, after prayer, 'All the people come to-night: I have something to tell them;' and in the night, the church

was full, as much as it can hold. He read unto us the fourth chapter of the Second of Kings, 26th verse—"Run now, I pray thee, to meet her, and say unto her, Is it well with thee?" My heart was ready to say, 'Is it well with me; not for my good deed, nor for any good desires, but by the will of him in whom I trust.' Oh, that I might be enabled to keep the commandments of the Lord! Oh! may the grace of our Lord Jesus Christ be with us all! Amen.

"When I remember my poor countrymen, I am sorry for them. I cry unto the Lord, and say, 'O Lord, teach me to read thy word, and enable me to understand what I read; that I may tell them that they may look to God, that he may save them from their sins, through Jesus Christ our Lord. Amen.'

"When I read the forty-fifth chapter of Genesis, the latter part of the 1st verse—"Joseph made himself known unto his brethren"—when I read this word, I say in my heart, 'Oh, that the Lord may enable me to go to my country-people, to carry the good tidings to them!' Oh, may the Holy Spirit be with us all! Amen."

Mr. Johnson testifies in one of his later dispatches:—

"I do not find the least difference in the people. They appear to me to be hungering after the word of God as much as before. I have had numerous visits of people who desire to talk to me concerning religion, and have set a day apart for that purpose."

SOUTH AFRICA.

A LETTER has just come to hand from the Rev. J. Philip, dated *Cape Town, July 13, 1820*, wherein he says he was in daily expectation of hearing from Mr. Campbell and his friends, from *Graaf Reynet*, on their return from *Lattakoo*. Mr. Philip has transmitted interesting accounts of the conversion of *ROSELLE*, a female of the *Boothuana* nation, a member of the church at *Griquatown*; also, the substance of a conversation with *ADAM BARTY*, another member of that church, at a meeting held in Mr. Philip's house, in the presence of several of the missionaries of the Church Society, &c. then at *Cape Town*.

We select a few of the questions and answers on the latter occasion, not having room for the whole.

Q. When was it that you felt the power of the word of God on your heart?

A. In 1802, when Mr. ——— came to *Berend's Kraal*, I felt myself a sinner. There was an old woman converted, whom I knew was before a very bad character, and I thought—if she obtains grace, how will it go with me? I may obtain it too; and this led me to look into my former life, and to seek the same change. When

I began to pray, Mr. ——— came to that place; then I learned there was to be a judgment; then all that was evil in my life came to my mind, and seemed dreadful to me. I had no rest, day nor night.

Q. How was it with regard to your feelings after this?

A. These thoughts came into my mind—If I seek the Lord Jesus, I shall find him. It is true—it is true—if I seek him I shall find him; and this truth gave me comfort.

Q. When you fall into sin or temptation, is your peace of mind disturbed?

A. Yes, these cause disturbance in my mind, but lead me to the Lord Jesus.

Q. What reason have believers to trust that Christ will save them?

A. The Bible teaches us, that Christ came into the world, that he suffered, was buried, and rose again, and that his death is the life of sinners.

Q. Did you change your own heart, or by what power was it done?

A. No, not myself, because I can do nothing.

Q. By whom then was this done?

A. By the Holy Spirit.

Q. Is the Holy Spirit necessary to carry on this work, and to the end of life?

A. Yes, Sir.

Q. How are we to know that a man is a Christian—is every one a Christian who professes so to be?

A. He that is a doer of the word.

Q. What opinion may we form of a man who makes a profession, and lives in sin, drunkenness, idleness, and thoughtlessness?

A. I have no other thoughts than that it is inconsistent—they do not belong to the faith.

Q. What do you think of the Bible—the word of God?

A. We must think seriously of it. I cannot live without the word of Christ.

Q. Have you any part of it in your memory?

A. Yes, passages come to my mind every day. Among those which afford me comfort, and are frequently in my thoughts, is, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life," &c. &c.

Q. Do you think you could be tempted to leave the means of grace?

A. No, Sir; nothing else can make me happy.

Q. Do you feel grateful to the people in England for sending the Gospel to you? Do you pray for them?

A. Yes; that comes into my thoughts often.

Mr. Anderson (now at *Cape Town*) gives *Adam Bartly* an excellent character; he has been many years a member of the church at *Griquatown*, and his conversa-

tion and spirit during all that time have been most exemplary.

Mr. Philip adds—"You may rest assured that these conversations are reported as they took place; no attempt has been made to embellish them. The scepticism excited in some by the perusal of the answers given by *Africaner* is groundless; but I shall soon have an opportunity of presenting that interesting character before the public, in a light which will not lessen surprise, but which will satisfy such as require satisfaction, that the former picture was not overcharged."

By letters from Mr. Philip, of later dates, viz. July 29th, and August 9th, we are informed that Mr. Campbell has returned in safety to Lattakoo, after an absence of two months employed in a journey of discovery, north-east of that city; and that he was expected shortly on the borders of the colony, in his return to Bethelsdorp, and from thence to Cape Town.

Mr. Campbell, in a letter to Mr. Philip, dated Lattakoo, April 8th, 1820, says—"They have been very industrious here in cultivating fields and gardens, without which they could not have existed. They have led out water from the Krooman river, for three miles; which is a great work in so warm a climate. They have also built comfortable houses on the south side of the town, behind which are their gardens.

"Some favourable changes have taken place among the Matchappees, the inhabitants of Lattakoo, &c. Expeditions for the purpose of stealing cattle are abandoned; scarcely any are now put to death, because they know more of the value of human life. Pumpkins, melons, beans, &c. have been introduced, because among themselves they have something resembling them; but, though fond of potatoes, they cannot be prevailed upon to plant any, because they fear it would occasion some alteration in their old system, of which they are as tenacious as the Hindoos themselves.

"As yet they cannot comprehend reading and writing. Only about six persons attend the school, and these can only join two letters together. Could one only be taught to read, it would lead others to conceive of its meaning. I expect little improvement until some person, well instructed in the Lancasterian plan, shall come to teach them. The want of their language is a great obstacle; as yet the missionaries are obliged to speak to them by interpreters, and it is a thousand to one if they have ability to place the truth before the natives in a proper manner. But I think Mr. Moffat will be able to acquire the language in a few months.

They think themselves safe from the attacks of the neighbouring tribes, in consequence of white men living among

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them. In a public conversation with the king, I perceived that he took considerable merit to himself for having, at the request of the missionaries, relinquished the practice of *cattle-stealing*. He expressed his hope that, as he had taken our advice, I would take his, and not visit *Mak-kabba*, king of the *Wanketzens*, against whom he seems to entertain a mortal antipathy. 'I advised Dr. Cowan and Donovan,' said he, 'not to go; yet they went, and have never since been heard of.' He added, 'You are going to the *Marootzees*; you will pass near him; he will send for you, but do not go.'

"I design to set out, on Monday next, to visit a people who live about 250 miles higher up, towards the north-east—From every thing I hear, it seems to me likely to be an important missionary station. From thence come all the iron and copper used here. The king of *Mashow*, who lives on this side of them, was here when I arrived. I design to visit his place also. I am still more confirmed in my opinion that Lattakoo is only the commencement of *peopled Africa*.

"The other night the Bushmen stole 19 cattle belonging to the mission, 11 of which belonged to the interpreter; this will be a most serious loss to him. We have heard that another party of Bushmen robbed the Griquas about the same time, taking the advantage, probably, of the absence of many of them at *Beaufort Fair*. A good parcel of small black and white beads would enable the interpreter to purchase some cattle instead of those he has lost. Beads are the only sort of money that passes here, and only black and white ones (about one-eighth of an inch in diameter) are valuable—except large dark blue ones. I have many necklaces, given by my friends at King'sland, but they are not acceptable. If Messrs. — were to send a large quantity of such as I have described to Beaufort Fair in 12 months, it would be a good speculation," &c. &c.

Mr. Philip says—"Mr. Campbell's friends need be under no apprehension for his safety. Travelling in the interior of South Africa is now, through the influence of our missionaries, nearly as safe as in England. If Africa be explored, it must be by the progress of missions. The mission to Lattakoo has already opened the way some hundreds of miles beyond that place; and, if that mission be strengthened, and another mission be established among the *Marootzees*, we shall have a field laid open to us from the Cape to De Lagoa Bay."

INDIA.

Extract of a Letter from Mr. William Fyvie, to the Rev. Dr. Bogus; dated Surat, March 20th, 1820.

After mentioning the difficulties sur-

mounted in obtaining a printing-press, Mr. F. says—"Before our beginning to print the New Testament, (*in the Guzerat language*) and for the purpose of bringing our press and types into proper order, we judged it proper to print several small tracts, of eight pages each. Mr. Skinner has prepared four of this kind—selections from the Scriptures. I have prepared a small catechism, prayers, &c. and a tract entitled 'The way of Salvation.' These were greatly needed. O that the reading of them may be accompanied with the Divine blessing!

"We have received, from the Calcutta Bible Society, sufficient paper for printing one thousand copies of the New Testament. We hope also to receive some assistance from the Bombay Bible Society, towards the printing of it. We expect to begin one of the Gospels in a few days. I trust we feel that, in conducting a work so important to the interests of Christianity in this land, much wisdom, and a constant supply of the grace of the Holy Spirit are necessary, and I doubt not that the numerous friends of missions in Britain will persevere in earnest prayer, that the blessing of God may succeed our labours.

"In translating, my attention has been directed principally to the Old Testament. I have gone over the Books of Moses twice, and the Historical Books once. These, with the Acts of the Apostles, which I have translated, and am now going over the fourth time, in order to its being printed, will be, I think, nearly half of the Sacred Scriptures. Mr. Skinner takes the other half.

"I have prepared a selection of the parables of the New Testament, with an explanation attached to each, which I find useful to read when I am out among the natives—am, also preparing a course of short sermons on the principal doctrines and precepts of Christianity, for the instruction of the heathen; these may be printed at some future time. In giving them instruction, the greatest plainness of speech is absolutely necessary, in order to their understanding the truths delivered; for they are mere children in the knowledge of every thing of real importance; it may really be said of them, that they know nothing but wickedness—but 'great is the truth, and it must prevail.' The directors have lately sent us a copy of your 'Sermons on the Millennium.' We have found the perusal of them very useful; and trust they will be extensively so, in the promotion of personal religion, and in rousing all who may read them to more active exertions to hasten forward the delightful period.

"I now feel at home in speaking to this people; and, notwithstanding their wretched condition, am happy in the employment, and would not exchange my situation for

that of the greatest monarch. We have much cause to bless God for the gracious countenance he has given us in preaching the Gospel to our countrymen. The change of conduct and views in several persons who attend, are sufficient encouragement. Our friends who attend the English worship, in addition to defraying the rent of the place, &c. have been able to render us some little assistance in other things, and we are anxious for this, that the expenses of the mission may be lessened to the Society. Your's most respectfully,

WILLIAM FVIE.

"P S.—Since I began this letter, we have been enabled to begin the printing of the Gospel of Mark; the second sheet is now in the press."

CHINSURAH.

Extract of a Letter from Mr Pearson, to the Directors; dated Chinsurah, 31st of December, 1819.

HONOURED FATHERS,

THE date of my former letter, (last April) reminds me that I must not longer delay to send you tidings of what I am about; you will, I am persuaded, pardon the unfrequency of my communications, as you receive steadily those of my brethren in Calcutta. Weighing present circumstances, it will not, I conceive, be accounted matter of surprise or disappointment, not to receive details of the conversion of the heathen. The particular sphere to which I was destined seems hitherto almost to have excluded me from any direct attempt for this grand end of missionary labour. I feel happy in having, to the best of my ability, fully obeyed the letter of my instructions: I have bent my time, my strength, and ingenuity, to the advancement of the schools. To save time, I re-copy a short report made to the brethren in Calcutta, by which you will perceive the outline of what has been done during the past year.

No. of schools 25—children 2400.

It may, perhaps, appear a matter of regret, that the statement I now send is below that of the former year; we conceive, however, that this deficiency is fully compensated by a superior state of discipline, and of progress in learning. It is pleasing to think that our labours for this end have appeared satisfactory to Government, by whose liberality the schools are supported. Our efforts, in the first instance, were directed to the introduction of an appropriate system, together with the simplification and arrangement of elementary matter. Of the necessity of the former, little need be urged; its existence will ever give to a school of children the like advantage in the handling of letters, that it does to a regiment of soldiers over a confused rabble in the use of arms.

Purposing to take for our model that of the National Society in England, I made an abridged translation of Dr. Bell's 'Instructions,' of which an edition has been printed by the Calcutta School-book Society; and the system itself, as accommodated to Bengal, is now in use in the schools. We have at least demonstrated that it is capable of being acted upon here, in a manner nearly, if not fully, approaching to that in which we see at home. I have heard it spoken of by the natives as wonderful, to see a boy in tears at losing his place in the class. As practised in the Ghaut schools, it has been adopted by gentlemen engaged in the work of native education, and also by the Calcutta School Society.

Similar to those of the National Society, have been composed, in Bengalee, a set of Elementary Tables; a first and second edition of which have been printed by the School-book Society, to which we are indebted for the gratuitous supply of various school books, both of Calcutta and of Serampore.

In addition has been printed, after the model of the National Society's school book No. 1, the History of Joseph; also a book of Arithmetic, by Mr. Harle, containing 120 pages. We have lately completed, for the use of schools, a book containing correspondence, commercial and familiar, various forms of bonds, deeds, &c. which I have reason to think will be useful and attractive. Whilst these preliminary means for the enlightening of our fellow-subjects have happily been afforded, it need not be said that the eye of benevolence has been opened only to behold the waste that every where surrounds us. Using, therefore, our best exertions for the prosperity of this Institution, we are at the same time incessantly employed in acquiring, through conversation and study, a thorough and idiomatic knowledge of the native language. In the beginning of the year, Mr. Harle and myself, with our Testaments under our arms, were in the habit of going out daily, and, in the market-place, or beneath the shade of a tree, of reading and speaking to the people, who at least were willing to hear, and generally with much attention, what we had to say.

I enclose specimens of tables, school books, &c. &c. Our schools have been visited and approved by several; they are also regarded as models; nevertheless, we admit the absence of the chief beauty—direct Christian instruction. Let us be thankful for advances already made; who knows but that in a few years, each may become a Christian seminary? Of the importance of schools as a branch of missionary labour, my views are not in the least altered: however, it seems I am not to spend all my time in them, (which indeed

is no longer necessary,) but rather to busy myself in making known Christ unto the heathen.

It is really delightful to dive into the language, and to have it in one's power even in a feeble way, to diffuse the light of the glorious Gospel amidst such deplorable darkness. The eyes of people at home seem now to be opened, as to the moral degradation of the Hindoos. Their ingratitude, cruel hard-heartedness, and deep duplicity, afford many a trial to the bosom that beats only to do them good. Sometimes, however, a smile will forcibly efface the whole—Whilst Capt. J. was here, one of his native servants was seized with the Cholera Morbus. We administered medicine, and, having set to work by applying hot bandages, and rubbing well his hands and feet, through the blessing of God, his life was saved. For doing which, the next day, lest he should be in danger of losing caste, he demanded so many rupees. On the other hand, though living under so benign a government, they doubtless frequently experience much evil, and but too frequently have presented to their view that great stumbling-block—the inconsistent lives of Christians. One who came to me the other day, and could speak tolerable English, was continually adding an oath; I asked him why he did so, pointing out the guilt. His answer was, he knew no harm, having heard the words constantly used by gentlemen, but promised never to make use of them again.

I have lately completed, in the native language, an English grammar; it is well spoken of by those who have seen it, and is likely to be in great demand by the natives, for whose use it is intended. It will be followed by a copious Vocabulary on the plan of DuRoi's 'Nature displayed.' The preface to this work ought, I conceive, to be read by every one engaged in learning or in teaching languages. By these means the English language might accompany the extension of the English Government, and be rendered universal in the same short time, throughout the millions that people the banks of the Ganges, the Candians, Hottentots, Negroes, &c. &c. As an humble attempt to put in execution a part of this suggestion, the above works have been undertaken. The School-book Society have ordered to be printed 1000 copies of the grammar.

I will not swell my letters by mentioning the interesting particulars of the missionary conference held at Calcutta the beginning of this month, which, doubtless, you will receive from thence, along with the account of the Anniversary of the Bengal Auxiliary Missionary Society.

Our brethren are indefatigable in devising and pursuing every possible means of fulfilling their errand: all of us, I trust,

are striving who shall be the greatest scholar, greatest in the eyes of his Master, and least in his own esteem.

The wide distance that subsists between us and the people to whom we are sent, while it forms a barrier to our usefulness in itself, if not steadily watched against, will produce a pernicious effect upon the frame of our spirits. Pride and anger are our enemies—not stripes and imprisonments, but soft speeches, and flattery in all its forms. The fable of the Sun, the Wind, and the Traveller, may instruct us which of these is easiest to be borne. Were I to give advice, I would say, if possible, send none but such as, knowing their own hearts, know the world, and know well how to conduct themselves in society. It seems alike necessary, whether on account of heathens or Christians. Men of capacity, (for a missionary, whether preacher or teacher, be he what he may, if not a master of the language, had much better have staid at home;) men of generous and comprehensive minds, and that in every thing can bear and forbear.

O that I were what I ought to be—active, full of energy, and full of humility; under a sense of my nothingness, and of the mercy which hath hitherto followed me. It is a hard matter really to feel, and sympathize, and love, and be in earnest as we ought; and yet who, except they be stones, but must feel! A few weeks ago, a gentleman informed me he saw two females immolated on his way from Calcutta. Another who just now left me, says, yesterday evening he saw two others, at a short distance from the same spot, half dead through fear, hurried first into the water, and then into the fire, tied down and burnt to ashes on the funeral pile of their husbands. Eight hundred within the province of Fort-William in 12 months! It turned to the Brahmin sitting by me, and asked him, *When will this be at an end?* He answered, *When the Company order it.*

To this day, with little exception, I enjoy the best health, although experiencing some diminution of strength from the effect of the climate. At present, it is so cold, that, when at home, I am glad to creep to the warmest corner of the house, and could fetch ice from the ice-field on the north side of the town. I continue to receive every kindness from the Governor and people of the place. We have service twice in English, in the settlement church, on Sunday; monthly missionary prayer-meeting, and weekly prayer-meetings, in my own house.

Continental Intelligence.

LETTERS from Colmar, bearing date the 20th of August, give a pleasing account of the increase of vital Christianity in Switzerland, and the French provinces border-

ing on the Rhine. Two missionaries from Basle have lately devoted themselves to the service of the lost sheep of the house of Israel, and proceeded the one to Cracow in Poland; and the other to Odessa, on the shores of the Black Sea. An interesting account is given of the mode in which a young German converted Jew labours for the spiritual welfare of his mother, a woman who seems to be 'touching the righteousness which is by the law blameless:' in his letters to her he comments upon some passage of the Old Testament in the words of Paul's Epistle to the Hebrews, without naming the author, and asks her opinion upon that which he has offered to her consideration: she usually replies, that she approves of what he has said; upon which he rejoins by telling her that he is very happy that she approves of what he submitted to her attention, but that the whole was taken from a letter which one Paul, a follower of 'the hanged One' wrote to his nation. He recommends her strongly to read it: she seems to have followed his advice, not unaccompanied by a blessing.

We are sorry to learn by letters from Italy, of the 17th of August, that Mr. Joseph Tartaro, who had made a successful tour through the greater part of the Neapolitan and Pontifical States, distributing the word of God, has been arrested on this account by the Austrian government, at Milan. At some places Mr. Tartaro had so far overcome the ill-founded jealousies of the enemies of the sacred volume, that pulpits had been heard to resound with panegyrics on the English and Russians for their zeal in this cause. The Austrian government has repeatedly manifested more aversion to the dissemination of the Scriptures than even the Papal itself: we believe that up to this moment only one Bible Society exists in any part of those immense territories, namely, that at Presburg, in Hungary, which was established some years ago by Mr. Leo, of Paris.

For the Christian Journal.

THE ORPHAN'S DEATH.

Beneath Delusion's reign of hopes and fears,
The wearied wheels of life at last stood still—
Far from this vale of bitterness and tears,
Thy spotless soul ascends to Zion's Hill.
The bloom of youth upon thy glowing cheek,
To feed the hopes of future days began;
When Death insatiate, came his spoil to seek,
Long ere thy years attain'd to those of man.
Thy heart its fevered beat has ceased at last—
The anguish of thy bosom now is o'er—
The reign of feelings and of passions past,
Can fire thine eye or nerve thy heart no more.

* He died delirious.

New numbered with the dead who sleep
around,

For thee no marble its memorial rears;
But those who were to thee by nature bound,
Bewail thy loss in wretchedness and tears.

With thee we all must share the robe of dust,
And rest our aching heads beneath the clay;
Yet firm remains the dying Christian's trust—
Death is the dawning of eternal day.

Be this our struggle—this our one desire—
To gain the haven and outride the storm;
And by the beams of Faith's eternal fire,
Dispel the clouds that earthly sorrows form.

Whatever anguish racks the soul below,
Hope bids us view that distant promised
shore;

Where streams of pleasure shall for ever flow,
And care and sorrow wring the heart no more.

So let us live, that when the dart of death
Shall pierce the veil that clouds our mortal
view,

A brighter sun may cheer our parting breath,
And all the life of life within renew.

That freed from trouble, sorrow, pain, and care,
Our souls may launch on that unbounded
wave;

In life and bliss immortal ever share,
And shout triumphant o'er the conquered
grave.

The fairest flower may wither on its stem,
Long ere the beam that bade it bloom, decay;
And coldness chill the vigour of the gem,
That opes beneath the spring's reviving ray.

And such is man!—how swift his moments fly,
Whom being's self doth hasten to his doom!
To-day he is—to-morrow sees him die,
Frail as the sod that rankles o'er his tomb.

Whose lot is next? we know not: to prepare
Is our's to meet in smiles that surmount dread,
Which soon must call this mortal frame to share
The dreamless slumbers of the silent dead.

S—, of the South.

For the Christian Journal.

WRITTEN FOR MY PRAYER BOOK.

Almighty Fountain of eternal bliss,
Great God! in tender mercy grant me this,
That as I read this sacred book, inspire
My soul with ardent zeal, and heavenly fire;
Let me with faith thy holy truths pursue,
And keep my God for ever in my view.

Sprung from thy bounty, all I have is thine;
O fill my breast with gratitude divine;
Accept the contrite breathings of my heart,
And what my weakness wants, thy grace impart;

Teach me to pray, and whatsoever I do,
Be thou, my God, for ever in my view.

Trembling I kneel before thy awful throne,
To thee my thoughts and all my wants are
known;

O cleanse these thoughts, and pure affections
give,

And, through thy mercy, bid a sinner live.
And may thy Spirit inward strength renew,
To keep my God for ever in my view.

HENRY POPE.

Specimen of Hindoo Flattery.

WE extract from Mr. Horner's Journal an instance of Native Flattery, which may serve to make the Hindoo character better understood:—

The chief Brahmin of the place, with ten or fifteen others of his fraternity, accompanied us from one temple to another, and gave us what little information he could, or rather PLEASED to give, on the history of the place, &c. He was very reserved on any subjects connected with the temples and their religion.

I sat down with them at the porch of one of the temples, and conversed on the subject of religion. They spoke with a great deal of trepidation, and an appearance of uneasy suspicion; and often looked at one another, as if to ascertain by their countenances whether it was their general opinion that such or such things ought to be said to an European stranger. In reply to some remarks which I had made on the inconsistency of endeavouring to represent an invisible and immaterial God by the images of stone or metal, the old Brahmin quickly answered, "We know that God is invisible, but how can we worship him as such? We cannot form any ideas of an Invisible Being; and consequently cannot worship him, but by means of images representing the forms which he has assumed in different incarnations." "But," rejoined I, "Christians worship God as a Spirit, and consequently as an Invisible Being, who is every where present, and possessing every excellency in infinite perfection." "Yes, but you do not consider the difference; you Christians know every thing: YOU ARE PERFECT IN KNOWLEDGE, whereas we know

nothing at all—we are children—we ARE FOOLS!" Strange thought I: is it possible this can be a Brahmin, and a priest of Vishnoo, who boasts, among his own people, of his caste ALONE being produced from the mouth of Brahma; and yet, in the very temple of his gods, say, that a nation of European Soodras, who eat flesh and drink spirits, are in any thing superior to them, "the gods of the world?" The conclusion chiefly which I could not help drawing was, either he does not believe in his own religion, or else he thinks that lying is a light and venial offence.

Dr. B. expressed a wish to go inside the temple; but knowing the particular prejudices of the Hindoos on that subject, I made an objection. The old Brahmin seemed afraid to deny us admittance, and again had recourse to flattery—"It is true, this is the House of God: but whoever is our master is also God to us: now as you are become our masters, it cannot be wrong for you to enter the temples."

Christ Church, Gardiner.

ON Wednesday, the 18th of October, the festival of St. Luke, the Evangelist, Christ Church, at Gardiner, in the state of Maine, was solemnly consecrated to the service of Almighty God, by the Right Rev. the Bishop of the Eastern Diocese. Notwithstanding the badness of the roads, occasioned by the late heavy rains, and the unfavourable state of the weather, there was a large and highly respectable congregation. The Rev. Mr. Olney, the rector of the new church, read the deed of consecration, by which the founders devoted it for ever to the service of God, according to the usage of the Protestant Episcopal Church in the United States. The Bishop's sentence of consecration was read by the Rev. Dr. Jarvis, of Boston, who also preached a sermon adapted to the occasion. Morning prayers were read by the Rev. Mr. Morss, of Newburyport, and the communion was administered by the Bishop. We were gratified to see some of our dissenting brethren, and particularly two of the congregational ministers, approach the Lord's table and devoutly receive the

sacrament from the hands of the Bishop. We hail with pleasure all such indications of the abandonment of those prejudices which originally led to the unhappy separation from Episcopacy. May this returning desire to promote "the unity of the spirit in the bond of peace" become continually more and more extensive! We cannot omit noticing the excellence of the singing, and particularly, because it is so rare, the excellence of the chanting. The *Te Deum*, though the choir were not much accustomed to chanting, we have never heard with so much pleasure.

On the following day (October 19,) the Bishop administered confirmation, but the heavy rain prevented the greater part of those who were to have received that rite from attending.

Christ Church is built of unhammered granite, divided into blocks of nearly equal size, and is of the simplest and purest style of Gothic architecture. The walls are crowned by battlements, which partially conceal the roof, and instead of a cornice there is merely a band or rib of stone corresponding with that of the water table below. The arches of the windows form an equilateral spherical triangle, which is the most perfect proportion. Each of the side windows is divided by three principal mullions, and the spaces between these in the arch of each window are subdivided by smaller mullions, resting on the intersections of small arches. The chancel window, which is very grand, the whole width being upwards of 14 feet, is divided by four principal mullions. These, together with the quantity of wood in the sashes arising from the small size of the diamond glass, darken the windows so as to produce an agreeable light. It is intended, we understand, to increase this effect, by an ornamental screen behind the altar, on which will be inscribed the Creed, the Lord's Prayer, and the Commandments.

The spire is of brick, and, together with the tower, forms an elevation of 120 feet. In the tower, immediately over the door, is a large window nearly 30 feet high, which lights the staircase leading to the organ gallery, and which, when seen from the church, through an

opening over the gallery door, produces a noble and sublime effect. By this double light it was intended to give an idea, though a faint one, of the effect produced in Gothic cathedrals by the lady chapel, seen from the choir, through a door, or, what is technically called, the artificial infinite.

There are no pillars within, excepting those supporting the gallery, and two at the corners of the chancel; but the arches of the ceiling terminate in corbels, and those over the side aisles are ribbed and groined with roses in the intersections. The pulpit is placed at one corner of the recess for the chancel, and the reading desk at the other; and the floor of the chancel is raised so high that when the clergyman is at the altar he may be seen in every part of the church.

We have been thus minute in the description of this church, because we wish to see a better taste, as well as a more convenient arrangement prevailing in the structure of our places of worship. In this church the whole congregation see the clergyman in the performance of all the sacred offices. The altar especially is in full view. We wish this might be more generally the case, and that the cumbrous reading desks, which were introduced only on account of the great size of the cathedrals, might either be dispensed with in small buildings, or made so light and small, and placed in such a point of view, as not to obstruct the sight of the chancel.

We are decidedly of opinion too, that for country churches especially, and we are inclined to make the remark still more extensive, the Gothic or pointed form of architecture is the most solemn and interesting.

Consecration.

ON Wednesday, the 25th of October, Trinity Church, Easton, Pennsylvania, was consecrated to the service of Almighty God, by the Right Rev. Bishop White, the Rev. Messrs. Kemper and Dupuy attending and assisting him. The service on this occasion was performed by the attending clergy, and an appropriate sermon preached by the

Bishop. On the same day eighteen persons were admitted, by the Bishop, to the holy rite of confirmation.

On the following day, Thursday, the 26th, an ordination was held, and the Rev. John Rodney, jun. deacon, minister of the church, admitted to the holy order of priests; the service being performed by the same gentleman, and a suitable discourse delivered by the Bishop.

Trinity Church is an elegant structure, 46 feet in front and 53 deep, built of stone and neatly rough-cast. Its front is a beautiful specimen of the Gothic; and joined to the rear of the building, it has a Gothic tower, (56 feet high), which is at once an ornamental and useful appendage. The zeal and liberality displayed by the small congregation of Episcopalians in this place, in the expeditious erection of their church, is highly commendable. Its erection was undertaken within a year after the congregation was organized, and the building completely finished and furnished with an excellent organ, five months after the laying of the corner stone.—*Episcopal Magazine.*

OBITUARY NOTICE,

Extracted from a Sermon occasioned by the death of Mrs. ZILLAH McLAUGHLIN, preached in Zion Church, shortly after her interment. By the Rev. THOMAS BREINTHAL.

Of her early life I know nothing. My acquaintance with her commenced when it did with you. As a stranger I but two years since appeared among you, and was welcomed to the charge of this church by the smile of hospitality and friendship. With respect, therefore, to a personal knowledge with any lamb of my fold, I can look back but a short period; yet that period is marked by interest, and reflected upon with pleasure. When occasion calls for it, from others I must learn the story of your lives. The deceased, I have understood, was educated in the Roman Catholic faith, and was always zealous in the discharge of her religious duties. United, at an early age, to a member of our communion, she was led to investigate those tenets on which she relied for salvation. That investigation resulted in a firm adherence to the doctrine and principles of the Protestant Episcopal Church, in the faith of which she left the Church militant to join the Church tri-

umphant. So constant was she in her attendance on divine service, that, when health permitted, she was seldom, if ever, missed from her pew. Always an attentive hearer of the word of God, "she read and heard the words of prophecy, and kept those things which are written therein," for she knew that her time was at hand.

Pining under a lingering consumption she looked forward to the hour of dissolution as a friendly release from the prison of the body. Feeling, on Christmas day, an earnest desire to commemorate the nativity of her Redeemer, she rose from a bed of anguish, and bent on her knees, for the last time, to receive "the most comfortable sacrament of the body and blood of Christ." In a few days after her soul took its everlasting flight to partake of that supper new with him in the Father's kingdom. On the first day of the present year* she received her summons to depart. The bells chimed, but to her it was the funeral knell! The hour of worship arrived, but her seat was vacated for ever! "Strong in the Lord," she smiled, as the pale-faced messenger approached, and buckling on the "whole armour of God," prepared for the last conflict. The struggle was short, but it was triumphant. Self-collected, and in the strength of her God, after a few convulsive throes, she shook off the winter of life, and winging her way to a more genial clime, basked in the warmth of an eternal spring. How calm is the death of the righteous! How gratifying to survivors the last breathing of pious fervour! The deceased retained her reason until the lamp of life went out. Her children pressed around her, but they excited no pang at parting, for she had resigned them to the Lord. With her husband the last farewell was given and received without that heart-rending agony which accompanies the fear of a final separation, for she anticipated their re-union in the mansions above. When the faint struggles of vanquished nature gave an assurance that her soul was about to wing its flight, he who now addresses you asked her, if any doubts remained upon her mind? To which she feebly answered, "No, they are all cleared away!" and soon after she fell asleep. Well may the survivor exclaim, "Let me die the death of the righteous, and let my last end be like unto his." May her death be considered as a loud warning to prepare for our own. Our bodies are not made of firmer materials. In a little while the worm will riot upon the fairest form, and the most animated being in this assembly crumble to dust. Pilgrim of a day, forget not thy own mortality! "This year thou shalt die."

* January 1, 1821.

LITERARY NOTICES.

IN the course of the present month, January, 1821, there were published by E. Thayer, of Charleston, South-Carolina, two volumes in 8vo. of *Sermons on the public means of Grace, the Fasts and Festivals of the Church, on Scripture Characters, and various practical subjects*, by the late Right Rev. THEODORE DEHON, D. D. rector of St. Michael's Church in that city, and Bishop of the Protestant Episcopal Church for the diocese of S. Carolina.

In the same month was also published by T. & J. Swords, New-York, in one 8vo. volume, *Travels in France and Italy, in 1817 and 1818*, by the Rev. WILLIAM BERRIAN, an Assistant Minister of Trinity Church, N. York.

E. Thayer, of Charleston, has also recently published, *Evidences on the Divinity of Jesus Christ, with the Testimony of Christian and Heathen writers, that he was called God, and worshipped as God in the first three centuries*. By FREDERICK DALCHO, M. D. Assistant Minister of St. Michael's Church, Charleston.

Spanish Periodicals.

The new order of things in Spain has given rise to a most rapid and extraordinary fecundity in journals and other periodical works. Instead of a few scattered publications, occupied chiefly with ecclesiastical annunciations, processions, and a meagre price current, Madrid alone now produces nearly thirty periodical political papers, independently of which the press teems with answers, apologies, and explanations on political topics; and with shoals of sermons, essays, and commentaries on the constitution. There is, indeed, a censor of the press appointed; but, at present, the office is extremely indulgent. The principal country towns also have their journals.

Cleopatra's Needle.

THE celebrated monument of antiquity, known by the name of Cleopatra's Needle, has been presented to his Majesty George IV. by the Pacha of Egypt. It is intended that it should be set up in Waterloo Place, opposite Carlton Palace. The weight of the column is about 200 tons; the diameter at the pedestal seven feet.

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[Vol. V.

[The melancholy fate of Lord Russell is well known to the readers of English history: and the published letters of his magnanimous Lady have raised a lasting monument to her name. A volume of her unpublished Letters, preserved in the Cavendish family, with some account of her life by a female hand, has recently appeared in England, and a review of this volume is contained in the December number of the British Review, from which we make the following extracts, in the confident hope that they will be perused with interest and profit by our readers.]

Sketch of Lady Russell.

LADY Rachael Wriothesley (afterwards Lady Russell) the second daughter of the Earl of Southampton, was born about the year 1686, and had the irreparable misfortune to lose her mother in her infancy.

The disturbances which began to agitate England about the same time, and in which her father was forced to take a considerable part, deprived her of many of those advantages of education which in serene, peaceable times, would doubtless have fallen to her lot. Lord Southampton, at the first period of the disputes between Charles I. and his parliaments, disapproved of the proceedings of the court, and was considered as ranking among the most popular of the peers. It was not till after he had witnessed the perversion of justice in the trial of Strafford, and the violence with which the popular tide was running against all monarchical government, that he allowed himself to become attached to the court. During the whole of the contest he was a strenuous advocate for peace, and endeavoured, but in vain, to moderate the violence of both parties, with a view to secure that object. He was one of the four faithful servants who asked and obtained permission to pay the last sad duties to the remains of their royal master; after whose execution he retired with his family

to his seat at Titchfield, in Hampshire, where he remained till the Restoration, rejecting every overture of friendship from the Usurper, who was anxious to gain him to his party.

Under such circumstances Lady Russell passed her younger days; but though some of the usual accomplishments of her sex and station might be inadequately supplied, we have no reason to suppose that the cultivation of her mind was neglected; and, perhaps, to what would be generally considered the *disadvantages* of her lot, we owe many of those eminent virtues which might never have ripened except in the shade of retirement, and would, perhaps, have wholly perished in the unfriendly soil of a court. We are not sure that Lady Russell, in missing an *accomplished* education, did not gain something far better; and as to her defective orthography in the former part of her life, which our authoress complains of, and imputes to a neglected education, we cannot see why this point could not have been as well attended to at Titchfield as in London. Bad as were the times, we should have thought that a nobleman's family, even in the country, was not so destitute of the resources of education, as not to be able to find an instructor competent to teach a child to spell. The chaplain, we presume, would have lent his assistance, if the governess was inadequate to the task; a very possible case in those days, when orthography was not a common female attainment even amongst the best educated ranks.

Lord Southampton's character was well calculated to dispose the minds of his children to every thing noble and virtuous, and his daughter Rachael inherited his prominent excellencies. She was married at the early age of seventeen to Lord Vaughan, the alliance being settled by the parents, according to

the custom of the times, without much reference to the wishes of the parties. She, however, conducted herself towards her husband not only with blameless propriety, but in such an exemplary manner as to retain the lasting attachment of all his family. Of Lord Vaughan's character and habits we know nothing, except what we may incidentally gather from a note to Lady Vaughan, in which she is requested, evidently in raillery, "not hereafter to hinder my Lord Vaughan from writing to me; for I am confident, whatever excuse you make for him, he hath a most eager desire to write this week. I know his lordship so well, that he cannot delay to make returns of civility. If it had been his custom to defer and put off to the last hour, I might believe your ladyship; but in this particular I must beg your ladyship's pardon."

In the year 1667 we find Lady Vaughan a widow, residing with her sister, at their late father's mansion at Titchfield. Of the commencement of her acquaintance with Mr. (afterwards Lord) Russell, nothing is known. Russell being only a younger brother, and Lady Vaughan a considerable heiress, he seems to have been backward at first in interpreting her sentiments in his favour. They soon, however, understood each other, and were married in 1669. During the fourteen years of their happy union they were very little apart, so that their letters to each other could not have been numerous. Lord Russell's are entirely lost; and most of those of Lady Russell are written at distant intervals from each other. Their only moments of separation appear to have been during Lord Russell's visits of duty to his father, the Earl of Bedford, his elections for two successive parliaments, his attendance at Oxford during one short session, and occasional absences in London, on public or private business. Lady Russell's letters show how hardly she bore even these transient separations; and though written some of them a dozen years after their marriage, might pass for "love letters." We give a slight specimen.

"[From London to Stratton, 1680.]

"Saturday night.

"These are the pleasing moments,

in absence my dearest blessing, either to read something from you, or be writing something to you; yet I never do it but I am touched with a sensible regret, that I cannot pour out in words what my heart is so big with, which is much more just to your dear self (in a passionate return of love and gratitude) than I can tell you; but it is not my talent; and so I hope not a necessary signification of the truth of it; at least not thought so by you."

"Our small ones are as you left them, I praise God; Miss writes and lays the letters by, that papa may admire them when he comes: it is a moment more wished for than to be expressed by all the eloquence I am mistress of, yet you know how much that is; but my dear abuser I love more than my life, and am entirely his;

"R. RUSSELL."

"[From London to Woburn, Aug. 24, 1680.]

"Absent or present, my dearest life is equally obliging, and ever the earthly delight of my soul, it is my great care (or ought to be so) so to moderate my sense of happiness here, that when the appointed time comes of my leaving it, or its leaving me, I may not be unwilling to forsake the one, or be in some measure prepared and fit to bear the trial of the other."

It is difficult to conceive of a state of greater happiness, of more truly indigenous British comfort, than the retired domestic circle of Lord and Lady Russell. Every blessing that the tenderest attachment, the most perfect confidence, and a complete reciprocity of heart and sentiment, could produce, flowed with a full tide into their cup. They combined all the delights of that modified selfishness which wraps itself up in undisturbed domestic repose, with an expansion of heart, and a commerce with society, which led them to feel interested in the public events of the times, and gave dignity to all their pursuits. Lady Russell, while she could descend to the most trivial details, and fill her letters with the harmless prattle of the day, had a large heart and a capacious understanding. She was deeply interested in the pursuits of her husband, and was of great service to

him by her advice in political affairs, of which she possessed a very extensive knowledge. The following letter will show how well she could cater to supply him with public information before the general diffusion of newspapers rendered such services unnecessary. Her abstract of the proceedings in the House of Commons, is an excellent specimen of epistolary reporting; yet the wife and mother appear throughout the letter, and the politician never forgets topics of far more interest to herself and her lord, than the finest debate that ever echoed within the walls of St. Stephen's chapel.

"[From London to Woburn, 12th April, 1677.]

"I have stayed till past eight, that I might have as much intelligence as I knew how to get. Spencer promised to be here this evening, but I find him not in my chamber, where I expected him at my coming home: for I have spent the afternoon with my sister Allington, and by all our travels could not improve my knowledge, as I extremely desired to do, that I might entertain your dear self the better by this letter; else could have been content to be to-morrow morning as ignorant as I was this; for all my ends and designs in this world are to be as useful and acceptable to my Mr. Russell as I can, to deserve better, if I could, that dear and real kindness I faithfully believe his goodness suffers me to enjoy. My cousin Spencer is just come. The enclosed paper I copied from one Lord Allington gave me last night: it is the King's message to the House yesterday. This day the debate held till four o'clock; and the result of it is, you have ordered a second address to thank his Majesty for taking into consideration your first, and to desire he would, if he please, pursue what in that they desired; and that they might not be wanting, they have added a clause (if the king accepts of it) to the money bill, that gives him credit to use two hundred thousand of that money towards new alliances: promising, if he do see cause to lay it out, to replace it him again. This, as Sir Hugh Cholmondeley says, is not pleasing at court: expectations were much higher. The Lords have

not agreed with the Commons: they desire to have it put in the bill, they should receive an account as well as the Commons. The House was in a way of agreeing, and the Speaker pressed it; till, after three hours debate, he told them suddenly he had mistook the thing, that he knew the House nice upon money matter, and the Lords had only a negative in money concerns; and this seemed an affirmative, so put it to the question; but could not divide the house, though if they had, the ayes would have carried it, it is believed. To-morrow, at two, is a conference with the Lords. The Queen is so ill she could not perform the Maunday this day, but the Lady Fingale did it. The Lady Arlington's brothers are neither of them killed. The Lady Moun has a son; he is ill, every thing else as you left it. Your girls very well. Miss Rachael has prattled a long story; but Watkins calls for my letter, so I must omit it. She says, papa has sent for her to Wobee, [Woburn] and then she gallops and says she has been there, and a great deal more; but boiled oysters call, so my story must rest. She will send no duty, she is positive in it. I present you all any creature can pay: I owe you as much."

But it was not till the closing scene of Lord Russell's life, that the character, the talents, and the strong affections of this eminent woman, shone out in their full lustre. How well her mind was fortified by far higher than mere philosophic principles, to sustain every reverse of fortune, may be inferred from the following passage, written ten years before that tragical event.

"[From London to Stratton, September 23, 1672.]

"If I were more fortunate in my expression, I could do myself more right when I would own to my dearest Mr. Russell what real and perfect happiness I enjoy, from that kindness he allows me every day to receive new marks of, such as, in spite of the knowledge I have of my own wants, will not suffer me to mistrust I want his love, though I do merit, to so desirable a blessing; but, my best life, you that know so well how to love and to oblige, make my felicity entire; by believing

my heart possessed with all the gratitude, honour, and passionate affection to your person, any creature is capable of, or can be obliged to; and this granted, what have I to ask but a continuance (if God see fit) of these present enjoyments? if not, a submission, without murmur, to his most wise dispensations and unerring providence; having a thankful heart for the years I have been so perfectly contented in: he knows best when we have had enough here; what I most earnestly beg from his mercy is, that we both live so as, which ever goes first, the other may not sorrow as for one of whom they have no hope. Then let us cheerfully expect to be together to a good old age; if not, let us not doubt but he will support us under what trial he will inflict upon them. These are necessary meditations sometimes, that we may not be surprised above our strength by a sudden accident, being unprepared. Excuse me, if I dwell too long upon it; it is from my opinion that if we can be prepared for all conditions, we can with the greater tranquillity enjoy the present, which I hope will be long; though when we change, it will be for the better, I trust, through the merits of Christ. Let us daily pray it may be so, and then admit of no fears."

Lady Russell's whole conduct during her husband's confinement and trial, is above all praise, especially her conscientious adherence to her principles, and her inflexible determination not to urge him to any unworthy concessions for the sake of preserving his life. We pass over the melancholy story of her vain efforts to save him; of her conduct at his trial, when "a thrill of anguish ran through the court" as she presented herself to take notes as his servant, the benefit of counsel being denied him; and her more than heroic—her *Christian* fortitude and submission in their parting interviews. In these scenes, her hitherto quiet domestic spirit rose to a pitch of elevation which has never been surpassed. We have no record from herself of her feelings on these distressing occasions; she had other employment than to write sentimental letters. From the moment of her husband's arrest, she was a complete woman of bu-

siness; she suppressed every feeling which would have interfered with her exertions in his behalf; and even in court never once disturbed the awful solemnity of the scene, by a single expression of her heart-rending grief. Lord Russell's unbounded sense of gratitude for her conduct is well known; and the language of admiration in which he spoke of her in his last hours, is her highest, as no doubt it was her most consoling panegyric. We do not dilate upon these topics, because they are found in the ordinary narratives of these illustrious persons.

It is deeply affecting to follow the afflicted survivor to her melancholy home, where she had not a single inmate capable of sustaining her spirits, and where her mind, supported hitherto by hopes, and even by fears, was now left to the unmitigated anguish of her bereavement. Her children were almost infants; her favourite sister was no more; and public pity, or public praise, could as yet be nothing to her. But her love for her family, and her habitual acquiescence in the dispensations of Divine Providence, supported her in this trying moment; besides which, she says in one of her published letters, "There was something so glorious in the object of my greatest sorrow, that I believe, that in some degree kept me from being overwhelmed." The earliest account which we have of the state of her mind, is found in one of her letters to Dr. Fitzwilliam, two months after the fatal event. It is one of the most exquisitely touching passages in her's or any other writings.

"You, that knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common to others to lose a friend; but to have lived with such a one, it may be questioned how few can glory in the like happiness, so, consequently lament the like loss. Who can but shrink from such a blow! * * * * * Lord, let me understand the reason of these dark and wounding providences, that I sink not under the discouragement of my own thoughts! I know I have deserved my punishment, and will be silent under it; but yet secretly my heart mourns, too sadly, I

fear, and cannot be comforted, because I have not the dear companion and sharer of all my joys and sorrows. I want him to talk with, to walk with, to eat, and sleep with. All these things are irksome to me. The day unwelcome, and the night so too; all company and meals I would avoid, if it might be: yet all this is, that I enjoy not the world in my own way; and this surely hinders my comfort. When I see my children before me, I remember the pleasure he took in them: this makes my heart shrink. Can I regret his quitting a lesser good for a greater? Oh! If I did but steadfastly believe, I could not be dejected; for I will not injure myself to say, I offer my mind any inferior consolation to supply this loss. No; I most willingly forsake this world, this vexatious, troublesome world, in which I have no other business but to rid my soul of sin, secure by faith and a good conscience my eternal interests, with patience and courage bear my eminent misfortune, and ever hereafter be above the smiles and frowns of fortune."

The grief of Lady Russell did not prevent her devoting a diligent attention to the important concerns which devolved upon her in consequence of her husband's death. Scarcely were his ashes cold, before she was obliged to rouse herself from her despondency, in order to defend his memory, which she did in a letter to the king, inserted among her published letters. The pecuniary interests of her children also demanded much diligence and a prudent conduct on her part, in order to secure their father's forfeited estates for their use. She also undertook the entire education of her daughters, a resolution which Bishop Burnet highly encouraged: "For," said he, "as it is the greatest part of your duty, so it will be a noble entertainment to you, and the best diversion and cure of a wounded spirit." In addition to all which, a variety of family troubles pressed hard upon her, and made her feel, as she herself expresses it in one of her letters, "the falseness of her imagination, that she had nothing left—nothing to lose, the deprivation of which could be matter of much anguish." But still, one subject

was ever uppermost in her thoughts. Nothing could divert her attention from it. Every scene, every occupation, was connected in her mind with the object of her sorrows. "I am going," she remarks on one occasion, in her published letters, "to that now desolate place Stratton, where I must expect new *amazing* (she habitually uses that word *amazement*, to express her grief) reflections, it being a place where I have lived in sweet and full content, considered the condition of others, and thought none deserved my envy. But I must pass no more *such* days on earth! However, *places* are indeed nothing; for where can I dwell that his figure is not present to me?"

The calamities of the nation, and the inroads of arbitrary power, were another constant source of distress to her mind; for Lady Russell, in addition to the public spirit which she had early acquired from her father and family, had become so interested by the conduct and the fate of her husband in all that concerned her country, that she could not witness the unprincipled measures of Charles, and the tyranny and popery of James, without a pang which sometimes made her almost congratulate herself that her beloved lord had found a tranquil haven, from the storms that continued to agitate the nation. Indeed, as she herself observed, had Lord Russell lived, he would probably have been led to connect himself too much with the proceedings of the disaffected; at all events, so far as to give the court a pretext for his destruction, even if he were not an actual partizan. Under all these circumstances, it may be readily conceived that no person witnessed with greater satisfaction than Lady Russell the auspicious change which took place at the revolution. At the first rumours of the probability of that event, and before it was safe to speak openly on the subject, we find in her letters a breathless expectation and eager curiosity to know the particulars of what was passing. What a triumph for her was that great national era! If any thing *could* have soothed her wounded spirit, it would have been the national eulogies which now began to cluster around the bier of her depart-

ed lord. The Earls of Bedford and Devonshire were immediately created Dukes, and in the preamble of the patent of the former, the king says, speaking of Lord Russell, "We think it not sufficient that his conduct and virtues should be transmitted to all future generations upon the credit of public annals, but will have them inserted in these our royal letters patent, as a monument consecrated to the most accomplished and consummate virtue in the said family, &c. Now then to comfort one of the best fathers for so unspeakable a loss, to solemnize the memory of that most excellent son, and to excite the emulation of a worthy grandchild, born to so great hopes, that he may tread in the steps of his truly great father," &c.

But all these honours, added to the lenient influence of eleven years, and the high estimation in which she herself was held, being consulted by the greatest men in the nation on the most important measures, could not solace the afflicted heart of Lady Russell. We find her constantly reverting to the same melancholy theme, and picturing to herself the joy that would have been felt by her lost lord, had he lived to witness that national triumph, and the honourable share which he would have taken in effecting it. Indeed, even to her extreme old age (for she lived to see eighty-six years) the same string continued to vibrate. The editress of the work before us has transcribed from the Devonshire MSS. a paper written a very short time before Lady Russell's death, which still reverts to her loss, as if it were but a thing of yesterday. The manuscript is but a fragment, a mere rough draft, full of erasures, repetitions, and omissions, and written with the trembling hand of old age, so as scarcely to be legible; but it presents such a lively picture of Christian humility and penitence, that we cannot withhold it from our readers. Who shall dare to cherish a proud feeling of his own merits, when the saintly Rachael Russell employs such language as the following?

"Vanity cleaves to me, I fear, O Lord! in all I say, in all I do. In all I suffer, proud, not enduring to slights or

neglects, subject to envy the good parts of others, even as to worldly gifts. Failing in my duty to my superiors; apt to be soon angry with, and without cause too often; and by it may have grieved those that desired to please me, or provoked others to sin by my rash anger. Not ready to own any advantage I may have received by good advice or example. Not well satisfied if I have not all the respect I expected, even from my superiors. Such has been the pride of my naught heart, I fear, and also neglect in my performances due to my superiors, children, friends, or servants—I heartily lament my sin. But, alas! in my most dear husband's troubles, seeking help from man, but finding none. His life was taken away, and so sorely was my spirit wounded, even without prospect of future comfort or consolation—the more faulty in me, having three dear children to perform my duty to, with thankfulness for such a blessing left me under so heavy a dispensation as I felt the loss of him to be. But, alas! how feeble did I find myself both then, and also poorly prepared to bear the loss of my dear child and only son, in 1711.

"If I carry my sorrow to the grave, O Lord, in much mercy let it not be imputed as sin in me! His death was a piercing sorrow to me, yet thou hast supported me, Lord! even in a very old age, and freer from bodily pains and sickness than most feel—I desire thankfully to recollect.

"Alas! from my childhood I can recollect a backwardness to pray, and coldness when I did, and ready to take or see cause to be absent at the public ones. Even after a sharp sickness and danger at Chelsea, spending my time childishly, if not idly; and if I had read a few lines in a pious book, contented I had done well. Yet, at the same time, ready to give ear to reports, and possibly malicious ones, and telling my mother-in-law, to please her. At seventeen years of age was married; continued too often being absent at the public prayers, taking very slight causes to be so, liking too well the esteemed diversions of the town, as the Park, visiting, plays, &c. trifling away my

precious time. At our return to London, I can recollect that I would choose upon a Sunday to go to church, at Lord B's. where the sermon would be short, a great dinner, and after, worldly talk; when at my father's, the sermon longer, and discourse more edifying. And too much after the same way, I much fear, at my several returns to Wales and England. In the year 1665, was brought to bed of my first child; with him too indulging I fear to get strength soon, and spend my time as before, much with my loved sisters; I doubt not heedful, or not enough so, my servants went to church, if I did, or did not go myself.

"Some time after in London, and then with my father's wife at Tunbridge, and after with her at Bath, gave too much of my time to carelessly indulging in idleness. At Bath too well contented to follow the common way of passing the time in diversion, and thinking but little what was serious: considering more health of body than that of my soul. Forgive my heaviness and sloth in spirituals, for Christ Jesus' sake.

"After this, I must still accuse myself that sometimes in Wales, and other times in England, my care in good has not suited to my duty, not with the active and devout heart and mind I should in the evening have praised thee, my God, for the mercies of the past day, and recollected my evil doings, or omissions of doing good in my power. Not in the morning carefully fixing my will and purpose to pass the day pleasing in thy sight, and giving good example to man, particularly such as under my care; more especially after my second marriage, forgetting by whose blessing I was so happy, consuming too much time with him. [*The end wanting.*]

The personal misfortunes of Lady Russell, the injuries inflicted upon her family by the house of Stuart, the avowed arbitrary and semi-popish doctrines of the king and his court, and the numerous attacks upon the rights and liberties of the people, all tended to confirm the Whig principles in which she had been educated, and which formed the political creed of her revered lord.

We are not either vindicating or censuring these political principles of Lady Russell; they were those of her husband mellowed down by, but never merged into feminine softness. In religion, which in those days was intimately combined with politics, she was a church-woman; but was anxious for lenient measures towards Dissenters, and on many occasions stood in the gap between the fiery partizans on either side. She says in one of her letters in the present volume, that "saving that we are not of *their* mind, who would lay pains and penalties upon people for not conforming to its worship, we are, as much as any, for supporting the Church of England, and encouraging communion in it." She says also to her old friend Dr. Fitzwilliam, in one of her published letters, "I approve with you the Church of England; the best church and the best services are in it upon the face of the earth that we know of. But, Sir, I shall covet one so moderate as not to be impatient and passionate against all such as cannot think so too; but of such a temper as to be able to converse peaceably with such as may have freedom in my family, though not of it, without giving offence; and I take this to be the best way of gaining good people to our opinions."

Dr. Fitzwilliam, to whom these remarks were addressed, had been her father's chaplain, and entertained a devoted attachment to Lady Russell, whom he had known from her infancy. His letters and advice were of considerable service in consoling her mind after the loss of her husband, and she cherished through life the greatest regard and veneration for him, even in his conscientious scruples against taking the oaths at the accession of William and Mary, in consequence of which he was obliged to vacate all his preferments. In one of her letters to this highly respectable, though non-juring, divine, she says, "I am very sorry the case stands with you as it does in reference to the oath, and still wonder (unless I could find kings of *divine right*) why it does. And all this in the acceptance of a word which I never heard two persons declare the meaning of, but they differed in the sense of it."

Abstract of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New-York

(Continued from page 15, and concluded.)

On the 18th, the Festival of St. Luke, the morning service of the day was conducted by the Rev. Daniel McDonald, rector of Trinity Church, Fairfield, and Grace Church, Norway, Herkimer county.

The following preamble and resolution were adopted:—

It having been the usage in this diocese, previously to the passing of the 29th canon of the General Convention of 1808, to consider as regularly admitted and settled parochial ministers, in the sense of the 3d article of the constitution of the Church in this state, all clergymen intrusted with the cure of parishes within the same; therefore,

Resolved, that all such, although not instituted agreeably to the office prescribed in the said 29th canon, shall henceforth be considered members of this Convention.

The committee appointed yesterday to prepare and report to this Convention a plan for theological education in this diocese, made a report; after proceeding, in part, with the consideration of which, the Convention adjourned until six o'clock this evening.

6 o'clock p. m.

The Convention met pursuant to adjournment. The consideration of the report of the committee on a plan of theological education in this diocese was resumed. The Constitution of a Protestant Episcopal Theological Education Society for the State of New-York, as prepared by the said committee and amended by the Convention, was finally adopted as follows:—

Constitution of the Protestant Episcopal Theological Education Society in the State of New-York, established in Convention of the Church in said State, October, 1820.

Art. 1. The name of this society shall be, The Protestant Episcopal Theological Education Society in the State of New-York. Its object shall be the prosecution of theological education, by the establishment of professorships, and by

furnishing aid to candidates for holy orders.

2. The society shall be composed of the Bishop and such of the clergy of the diocese as shall not decline to be members, and of such other persons as shall contribute annually a sum not less than two dollars, or at one time a sum not less than twenty-five dollars. The former shall be members during the continuance of their contributions; the latter for life. Such of the lay-members, for the time being, of the state Convention as may choose to attend the meetings of this society, shall also be members of the same *ex officio*. The society shall meet annually at the place of the meeting of the Convention, and on the day succeeding that appointed for such meeting.

3. The officers of the society shall be a President, (who shall be the Bishop of the diocese,) and a Board of Trustees, which shall consist of such of the clergy of the diocese as are members of the society, of at least thirty Vice-Presidents from different parts of the diocese, and not less than one hundred and fifty lay-members of the society from different parts of the diocese, a Secretary, and a Treasurer. The Vice-Presidents and lay-trustees shall be chosen annually, at the stated meetings of the society. The Secretary and Treasurer of the society shall be appointed annually, by the Board of Trustees, from their own body. Contributors to the amount (at one time) of two hundred and fifty dollars, and annual contributors to the amount of twenty dollars, shall also be Trustees; the former during life, the latter during the continuance of their contributions.

4. The Board of Trustees shall appoint annually from their own body a Board of Managers, consisting of not less than twenty-one in number, to superintend and conduct the business and concerns of the society, with such powers as may be delegated to them by the bye-laws of the society, or otherwise by the Board of Trustees.

The Board of Managers shall have power to supply vacancies in their own body out of the Board of Trustees.

Nine members of the Board of Managers shall form a quorum, and be competent to the transaction of business.

The President of the society shall be, *ex officio*, President, and the Secretary of the Society shall be, *ex officio*, Secretary of the Board of Trustees, and of the Board of Managers.

5 The Board of Trustees shall have power to make bye-laws, rules, and regulations, as well respecting this establishment and government of schools or seminaries for theological instruction, as touching the disposition of its funds, and the general management of its concerns. Provided, that such bye-laws, rules, and regulations, shall not be repugnant to the constitution of the church, or to the canons of the general or state conventions.

6. The Board of Trustees may, in the form of bye-laws, or otherwise, make such arrangements and regulations as they shall judge proper, relative to the founding of scholarships and professorships, and to the institution of auxiliary societies, so as most effectually to call forth individual bounty in aid of the great object of the society.

7. The Board of Trustees shall hold a stated meeting annually, on the day following that appointed for the meeting of the convention, and at the same place; and they may continue to meet, by adjournment, as long as their business shall require.

Twenty-one Trustees shall constitute a quorum, and be competent to the transaction of business.

The Board of Trustees shall have power to fill up all vacancies which may happen in their body by resignation or otherwise.

8. The officers whose names are affixed to this constitution shall be the first officers of the society. The Board of Trustees shall hold their offices until the end of the week appointed for the next meeting of the Convention; at which time the term of their successors shall commence. The first meeting of the Trustees shall take place on such day as the president shall appoint. It shall consist of such Trustees as he may be able to notify of the meeting, and may be continued, by adjournment, until its business shall be accomplished.

9. The Board of Managers shall report their proceedings to the Board of Trustees at the stated annual meetings;

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and the Board of Trustees shall make annual report to the Convention.

10. This constitution may be amended by the Trustees; such amendments being previously reported and approved of by the Convention.

The Convention then adjourned until to-morrow at one o'clock P. M.

Thursday, October 19th.

The members attended divine service in Trinity Church, on occasion of the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York. Morning service was conducted by the Rev. Henry M. Shaw, rector of Trinity Church, Utica, Oneida county; and a sermon, for the benefit of the said corporation, preached by the Rev. Seth Hart, rector of St. George's Church, Hempstead, Queen's county.

Parochial reports were received from 48 parishes, presenting a gratifying view of the state of the church. The clergy also presented an account of their collections for the Missionary Fund, amounting to 1207 dollars 6 cents; and likewise for the Episcopal Fund, amounting to 604 dollars and 64 cents.

The Bishop, from the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, presented an abstract of the reports of thirteen missionaries, rendering an account of their proceedings. We have room only for a few extracts from these reports.

The Rev. Stephen Jewett, missionary in Washington county, says—"We experience, annually, considerable loss by death and removal; and, on the other hand, we have constant additions, so that the number of our communicants continues slowly to increase. In both my parishes the churches *are*, and *ever have been*, opened on every Sunday, and divine service celebrated, and approved sermons read. On the whole, we have reason to bless God that our affairs, in general, continue to wear a promising aspect."

The Rev. James Thompson, missionary in Greene and Delaware counties, speaking of one object of his charge, says—"Windham lies on the Catskill

Mountain. The inhabitants are generally poor; those attached to the Church are scattered; but, when collected, form a considerable congregation. They need the patronage of the Missionary Society. There has been a good attendance upon public worship when I have officiated."

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, says of Setauket—"This church is in a growing condition, and the missionary gives half his time to this parish. A higher sense of religion has become the sentiment of the day; and he trusts that Divine Providence will succeed his earnest endeavours to do good." And of Islip—"This Church, under Providence, has assumed a more growing appearance than it ever has had; and the present appearances justify the declaration, that the cause of religion, and the Episcopal Church, has increased, and will, in future, be strongly supported.

The Rev. Daniel Nash, missionary in Otsego county—"There appears to be an increased regard to the Liturgy in almost every place I have visited. A more solemn attention to the important concerns of religion prevails among the members of the Church. This apparent devotion indicates, that they are not only cordially attached to the Liturgy, but that they realize their need of a Saviour, and of the influence of the Divine Spirit, by whose aid they may go on to perfection."

The Rev. Ezekiel G. Gear, missionary in Onondaga county—"During the last year, my services have been confined to the churches of Onondaga and Tully, and a small congregation at Otisco. I am happy to state, that these congregations are in a flourishing condition; and have increased, within the last year, in numbers, piety, and zeal, and in an attachment to the doctrines, principles, and institutions of the Church. By a little exertion, I have succeeded in establishing a Sunday school in the congregation at Onondaga, and the most salutary effects have been produced."

The Rev. George H. Norton, missionary in Ontario and Seneca counties, says,—"The situation of the church at

Waterloo has been such as to demand my services for one half of the time. The rest has been given to Vienna, with the exception of two Sundays, which were spent at Catharine, Tioga county. The congregations in these different places, though they have not increased equal to my expectations, are in general respectable for numbers, and continue to manifest the same desire as formerly for the ordinances and services of the Church. Some additions have been made to the communion list, and the ordinance of baptism administered both to infants and adults in each parish. Those who have heretofore professed faith in the Lord Jesus, have, we trust, adorned their profession, and are daily making advances in the divine life. The close of another year, I hope, will find us in a still more prosperous condition."

The Rev. Leverett Bush, missionary in Chenango county, reports—"I have the happiness to state, that my labours have, in some measure, been blessed. The small congregations under my charge have not only increased in numbers, but in grace, and in knowledge; a greater sensibility to their spiritual interests is apparent among them; and, I believe, a growing attachment to the distinguishing principles and worship of our Church."

The Rev. Francis H. Cuming, missionary in Broome county and parts adjacent—"Your missionary is sorry to report, that no inconsiderable effort had been made to prevent the prosperity of the Church in this place. Her doctrines and usages had been misrepresented and ridiculed. Strong prejudices existed against her form of worship and her principles. These, in many instances, have been removed; and your missionary has some reason to believe, that his labours here have not been altogether in vain. He officiated to this congregation twice every Sunday, except when prevented by unavoidable absence, and by exchanging with his brethren. Many tracts and prayer books have been successfully distributed. Early in the spring a Sunday school was organized, from which no small advantage has accrued to the Church. A very good organ has been put up in

this church. It is believed that this congregation perceive the reasonableness, the beauty, and spirituality, of our service.—Union, a very respectable farming town, joining Binghamton, has been visited twelve times, generally on Sunday evening, after the second service at Binghamton. A spirit of inquiry has been excited among this people. When your missionary commenced preaching to them, he could find but two persons who were acquainted with the service of the Church. In his last visit to them, he was gratified by perceiving twelve or fourteen making the responses. It is thought that a congregation will eventually be formed in this town. In the town of Lisle I performed service eleven times. Here there are three families who still pursue the good old path of our fathers. It is believed their example is not without its effect upon the many who have been walking in other roads. In Owego village, I officiated five times. Here the disposition towards the Church is very favourable. I have found that the duty of a missionary, though laborious, is very far from being unpleasant.”

The Rev. Deodatus Babcock, missionary at Buffalo, reports—“The state of the congregations at Buffalo and Black Rock is much the same as when you received the last annual report concerning them. Their pecuniary embarrassments are such, that it is with difficulty they can provide the means of supporting the Gospel. This, however, is to be said in their praise, that they do all they *can*. Through the indefatigable exertions of a few individuals in the village of Buffalo, the means have been provided for finishing the church which was commenced last year. It will be ready for consecration by the 20th of this month (October.)

“The congregations to which I have preached appear serious and attentive; and I have reason to think that my labours are not altogether in vain in the Lord. Notwithstanding the many difficulties that have hitherto opposed our success, I am confident that the seed sown will, ere long, spring up, and bring forth fruit to the glory of our Redeemer.”

The following resolution, proposing

an alteration to the Constitution of the Church in this diocese, was passed:—

Resolved, That if the next Convention also accede thereto, the words *second Tuesday in May* be substituted, in the first article of the Constitution of the Church in this diocese, for the words “third Tuesday in October.”

The following gentlemen were elected the Standing Committee of the diocese:—

The Rev. *William Harris*, D. D. the Rev. *Thomas Lyell*, the Rev. *William Berrian*, the Rev. *Henry U. Onderdonk*, *Richard Harison*, Esq. Gen. *Matthew Clarkson*, *William Ogden*, and Col. *Nicholas Fish*.

The following gentlemen were elected “the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York,” of which the Bishop is, *ex officio*, President:—

The Rev. *Thomas Lyell*, the Rev. *Henry J. Feltus*, the Rev. *John M’Vickar*, *Gerrit H. Van Wagenen*, Esq. Dr. *John Onderdonk*, and *Thomas L. Ogden*, Esq.

Report of the Trustees of the Episcopal Fund.

The Trustees of the fund for the support of the Episcopate in the diocese of New-York, respectfully report to the Annual Convention of the Protestant Episcopal Church, that the fund now amounts to the sum of twenty-one thousand four hundred and ninety-three $\frac{42}{100}$ dollars.

Viz. in sundry bonds and mortgages, being the same held at the last meeting of the Convention	\$17,548 4
Six per cent. stock of the United States, of the loan of 1813,	1,300 0
Six per cent. stock of the state of New-York, of the loan of 1817, purchased during the current year,	950 0
Interest outstanding on bonds and mortgages,	183 51
Cash deposited in the Bank of New-York,	1,511 87
	\$21,493 42

The Trustees subjoin a list of the bonds and mortgages belonging to the fund, with the interest outstanding; they also herewith submit their account current, and are prepared to exhibit the bonds and mortgages, and certificates of stock in which the investments are made.

GERRIT H. VAN WAGENEN,
THOMAS S. TOWNSEND,
JOSHUA JONES.

New-York, Oct. 17, 1820.

This report was accepted by the Convention; who also approved of the list of the bonds belonging to the fund, and the account current of the Trustees, with the proof of the same, which were also exhibited.

A vacancy having occurred in the Trustees of the Episcopal Fund, in consequence of the removal from the city of Mr. *David I. Greene*, it was supplied by the appointment of Mr. *Edward R. Jones*.

The following resolution was adopted:—

Resolved, That this Convention earnestly recommend the Protestant Episcopal Theological Education Society in the State of New-York, established by them at the present session, to the patronage of the members of the Church in this diocese; and particularly request the reverend clergy to exert themselves in their respective parishes, in calling forth the liberality of their parishioners in aid of the valuable and important objects of the said society.

Canons passed in this Convention, 1820.

CANON I. *Providing for investigation in the case of public rumour of immoral conduct in a Clergyman.*

If any clergyman shall, by public rumour, be deemed to be guilty of immoral conduct, the Bishop may, in his discretion, appoint five persons, of whom at least three shall be presbyters, to examine the case; and if, in their opinion, there is sufficient ground for presentment, the presbyters shall present the clergyman accordingly.

CANON II. *Providing for taking testimony in certain cases of presentment.*

When any person shall be presented according to the first canon of the year 1802, and it shall come to the knowledge of the Bishop, that any witnesses, whose evidence may be deemed material, cannot be procured upon the trial of the said presentment, the Bishop may direct any one or more of the presenting presbyters to give notice to the person presented, that evidence in his case will be taken at a time and place to be mentioned in such notice, before any person empowered by law, to administer an oath, and to be named in such notice, and residing as near the place where the witness resides as may be: such notice to be given at least six days previous to the said time; and if the person presented shall reside more than 40 miles distant from the residence of the witness, then at least one additional day's notice shall be given for every additional 20 miles of the said distance, or for any additional distance less than 20 miles.

And the presenting presbyter is to attend the examination of such witness, and put such questions, touching the matter of such presentment, as he may think proper. And the person presented shall have the right to attend such examination personally, and by counsel, and to put such questions in like manner, touching the said matter. And the questions, with the answers, shall be committed to writing, and, being certified by the person before whom the evidence is taken, shall be admissible evidence on the hearing of such presentment.

And if the person presented shall have any witnesses similarly situated, he shall have a right to have their examinations taken in the like manner, upon the like notice as above provided; which notice shall be given to such presbyter as the Bishop may appoint for that purpose; and the examinations of such witnesses shall also be admissible as evidence, upon the hearing of the presentment.

In case of a presentment by the Convention, or by a vestry, the Bishop may direct any presbyter to attend such examination, and perform the duties above allotted to a presenting presbyter.

CANON III. *Enforcing the execution of Canon II.*

The Bishop may, in his discretion, admonish any presbyter whom he shall, upon examination, find to have unreasonably neglected the duties prescribed in the preceding canon, and for whose expenses, in the execution of such duties, a sufficient provision had been previously made; and, if he deems it necessary, may report the case to the next Convention.

CANON IV. *Concerning altering or adding to the Canons of this Church.*

No proposed alteration of, or addition to, the canons, shall hereafter be considered by the Convention, unless at least one day's previous notice be given in open Convention, nor until such alteration or addition shall have been referred to, and reported upon, by a committee of at least two presbyters and two laymen. Nor shall such alteration or addition be adopted, during the same Convention, if two-thirds of the members present shall not concur therein; but, in such case, the same (unless negatived by a majority of members present) shall lie over for consideration until the next annual meeting of the Convention.

Done in Convention of the diocese of New-York, in the city of New-York, in the month of October, A. D. 1820.

JOHN HENRY HOBART, D. D.
Bishop of the Protestant Episcopal Church in the state of New-York,
President.

Attested,

BENJAMIN T. ONDERDONK, *Sec'y.*

A list of the clergy is attached to the printed Journal of the Convention, dated January, 1821; from which it appears there are in the diocese the Bishop and 77 clergymen; and that the number of congregations is 123.

Mr. Eleazar Williams, a young man of Indian extraction, a candidate for holy orders, is licensed by the Bishop as a lay reader and catechist, to officiate in the Mohawk language, in St. Peter's Church, Oneida Castle, Oneida county, the congregation of which is composed of Indians; and employed

by the Committee for Propagating the Gospel in the State of New-York in those capacities, and likewise as a schoolmaster among the Indians.

Abstract of the Proceedings of the Annual Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, May 31st, and June 1st and 2d, 1820.

THE Convention was composed of the Right Rev. Bishop Kemp, 30 Presbyters, 7 Deacons, and Lay-Delegates from 36 parishes.

The Convention was opened with morning prayer by the Rev. Henry L. Davis, D. D. rector of St. Ann's, Annapolis; an appropriate sermon by the Rev. William Hawley, rector of St. John's Church, city of Washington; and the administration of the holy communion by the Bishop.

The Rev. Henry L. Davis, D. D. was appointed secretary, and the Rev. William E. Wyatt, D. D. assistant secretary.

Agreeably to the 45th canon of the General Convention, the Right Rev. Bishop Kemp delivered the following address.

My Rev. Brethren of the Clergy, and Gentlemen of the Laity,

In obedience to the 45th canon of the General Convention, I beg leave to state to you, what I have done in execution of the duties of my office; and what occurrences have passed during the year, in which the character or interests of the Church are implicated.

In consequence of a letter addressed by the Rev. Mr. George D. S. Handy, to the standing committee, and transmitted to me, in which he declared that he had ceased to be a member of the Protestant Episcopal Church, and had united himself to the Evangelical E. Church of Maryland: agreeably to the provisions of the 2d canon of the General Convention of 1817, on the 12th day of June, 1819, I displaced Mr. Handy from his grade in the ministry in this Church, and recorded the same in the presence of the Rev. Dr. Davis, the Rev. Mr. Addison, and the Rev. Mr. Hawley. Notice of this was duly given to the Bishops in every diocese,

and to the standing committee in those dioceses in which there were no Bishops.

Immediately after the Convention, on the 13th day of June, I ordained the Rev. Mr. Westerman, and the Rev. Mr. Mann, priests; and also Mr. William Armstrong, and Mr. Charles Austin, deacons. On the next day I granted a license to Mr. Richard Mitchell to act as a lay reader in All Faith's parish, St. Mary's county.

On the 19th of July, I licensed Mr. Spencer Wall, a candidate for orders, to act as a lay reader in St. Paul's, Prince George's county.

On the 5th of August I visited a chapel of St. Thomas's parish, on the Liberty Road. This is a small but neat place for public worship. The congregation that belongs to it have been long without divine service, and then were only occasionally visited by the Rev. Mr. Jackson.

November 14, I held a confirmation in the church at Hager's-town, which is under the care of the Rev. Mr. Clay, when forty-three persons were admitted to enjoy the benefits of this holy ordinance. On the day following I preached in Frederick-town, but as the minister of that place, the Rev. Mr. Johns, had not been long settled there, there were none prepared for confirmation. On the 16th I visited St. Mark's, in Frederick county, the rector of which is the Rev. Mr. Westerman. Their parish church I consecrated to the service of Almighty God, and also confirmed seventeen persons.

On the 8th day of December, I received from the standing committee, the testimonial required by the 7th canon of the General Convention, in favour of Mr. George B. Schaeffer, and accordingly placed him on the list of candidates for orders. He has since pursued his studies under my own direction.

In St. Paul's, in the city of Baltimore, on the 19th of December, I confirmed twenty-nine persons.

On the 20th of December, I granted a license to Mr. George B. Schaeffer, to act as a lay reader in the western part of this city.

On the 5th day of January, 1820, I

admitted Mr. George McElhiney to the holy order of deacons, in St. Paul the city of Baltimore.

I visited St. Anne's, in the city of Annapolis, on the 9th day of January and confirmed four persons. On the same day I ordained Mr. William Coffey, a professor in St. John's Church, a deacon.

I held a confirmation in St. Paul in the city of Baltimore, on the 2d of February, when twenty persons were confirmed.

On the 19th of March I visited churches in the District of Columbia. In St. John's, in George-town, I confirmed eleven persons in the forenoon. In the afternoon of the same day I confirmed fifteen in St. John's, in Washington—and at night I also confirmed eighteen in Christ Church, in George-town.

On the 24th of March I granted a license to Mr. James Pilmore, who had been admitted as a candidate for orders in the diocese of Pennsylvania, but had lately removed into this diocese, to officiate as a lay reader in St. Paul's in Prince George's county.

On the 29th of this month I received a letter from the Rev. Mr. Gibson, announcing his ministry and membership in our church; and, of course, in compliance with the requisitions of the Canon of the General Convention of 1817, and in the presence of the Mr. Bartow, the Rev. Dr. Wyat, the Rev. Mr. Weller, and the Rev. Mr. Bayne, I degraded him from the ministry. This step will appear to be necessary, when the incidents of the life of that gentleman, too well known, are adverted to.

From these minutes it appears, since the last convention, I have given seven confirmations, at which 157 persons have been admitted to that ordinance; I have consecrated churches, ordained four deacons and priests; admitted two upon the list of candidates, and licensed three lay readers. I have also, with grief and pain, sorrow, displaced two from the ministry.

During last year, the Rev. Mr. Phelps, the Rev. Mr. Hatch, and the Rev. Mr. Lanston have removed

diocese of Virginia; the Rev. Mr. Wheaton to the diocese of Connecticut, and the Rev. Mr. Bulckley to the diocese of New-York. The Rev. Mr. Johns, who was ordained in the diocese of Pennsylvania, has settled in Frederick-town, in this diocese. The Rev. Mr. Austin, who was ordained here, has settled at Addison Chapel, near Bladensburg; and the Rev. Mr. Armstrong in St. Peter's, Montgomery county. The Rev. Mr. Jackson, formerly rector of St. Thomas's, Baltimore county, has gone on a missionary tour through the western states. The Rev. Mr. Pfeiffer, from the diocese of Pennsylvania, is now living in this city, and officiates in a school-house on Federal Hill. The Rev. Mr. Judah, from the state of Delaware, has also removed into this diocese.

It may be proper to state, that during last year, less Episcopal duty has been performed than in any former year since my consecration. For this there are two reasons to be assigned:—the first is, the affairs of the diocese are in such a situation that less duty is now required:—the second is, our city, last autumn, was visited by an afflicting and mortal epidemic, so as to render it improper for me to leave my charge, while disease and death were triumphing among my people. The sick not only required the consolation of religion, but it became the imperious duty of a minister of Christ, to avail himself of the religious impressions made by so awful a visitation; and to exert all his powers, under the sanctifying influence of Divine grace, to render these impressions deep and lasting.

There is one part of my duty which has not been performed, and it becomes me to state to this body the reason:—By the 23d Canon of the General Convention, every Bishop is enjoined to deliver, at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper, that, from time to time, he shall address to the people of his diocese, pastoral letters, on some points of Christian doctrine, worship, and manners.

As to charges to the clergy, I have generally comprehended every thing

that occurred to me, in my addresses at the opening of the conventions. But as to pastoral letters, my circumstances would not admit of the expense of printing them, unless provision was made by the church for that purpose. There are some things that might be brought to the view of both clergy and laity in this way, to the advantage of the church. And if the means be supplied the thing shall be done.

The Prayer Book and Homily Society of Baltimore go on with energy and zeal, as far as their means will admit; and it cannot be questioned but much good has been done by their exertions.

The Female Episcopal Tract Society manage the concerns of their institution with great zeal and judgment. The general character of the tracts they have distributed, is such as not only to spread a knowledge of religion among the poor, but to create in them a thirst for that knowledge, and to excite them to procure Bibles and Prayer Books, where these inestimable treasures were never before possessed.

The Sunday Schools, too, attached to the Episcopal churches in this city, are conducted with great regularity and effect; nor can there be a doubt but they are among the most praise-worthy institutions of modern times. Through their instrumentality, by the blessing of God, we may now hope to see the children of the poor brought up in the nurture and admonition of the Lord.

When I entered upon the duties of my responsible and difficult office, it was with a sincere determination, with Divine assistance, never to overlook or neglect any thing that might either depress the character of the Church or become an obstacle in the way of advancing piety among its members. Under this impression, I beg leave to call the attention of this body to the Standing Committee. This is a most valuable and most important department in our government. The Standing Committee decide upon the character and credentials of all candidates for orders; they form the Ecclesiastical Court by which all offenders are tried—and the council of advice to the Bishop. From this it evidently results that they ought to be among the most experienced,

learned, and pious of the clergy. Nor is this all—they ought to be so conveniently situated as to render their meetings easy, and attended with little expense.

They are, however, an elective body, and to interfere with the freedom of an election may be deemed not only indelicate but even immoral. I can sincerely say I have no such intention. And whatever may be the judgment of man, in regard to this part of my conduct, I feel satisfied that I shall stand justified in the sight of God. I barely mean to express a wish, and the expression of this wish has grown out of the experience of last year. It was exceedingly difficult to obtain a meeting of the Stahding Committee, and, in one case, no meeting was effected, so that a young gentleman duly prepared for orders, who had resigned his situation with a view to enter upon the duties of his ministry, was disappointed; and all the arrangements made to ordain him were rendered ineffectual. In addition to the expense of such disappointments, the sacrifice of feeling, and even the hazard of character, are not to be overlooked. The wish I have to express then is this, that the majority of the Standing Committee may be taken from this city, so that I may be able to avail myself of their counsel on all difficult occasions, and that they may be convenient to transact business without expense, and without the hazard of disappointments.

In thus expressing my wish on this point, I am far from intending any reflection upon the character or upon the conduct of the former members of the Standing Committee. The inconveniences arose from their dispersed situation, which rendered it uncertain as to the time required to convey information to them, and also made it difficult, if not impossible, for them to attend.

The arrangement which I now have expressed a wish to see accomplished, prevails in the dioceses of New-York and Pennsylvania, and the object of it is to facilitate the business of the Church and promote her interest.

Be the fate of this suggestion what it may, I shall always acquiesce in the decision of this body, with due respect:

not fearing but the Great Divine Head of the Church will watch over her concerns with paternal kindness, and sanctify every well meant exertion to promote her prosperity.

And that we may all exercise every power that we possess, and apply every opportunity yielded us by the good providence of God, to advance the interest of our Redeemer's kingdom, and to suppress sin, and to destroy the dominion of Satan, may God of his infinite goodness grant.

The parochial reports made to the Bishop, and entered on the Journal, agreeably to the 45th Canon of the General Convention, furnish the following aggregate:—

Baptisms, (Adults 16, Infants 215, not specified 1043) 1274:—Marriages, 269:—Funerals, 370:—Communicants, 2419.

From the report of the Treasurer, it appears that the Episcopal Fund amounts to \$707 78, and the Deputies Fund to \$652 22.

It was, on motion, resolved, that the thanks of the Convention be given to the Rev. Mr. Hawley, for his sermon delivered at the opening of the Convention.

The committee appointed to collect the contributions from the several parishes for the Bishop's expenses, the Deputies' Fund, and the incidental expenses of the Convention, reported that they had received the following sums:

For the Bishop's expenses,	\$ 430 00
Deputies' Fund,	142 00
Incidental expenses,	71 10

On petition, the parishioners of St. John's Parish, Prince George's and Charles counties, living in the neighbourhood of Accakeek Chapel, were allowed to organize themselves into a separate congregation.

The following gentlemen were chosen the Standing Committee:—

The Rev. Henry L. Davis, D.D. Rev. William Wickes, Rev. William Ninde, Rev. John P. K. Henshaw, Rev. Samuel C. Stratton, Rev. William Hawley, and Rev. William E. Wyatt, D.D. were elected.

The committee on the state of the

church made the following report, which being amended, was accepted.

"The committee on the state of the church find themselves enabled to comprise their report in a few words. They perceive, with much gratitude to God, that the condition of our Zion still continues to improve—that the number of communicants in almost every parish is increasing, and that the prospect is generally encouraging. From an examination of the papers referred to this committee, there does not appear to arise any business to detain the Convention, except from the vestry reports concerning the pecuniary situation of several of the parishes; an abstract of which they now present.

Somerset Parish, in Somerset county, Rev. Mr. WICKES, rector. Two places of worship, the chapel in Princess Anne, in the repairing of which about \$1200 have lately been expended, the other is the church about six miles distance.

About 50 families attend at the chapel. The number of families which attend the church about 26.

The salary of the rector is \$800, raised by the pew-rents—the vestry have also a fund of about \$1500; the principal is kept entire, and the interest laid out in repairing the houses.

William and Mary Parish, Charles county, has but one church, a new building, in good repair, which will hold 300 whites, and from 150 to 200 persons of colour. This parish has a glebe of about 150 acres, on which there is a comfortable house for the minister's family. The vestry have a fund of about \$12,000, secured by mortgage, and the interest of which is punctually paid; and this, with a subscription of two or three hundred dollars, is received by the rector.

Coventry Parish, composed of parts of the two counties of Somerset and Worcester.

In this parish there are two chapels and a church—the latter a very large brick building. One of the chapels is not yet completed; the other, an old building, and greatly decayed—each of them about ten miles from the church, in opposite directions.

The congregation consists of about

120 families. The funds, a glebe, which has never yielded above \$50, and a subscription of about \$ 500. Rev. Mr. Stratton the rector.

All Faith Parish, in Calvert county. In this parish there is a chapel, in a very decayed state—the church is a commodious brick building, and wants some repairs.

The parish has a glebe of 150 acres, which at present yields no profit.

St. Michael's Parish, in Talbot county, has a new commodious church, in perfect repair. The funds of the parish, a small amount of bank stock. The salary is from six to seven hundred dollars per annum.

Great Choptank Parish, Dorchester county, has four houses of worship; two of which, being without congregations, will probably be taken down in a short time. The parish church in Cambridge is in very good repair—the pews in this church rent for upwards of \$600. The chapel at Vienna is a substantial brick building, but requires considerable repairs.

The parish has no funds, and no glebe. About 40 families attend the two latter places of worship.

St. Mark's Parish, in Frederick county, has one church, in tolerably good repair. A building is nearly finished for the rector and his family, on a lot of one and a half acres. The salary of the minister amounts to about \$800.

Allhallows Parish, in Worcester county. From 80 to 100 families belong to this parish. There are in the parish three places of public worship, two of them in a state of dilapidation and ruin; the other, at Snow-Hill, is in tolerable repair.

A minister, Rev. Mr. Judah, is employed by this parish and Worcester parish—and this parish contributes to his support about \$400.

St. Anne's, Anne-Arundel, has two houses of worship—the one is about 12 miles from the city of Annapolis, and not yet completed; it will contain about 150 persons—service is often performed there.

The church in Annapolis is at present in good condition—the number of the congregation about 250. Divine

service is performed in this church three times a week.

The salary of the rector, about \$800 per annum, is derived principally from subscription.

The vestry have about \$600 vested in bank stock; \$535 loaned to an individual, and a ground rent of \$18 90 cents; an annual revenue from these sources of \$86 constitutes a part of the rector's salary.

The vestry also hold a dwelling-house, garden, and separate lot, in Annapolis, which are occupied by the rector.

Zion Church, Frederick, has one church of stone—the minister's salary depends upon voluntary contribution—the congregation is small, but is increasing in numbers, and it is hoped in piety—at present there is no clergyman.

St. Paul's Parish, Kent county, is without a minister at this time. There is but one house of worship in the parish, of brick, and in tolerable repair. The vestry, for the support of a minister, must depend upon voluntary subscriptions. When a minister has been engaged, the salary allowed to him was from 250 to 300 dollars.

St. Paul's Parish, Baltimore county, has two churches and two ministers, who are supported from the rents of pews, the parish having no other fund. The vestry have two dwelling-houses, which are for the use of, and are occupied by the rectors.

The number of families is upwards of four hundred.

During the last session of this Convention, its attention was drawn to the consideration of the expediency of establishing Parochial Libraries. Presuming that the minds of the convention have been directed to the subject, the committee now offer a canon for their consideration:—

It shall be required of the vestry of every parish and separate congregation in this diocese, where there is a resident clergyman, to make annual collections, the proceeds of which shall be employed in the purchase of theological books, to be considered as the property of the parish, but for the use of their minister, and under his direction to be loaned to

his parishioners. And as far as the same is practicable, the books purchased shall be from among the list recommended by the House of Bishops. And he shall be authorized to receive such donation in books as may from time to time be made, and place the same in the said library. And each clergyman shall report annually to this Convention the amount collected, and a complete catalogue of the books and the state of the library.

The committee, in common with the Convention, were reminded by our venerable Bishop, that the canons of the General Convention had rendered it his duty to publish for their benefit a pastoral letter. Anxious to avail themselves of it here, and to expedite a provision for their good, the committee recommend that each parish be hereafter required to furnish \$1 to defray the necessary expenses incurred in printing the same.

It was resolved, that it be made known to the vestries of the different parishes and congregations in this state, that it is proposed to amend the fifth article of the constitution, by striking out the words "resident in Maryland," and inserting in the place thereof the words "of the Protestant Episcopal Church in the United States."

The following resolutions were also passed:

Resolved, That it be recommended to each parish in this diocese, to increase their contribution to the Deputies' Fund one dollar; and that the said additional contribution, together with any surplus of the Deputies' Fund which may at any time exist, be applied to defray the travelling expenses incurred by the members of the Standing Committee.

And be it further resolved, That each member of the Standing Committee present to the Convention the amount of his expenses in that office during the preceding year.

Resolved, That a committee be appointed for the purpose of inquiring concerning glebe lands and funds given for the purpose of supporting the ministry of the Gospel, in any of the parishes of this diocese, which may have

been diverted from their original purpose, and to point out the best means of restoring them to the same.

Resolved, That Samuel I. Donaldson, Alexander C. Magruder, and Daniel Jenifer, Esqrs. be a committee to report to the next Convention on the subject embraced in the above resolution.

Jonas Clapham, Esq. was unanimously re-elected Treasurer of this Convention.

Resolved, That the next Convention of the Protestant Episcopal Church of Maryland should meet at Baltimore.

The thanks of the Convention were presented to the Right Rev. the President, and to the Rev. Secretaries of this body, for their services.

The business of the Convention was concluded with prayer by the Rev. Dr. Wyatt.

From a list of parishes in the diocese of Maryland, attached to the Journal, it appears that they are 61 in number.

A list of clergy of the diocese, also appended to the Journal, contains the names of the Bishop, 38 Presbyters, and 8 Deacons.

Remarkable Fact attending the Execution of Dr. Dodd.

[From the Christian Guardian for Nov. 1820.]

THE REV. DR. DODD was son of the vicar of Bourne, in Lincolnshire, and a member of Clare Hall. He possessed classical taste, poetical talent, and theological knowledge; and published a variety of works, among which was one entitled, 'The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion.' Becoming a popular preacher, and his publications obtaining a wide sale, he was tempted to an indiscreet style of living, and 'the pride of life' was his ruin. He was chaplain to the Bishop of St. David's, and afterwards to the King; a prebendary of Brecon, and rector of Hockliffe, Bucks. The rich living of St. George's, Hanover Square, falling vacant, he anonymously offered the Lord Chancellor's lady £3000 to obtain the presentation by her means; but the ap-

plication was detected, and his name erased from the list of his Majesty's chaplains. Under this disgrace he retired to Geneva, where Lord Chesterfield, who had been his pupil, received him kindly, and even presented him with the living of Winge, to hold in connexion with Hockliffe. At length, to relieve his embarrassments, he forged his noble friend's signature, was tried and condemned, and, though an unprecedented number of persons petitioned for mercy, it was withheld by the inflexible justice of the Sovereign. In contemplation of his fate he was humbled and penitent, but his repentance did not seem so genuine as that of Bishop Atherton in like circumstances.* Dr. Johnson, who visited him in prison, described him as being "without cant." In his "Prison Thoughts" there is certainly much evangelical sentiment. But we turn from decision on his actual state before God, to notice an occurrence as he was led to the place of execution, on the 27th of June, 1777. "Certain lewd fellows of the baser sort" seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly referred her to the seventh chapter of Micah, 7—16, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me: I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her that said unto me, Where is the Lord thy God? Mine eyes shall behold her; now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng, and literally trodden to death!

* Bishop of Waterford, executed at Dublin in 1649.

FOR THE CHRISTIAN JOURNAL.

THE APOSTOLICAL SUCCESSION,

From the first Bishop of Rome, who succeeded the Apostles, to the first Archbishop of Canterbury, and through that See to the present Bishop of New-York.

- | | | |
|-------------------------|--|--|
| 1. Linus | 52. Hormisdas | 101. Theobald, do. |
| 2. Cletus, or Anaclelus | 53. John | 102. Thomas Becket, do. |
| 3. Clemens | 54. Felix | 103. Richard, do. |
| 4. Evaristus | 55. Boniface the 2d. | 104. Baldwin, do. |
| 5. Alexander | 56. John the 2d. | 105. Reg. Fitzjocelin, do. |
| 6. Sixtus, or Xystus | 57. Agapetus, | 106. Hubert Walter, do. |
| 7. Telesphorus | 58. Silverus | 107. Stephen Lancton, do. |
| 8. Hyginus | 59. Vigilius. | 108. Richard Magnus, do. |
| 9. Pius | 60. Pelagius | 109. St. Edmund, do. |
| 10. Anicetus | 61. John the 3d. | 110. Boniface, do. |
| 11. Soter | 62. Benedict | 111. Rob't. Kilwardy, do. |
| 12. Eleutherus | 63. Pelagius the 2d. | 112. John Peckham, do. |
| 13. Victor | 64. Gregory the Great | 113. R. Winchelsea, do. |
| 14. Zephyrinus | 65. Austin, first Archbi-
shop of Canterbury, | 114. W. Raynold, do. |
| 15. Calixtus | A. D. 597 | 115. Simon Mepham, do. |
| 16. Urbanus | 66. Laurence, do. | 116. I. Stratford, do. |
| 17. Pontianus | 67. Melitus, do. | 117. John Ufford, do. |
| 18. Anterus. | 68. Justus, do. | 118. T. Bradwardin, do. |
| 19. Fabianus | 69. Honorius, do. | 119. Simon Islip, do. |
| 20. Cornelius | 70. Adeodatus, do. | 120. Simon Langham, do. |
| 21. Lucius. | 71. Theodore, do. | 121. Wm. Witlesey, do. |
| 22. Stephanus | 72. Brethwald, do. | 122. Simon Sudbury, do. |
| 23. Sixtus the 2d. | 73. Tatwin, do. | 123. Wm. Courtney, do. |
| 24. Dyonisius. | 74. Nothelm, do. | 124. Thos. Arundel, do. |
| 25. Felix | 75. Cuthbert, do. | 125. F. Chichley, do. |
| 26. Etychianus. | 76. Bregwin, do. | 126. John Stafford, do. |
| 27. Caius, or Gaius. | 77. Lambert, do. | 127. John Kemp, do. |
| 28. Marcellinus | 78. Athelard, do. | 128. Thos. Bouchier, do. |
| 29. Marcellus | 79. Wulfred, do. | 129. John Morton, do. |
| 30. Eusebius | 80. Theogeld, do. | 130. Henry Dean, do. |
| 31. Miltiades. | 81. Celneth, do. | 131. W. Warham, do. |
| 32. Sylvester. | 82. Athelred, do. | 132. Thomas Cranmer,
the first Prot. Abp. |
| 33. Mark. | 83. Plegmond, do. | 133. Reg. Pole, do. |
| 34. Julius. | 84. Athelm, do. | 134. Matt. Parker, do. |
| 35. Liberius. | 85. Wilfhelm, do. | 135. E. Grindal, do. |
| 36. Felix the 2d. | 86. Odo, do. | 136. John Whitgift, do. |
| 37. Damasus. | 87. Dunstan, do. | 137. R. Bancroft, do. |
| 38. Siricius | 88. Ethelgar, do. | 138. George Abbet, do. |
| 39. Anastasius | 89. Siricius, do. | 139. William Laud, do. |
| 40. Innocent | 90. Alfric, do. | 140. William Juxten, do. |
| 41. Zosimus | 91. Elphigus, do. | 141. Gilbert Sheldon, do. |
| 42. Boniface | 92. Livingus, do. | 142. W. Sancroft, do. |
| 43. Celestin. | 93. Agelneth, do. | 143. John Tillotson, do. |
| 44. Sixtus the 3d. | 94. Eadsinus, do. | 144. Thos. Tennison, do. |
| 45. Leo | 95. Robert Gemetic, do. | 145. William Wake, do. |
| 46. Hilary. | 96. Stigand, do. | 146. J. Potter, do. |
| 47. Simplicius | 97. Lanfranc, do. | 147. Thomas Herring, do. |
| 48. Felix the 3d. | 98. Auselm, do. | 148. Thomas Secker, do. |
| 49. Gelasius | 99. Rodolphus, do. | 149. ——— Cornwallis do. |
| 50. Anastasius the 2d. | 100. William Corbjel, do. | 150. John Moore, do. |
| 51. Symachus | | |

This last Archbishop, (Moore), with the assistance of William Markham, Archbishop of York, and several other Bishops, consecrated Dr. William White, Bishop of Pennsylvania, and Dr. Samuel Provoost, Bishop of New-York, in Lambeth Chapel, February, 1787; and Bishop White, of Pennsylvania, with the assistance of Bishop Provoost, of New-York, and Bishop Jarvis, of Connecticut, consecrated the present Bishop of New-York, in Trinity Church, in the city of New-York, in May, 1811.

The above consecration has been put together with much care, and has been since compared with some of the best authorities. It agrees perfectly with Dr. Cave, as far as he goes, to the period of Constantine, A. D. 312, 314—and also with Eusebius, who runs down to Gregory the Great; and with the learned Bishop Pearson to the same period.

It will be recollected that Gregory the Great, with the consent of King Ethelbert, sent into England, A. D. 597, Austin, the first Archbishop of Canterbury, who took with him 40 presbyters. The laws framed on the conversion of Ethelbert will be found in Wilkins' Laws of the Anglo-Saxon Church, (library of the Diocesan Seminary, in St. Paul's). The chain of succession is preserved through the See of Canterbury down to the consecration of the American Bishops.

Since writing the above, the list has been compared with Godwin's Catalogue of Bishops, from the records of Canterbury, in the library of St. Paul's, and it is found exactly to agree down to Whitgift, A. D. 1583, who is stated to be the 72d Archbishop of that See.

H. J. F.

Disaster at Leyden.

DURING the reign of Louis Buonaparte as king of Holland, a terrible catastrophe happened at Leyden, caused by the explosion of a very large quantity of gunpowder on board a barge in one of the canals. The following interesting account of this disaster is extracted from a work written by the king himself, and recently published, entitled

Historical Documents and Reflections on the Government of Holland. The active benevolence of the king on this occasion is commendable.

"On the 12th of January a shock like that of an earthquake was felt at the Hague. A light in the horizon announced a terrible fire. It was in the direction of Leyden. The king was hastening thither, when he learned, by the return of one of his aides-de-camp, that a barge laden with gunpowder had blown up in the midst of the city. He hastened his journey, ordered out the garrisons of the neighbouring places without arms, and, on his arrival at Leyden, was greatly struck with the sad spectacle that exhibited itself to his eyes.

"The Rappersburg is the principal canal in the city. Its finest houses are built on the quays that border it. Most of them were beaten down, and choked up the canal; the rest of the houses that were still standing, threatened to fall; and from the ruins of those that had fallen in whole or in part, issued smoke and flames. A similar spectacle occurred in almost every quarter of the city. Eight hundred houses were thrown down, or damaged. Many of the inhabitants, in great consternation, knowing neither how to act, nor what they had still to fear, wandered about the streets with looks bewildered. Others remained under their tottering walls with an air of stupid unconcern; and seemed unaffected at seeing the fall of the neighbouring houses, which their own threatened soon to follow. One called for his father, another for his wife or child. Some stood on the ruins listening for the cries of the wretched victims not yet stifled, crowded round the spots where the voices were heard, and too frequently their eagerness proved fatal to the poor creatures, by pressing down the ruins upon them. Here was a girl wildly seizing the burning fragments, and demanding speedy assistance to remove the immense weight pressing upon her mother, whose voice she fancied she heard beneath this tomb; and, without being deterred by the fear of sinking down the terrible heap, and thus stifling the last breath of her whom she sought, labouring alone

at the impracticable task of clearing away the rubbish. Engines were brought from all quarters to check the progress of the flames. The members of the regency, almost all of whom had to mourn the loss of one or more of their family, were obliged to forget their own misfortunes, to solace those of others, while the painful suppression of their grief was sufficiently perceptible in their countenances. It was impossible to give assistance to all at once. *'I perceive my father through the ruins; but if you do not hasten to assist me in removing the vast weight that presses upon him, he will quickly perish.'* and with this the distracted child filled the air with his lamentations. *'I hear my mistress's bell,'* said a servant girl; *'she is buried alive under the ruins of her house, she calls me, she cries for aid, help me to get her out, help me to make way into the ruins, for she is suffocating.'* On a sudden a man comes up with the news that they have just found one of the principal and most respectable men in the city, the father of a family; but that his legs only are extricated, and as they are endeavouring to draw out the rest of the body, it gets buried the deeper in the ruins. In another place nothing is heard but the prayers and complaints of a whole school of young children, to whom it is impossible to render any assistance: on people's attempting to clear the ruins on one side, the fire suddenly bursts out between their feet, and puts a stop to any farther search. A terrible crash is heard, mingled with fresh shrieks of alarm: it is a building, already tottering from the accident, that suddenly tumbles down. Every window in the place was broken, or smashed to atoms; and thus all the bread, wine, flour, and food of every kind, was rendered useless and dangerous.

"As soon as he arrived, the king, accompanied by the magistrates; the director-general of the watterstadt, Twent; his aide-de-camp, Krayenhoff; the colonel of the burgesses, Cuneus; and some officers, traversed this horrible theatre of devastation. He divided the men called to assist into three parties, one for each side of the canal, the third for the rest of the city. He in-

creased the number of fire-engines; sent for all that were at the Hague, and required assistance from Amsterdam, Rotterdam, and Dordrecht. He ordered the troops in the first place to attend to nothing but getting the sufferers out from beneath the ruins; gave a reward of ten ducats to every person who assisted in rescuing any one; and had the satisfaction of saving the lives of many. All who were hurt, when got out, were conveyed to the hospital. He ordered his Wooden-house between Leyden and the Hague to be opened, and appropriated to those families whose dwellings had been destroyed.

"During this time the engines were playing with much benefit: the royal guard and burgesses distinguished themselves by their zeal, courage, and delicacy, of which they gave eminent proofs on that fearful night. The grenadiers of the guards descended into the abyss formed by the burning ruins, to fetch out the sufferers, at the risk of being unable to extricate themselves. They assisted the working of the engines; and the extinguishing of many partial fires, and the deliverance of many individuals, were owing to their exertions.

"The king, witnessing their zeal and efforts, bestowed on them the highest praises. To every citizen who came to ask assistance, he gave fifty or a hundred men, who set off under the direction of the citizen concerned for the recovery of his family, and they were almost always successful."

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart. (The passages within brackets are added to this edition by the American editor.)

PSALM XXIV. The bringing of the ark of God to mount Sion by David, 1 Chron. xv. gave occasion to this Psalm. The removal of the ark was celebrated in a great assembly of the people, and with suitable splendour during every part of the ceremony. The Levites lead the procession, accompanied by a great variety of vocal and instrumental music: and this ode appears to have been sung to the people when they arrived at the summit of the mountain. The opening is expressive of the supreme and infinite dominion of God, arising from the right of creation. *Bp. Lowth.*

The ascension of our Lord into heaven is represented by the carrying of the ark up to mount Zion; and the sublime description in the four last verses, of the entrance of the King of Glory, is highly applicable to him: it is, therefore, appointed to be read on the Ascension-day. *Travell.*

[This Psalm opens with a chorus, proclaiming the divinity of Jehovah, the Creator and Lord of the universe. It then describes, in questions and answers sung by different voices, the sort of righteousness which recommends to Jehovah's favour, which consists not in any ceremonial observances, but in clean hands and a pure heart. And the song concludes with a prediction of the exaltation of Messiah (for he is certainly the Jehovah of this Psalm), under the image of an entry of Jehovah into his temple. *Bp. Horsley.*]

Ver. 3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

[3. *Who shall ascend into the hill of the Lord?*] The connexion seems to be this. If the Almighty Creator and Lord of all the earth has chosen us to be his peculiar people, to serve and worship him in his temple, upon the holy hill of Zion, whither the sacred symbol of his presence is now ascending, what manner of persons ought we to be?—The argument implies with additional force, to ourselves, as Christians. We compose a far more numerous and magnificent procession than that of the Israelites, when the Church universal, with her spiritual services, attends our Lord, as it were, upon his ascension, in heart and mind ascending with him into the holy place not made with hands. *Bp. Horne.*]

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

7. *Lift up &c.*] We may now conceive the procession to have arrived at the gates of the tabernacle. While the ark is brought in, the Levites, divided into two choirs, sing alternately the remainder of the Psalm. Indeed it is not impossible that this mode of singing was pursued through every part of the ode; but towards the conclusion the fact will not admit of a doubt. *Bp. Lowth.*

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

[We must now form to ourselves an idea of the Lord of glory, after his resurrection from the dead, making his entry into the eternal temple in heaven; as of old, by the symbol of his presence, he took

possession of that figurative and temporary structure, which once stood upon the hill of Zion. We are to conceive him gradually rising from mount Olivet into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah, in the day of his power, demand, that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission into the realms of bliss. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." On hearing this voice of jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a MAN claiming a right of entrance into their happy regions, ask from within, like the Levites in the temple, "Who is this King of glory?" To which question the attendant angels answer, in a strain of joy and triumph—and let the Church of the Redeemer answer with them, "The Lord strong and mighty, the Lord mighty in battle;" the Lord Jesus, victorious over sin, death and hell. Therefore we say, and with holy transport we repeat it, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And if any ask, "Who is the King of glory?" To heaven and earth we proclaim aloud—"The Lord of hosts," all-conquering Messiah, head over every creature, the leader of the armies of Jehovah, "He is the King of glory." Even so, Glory be to thee, O Lord most high! Amen. Hallelujah. *Bp. Horne.*]

We learn from this Psalm, that God, who created the earth, is the supreme and almighty King thereof, and that his glory and power ought to be celebrated for ever; also, that those only will be admitted into the presence of the Lord, who walk uprightly, who are sincere and faithful in all their behaviour, who avoid fraud and deceit, who call upon the Lord and seek his face. *Ostervald.*

PSALM XXV. Ver. 4 Show me thy ways, O LORD; teach me thy paths.

[4. *Show me thy ways, O Lord; &c.*] We are travellers to heaven, who, through temptation, are often drawn aside, and loose our way. The way is the law of God; and to keep that law is to walk in the way. God only can put us in the way, and preserve us and forward us therein; for which purpose, we must continue instant in prayer to "the God of our salvation," that he would "teach" us to do his will; that so we may not be ashamed and confounded. *Bp. Horne.*]

15 Mine eyes are ever toward the

LORD ; for he shall pluck my feet out of the net.

[15. *Mine eyes are ever toward the Lord, &c.*] Encouraged to hope for the blessing above mentioned, the lowly suppliant still continues to fix the eyes of his understanding on their proper object, God his Saviour, beholding his glory, attending to his will, and expecting his mercy. An unfortunate dove, whose feet are taken in the snare of the fowler, is a fine emblem of the soul, entangled in the cares or pleasures of the world ; from which she desires, through the power of grace, to fly away, and to be at rest, with their glorified Redeemer. *Bp. Horne.*]

22 Redeem Israel, O God, out of all his troubles.

After the example of David, the pious and devout Christian, who really and in truth puts his entire confidence in God, is never weary or ashamed of that confidence. If he finds that his prayers are not so graciously heard, as that he receives all that he hath prayed for, he receives yet an unspeakable comfort by having done as he ought to do ; and though he prospers not as he would wish, yet if he prays as he should, he hath made a good progress towards his own deliverance ; and hath raised a good defence against any affliction that invades him : nor will he be frightened out of his innocence by the promises, or threats, or tyranny of his proud oppressors. *Lord Clarendon.*

[In the common salvation all have an interest ; and, for that reason, all should pray for it. The earthly David petitioned for Israel ; the heavenly David ever continueth to intercede for the Church ; and every Christian ought to become a suppliant for his brethren, still looking and longing for that glorious day, when, by a joyful resurrection unto life eternal, God shall indeed "redeem Israel out of all his troubles." *Bp. Horne*]

(From the Missionary Register for Nov. 1820.)
Extracts from the 20th Report of the Church Missionary Society.

Conclusion of the Report.

In the various ways which the Committee have enumerated, they have found full employment for the ~~THIRTY~~ THOUSAND POUNDS placed at their disposal by the liberality of the members ; and depending, under the blessing of God, on the continued and even increasing aid of the Society's friends, they have not hesitated, under the evident call of duty, somewhat to exceed, in their expenditure, the actual income

of the year—assured that they act herein in conformity with the feelings of the whole body of the members, when they withhold themselves from no important work opening before them, through any distrust of future support—an apprehension, the indulgence of which the past experience of the Society would render almost criminal.

The Committee witness, with thankfulness to Almighty God, the increase of missionary zeal in our own country, and particularly among the members of our own communion : and, while they rejoice at the growth of this spirit among the Protestants of the Continent, they feel especial pleasure in the rapid advance of zeal for the conversion of the world in that other great branch of Protestant Christendom, in the New World, which speaks our own language ; and which bids fair to outstrip in numbers, at no distant period, the country which gave her birth, and to apply to that great cause her enlarged resources with at least equal zeal. It is impossible for the Christians of the United Kingdom and of the American States, who speak the English language, and own one common origin, and the merchants of whose countries maintain intercourse with all the shores of the habitable world—it is impossible for them to contemplate the means which the Great Head of the Church has already put into their hands for the hastening of his kingdom, and the spirit which he is mercifully pouring out on them, to induce them to the work, without feeling a grateful stimulus to redoubled exertions.

The Committee cannot conclude without some reference to the awful times in which Christian societies are called to labour. The blessing of God has rested on the Society during the year that is passed ; and it is manifestly vouchsafed to kindred institutions : but viewing the times in which we live, the Committee do earnestly press on all the members of the Society the duty and privilege of committing its concerns, in unwearied prayer, to the guidance and protection of the Divine Hand.

The great work of converting the world will undoubtedly be accomplish-

ed. Not a tittle of the divine word will fail. Great shall be the name of the Lord, from the rising to the setting of the sun. But, as that time approaches, and the servants of the Lord are pressing on in thickening ranks and with determined hearts to the conflict with the powers of darkness, that conflict is becoming more awful! The malignant spirit is labouring to wither the very heart of the Christian cause, and to exhaust its very vitals. Tremendous proofs of his dire influence on the pride and passions of men are seen every where around us. But *the eyes of the Lord run to and fro throughout the whole earth, beholding the evil and the good*—and the arm of the Lord showeth itself strong in behalf of them who fear him. What difficulties his servants may be called to encounter in helping forward the establishment of his benignant reign on the earth, and what sufferings they may be called to bear, they may confidently leave to his faithfulness and wisdom: but to *THEM*, is the victory assured; and on *THEM*, is the eye of their Lord!

Vigilant, then, in maintaining the meek, forgiving, benevolent, and holy spirit of Christians—resisting all wickedness, and labouring for the salvation of all men—with humble but firm confidence in that gracious promise, *as thy days, so shall thy strength be*, we will gird up our loins, with renewed courage and zeal, to fulfil all the will of our heavenly Master and Lord.

Brief History of the Work of Divine Grace at Regent's Town.

MR. JOHNSON'S return to this country afforded, as has been before stated, an opportunity of obtaining much more accurate information on the nature and success of his labours among the liberated Negroes at Regent's Town, than could have been derived from correspondence with him. In frequent conferences, he entered largely into the subject; and disclosed, with Christian simplicity, the whole course of labour through which it had pleased God to lead him.

Your Committee will venture to say, that the History of the Church has
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scarcely afforded so striking an instance of the power of Christianity in civilizing and blessing savage man. The state of the Negroes, when brought together in Regent's Town, the effects produced on them by the blessing of God on the care and kindness of the governor, and on the ministry of the Gospel among them, and the manner in which these effects disclosed themselves, are of such a nature, that, though various circumstances relative thereto have been reported on former occasions, the Committee are persuaded that the members will be gratified by hearing the statement communicated by Mr. Johnson, while in this country.

When brought together at this place, in the year 1813, the Negroes were, as on the first settling of them in other towns, in the most deplorable condition. In 1816, the assistant secretary, then on a visit to the mission, found about 1100 liberated Negroes assembled at this spot. They consisted of persons from almost all the tribes on that part of the continent. The efforts of those who had been placed over them, under the vigilant and anxious inspection of the governor, had meliorated the condition of such as had been there for any length of time. Every measure in his power had been resorted to, for this end, by his excellency; and a church had been erected, in preparation for the regular administration of Christian ordinances among them. His excellency felt that a powerful stimulus was wanted, to rouse the Negroes to diligence; and that an energetic principle was required, which might harmonize their jarring feelings, and unite them as one body. That stimulus was found in the sense of duty and of gratitude which Christianity inspires; and that uniting principle, in the healing spirit of the Gospel.

At the desire of the governor, Mr. Johnson, then just arrived, was placed, by the assistant secretary, at his excellency's disposal; and was, in consequence, appointed to the care of Regent's Town, and immediately entered on his charge, in the month of June, 1816.

On looking narrowly into the actual condition of the people entrusted to his

care, Mr. Johnson felt great discouragement. Natives of twenty-two different nations were here collected together; and a considerable number of them had been but recently liberated from the holds of slave vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them, they would sell it, or throw it away: it was difficult to induce them even to put it on; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in the state of marriage: some were soon afterward married by the late Mr. Butscher; but all the blessings of the marriage state and of female purity appeared, when Mr. Johnson arrived among them, to be quite unknown. In some huts ten of them were crowded together; and, in others, even fifteen and twenty: many of them were ghastly as skeletons: six or eight sometimes died in one day; and only six infants were born during the year. Superstition, in various forms, tyrannized over their minds: many devil's houses sprung up; and all placed their security in wearing greegrees. Scarcely any desire of improvement was discernible; for a considerable time there were hardly five or six acres of land brought under cultivation; and some, who wished to cultivate the soil, were deterred from doing so, by the fear of being plundered of the produce. Some would live in the woods, apart from society; and others subsisted by thieving and plunder: they would steal fowls, ducks, and pigs, from any who possessed them: in the first week of his residence among them, Mr. Johnson lost thirty fowls: they would eat them raw; and not a few of them, particularly those of the Ebo nation, the most savage of them all, would prefer any kind of refuse-meat to the rations which they received from government.

Of this nation of the Ebos it may be right to give some particulars. About forty of them having been drawn, on their liberation from the slave ships, to serve in the African corps, they were

placed under a course of military instruction at Bance Island; but were discharged as intractable, and were sent to Regent's Town. Here they soon gave proof of almost incredible brutality. A Negro of another tribe had a sow, which, three or four days before, had brought him a litter of nine pigs: some of these people stole his young pigs, and threw them all, while alive, into a large pot of boiling water: there the man found them, when, on returning home and ascertaining his loss, he had obtained Mr. Johnson's authority to search for them among his suspected neighbours. From another were stolen his dog and his iron pot, and he found both among the same depredators, who were preparing for a repast on the poor animal, by boiling him in the pot which they had stolen. A sick dog had been killed and buried: it was afterward discovered that some of these people had dug up and made soup of the carcass.

These are repulsive details: but they set forth the greatness of the change which has been wrought in these men. Placed under the care of one of the natives—himself but recently liberated from the hold of a slave ship, and as yet but little influenced by Christian principle—he exercised over them what appeared to him to be unavoidable severity; but, when his own heart became powerfully affected by the Gospel, he would retire to the woods and pray for them: they formed a strong attachment to him: he prevailed on them to attend church; and was made an instrument of incalculable good to them. The word of God was blessed to many of them. They are all now civilized and married: they are steady, sober, and industrious; and several of them regularly communicate at the Lord's table: all are become clean and decent, and attend the public worship of God. They are active and serviceable men.

The change in the Ebo people has been mentioned as illustrating, in a remarkable manner, the efficacy of Christian instruction, under the Divine blessing, in civilizing and elevating the most abject of mankind. No human wisdom or eloquence, no secular hopes or fears, no coercion or inducements of man, ever produced such a change! It has been

the act of that same Divine power, which wrought, by the same Divine truth, that mighty change in our own barbarous ancestors, in the older time of our country—of that Divine power, which softened their ferocious minds, stripped the skins of beasts and cleansed the savage daubings from their persons, staunched the blood of human victims, exposed to shame the cruelties of their pagan idolatry, brought rude man to feel the blessings of social life and of all the meek and heavenly tempers of the Christian, and gave birth to those laws and institutions, which, reacting with a benign influence on the minds and manners of this whole people, have rendered us, with all our crimes, a real blessing to the world! And now, in these latter days, we have a renewal of the moral miracles of the primitive age; and have the honour put on us, by sending the Gospel to the most degraded of mankind, of quickening and rendering efficacious, in an incalculable degree, the efforts of our country to remunerate Africa for her wrongs.

But the improvement in the whole body of the liberated Negroes assembled at Regent's Town is truly surprising. The greater number were not, indeed, sunk into a state of degradation so low as that of the Ebos; but the description already given of them will sufficiently show, that, on all human calculation, but little success could be expected, and that little, but by slow degrees.

With what melancholy feelings Mr. Johnson surveyed the desolation around him, the members heard from his own lips, when he took leave of the Society at the special meeting held in this place in the month of November.

But what was the condition of these people when Mr. Johnson left them for a season, after the labour of three years? A full return had been made for the wise and benevolent measures of the governor, and for the unwearied labours of their pastor.

The eye which beheld the people and their town but a few years before, would now witness a scene that would bespeak the energy of some mighty principle.

The town itself is laid out with regularity: ninety streets are formed, and

are made plain and even, with good roads round the town: a large stone church rises in the midst of the habitations; a government house, a parsonage house, a hospital, school houses, store houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people—all are farmers—gardens, fenced in, are attached to every dwelling—all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles—there are many rice-fields; and, among other vegetables raised for food, are cassadas, plantains, coco, yams, coffee, and Indian corn—of fruits, they have bananas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws—of animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls—a daily market is held for the sale of articles; and, on Saturdays, this market is large and general. It has been already said that all are farmers; but many of them, beside the cultivation of the ground, have learned and exercise various trades; fifty of them are masons and bricklayers—forty, carpenters—thirty, sawyers—thirty, shingle-makers—twenty, tailors—four, blacksmiths—and two, butchers. In these various ways, upward of 600 of the Negroes maintain themselves; and have been enabled, in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that government to which they pay the most grateful allegiance.

The appearance and manners of the people have improved in an equal degree. They are all now decently clothed: almost all the females have learned to make their own clothing—about 400 couple are married—they were accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries: not a drum is now left in the town—in six months only six deaths occurred; while, in three months, forty-two children were born—not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months.

nor had any drunkenness been witnessed—the attendance on public worship is regular and large, three times on the Sunday; on an average, not less than 1200 or 1300 Negroes, while Mr. Johnson's first congregation amounted but to nine: at morning and evening daily prayers, not less than 500 are present—the schools, which opened with ninety boys and fifty girls with thirty-six adults, now contain upward of 500 scholars.

These were great encouragements to Mr. Johnson in his labours: but he was not satisfied with the reformation of the manners of his people: he prayed for indications of a change of heart, and the influence of a living principle. Nor did he wait long. One and another began to visit him, burdened by a sense of their sins, to ask what they were to do to be saved—disclosing to him the gracious influences of the Holy Spirit on their hearts, in the most simple and touching manner. He saw persons, in every direction, before they came to attend morning and evening daily worship, kneeling in private prayer behind bushes and houses. All, without exception, wish for baptism; but Mr. Johnson admits none to that ordinance till he is satisfied of their intelligence and integrity. All have abandoned polygamy, greegrees, and devil-worship. The baptized are in the habit of regularly partaking of the Lord's Supper, unless prevented by illness; and when Mr. Johnson left, in April of last year, the number of communicants amounted to 263. The converts are earnest for the salvation of their country-people, and are continually going to them to persuade them to embrace the Gospel: and they are equally anxious for their mutual edification; Mr. Johnson seldom visiting a sick communicant without finding some of his Christian brethren or sisters there, employed in offices of devotion or charity. So striking and remarkable, indeed, has been the influence of the Divine word, that Mr. Johnson has withheld from the Society many of the indications of grace among his Negroes, lest they should appear incredible.

And it has been the plain and simple preaching of the mercy of God, as dis-

played in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of government, and of producing this mighty change—brought home, indeed, as this preaching was, by the patient labours of an affectionate servant of the Lord. In Negro towns, where this word of salvation has been, for want of ministers, but unfrequently or irregularly preached, the natives are far behind in civilization and in all the benefits of social and domestic life. Mr. Johnson's course of labour, was—to preach Christ, as the Saviour of sinners—at morning and evening daily worship, to set forth to the people the simple truths of the Gospel—to follow up these instructions and prayers, by visiting from house to house to reprove sin wherever he witnessed it—to open to the people the miserable estate of a sinner, and the way of escape and deliverance by the grace of the Gospel.

(From the Washington Repertory, for December, 1820.)

Education Society of Maryland and Virginia.

THE Education Society for Maryland and Virginia, held its annual meeting on the 26th of October last, in Christ's Church, Georgetown.

The Society assembled at eleven o'clock; the morning service was performed by the Rev. Charles P. McIlvaine, and a sermon was preached by the Rev. E. M. Lowe. After which the following officers were elected for the ensuing year.

Rev. Wm. H. Wilmer, D. D. President; Rev. W. D. Addison, 1st. Vice-President; Rev. Wm. Hawley, 2d. Vice-President, and Secretary; C. Page, Esq. Treasurer.

Managers.—Rev. Oliver Norris, Rev. C. McIlvaine, Rev. E. C. McGuire, Rev. Wm. Meade, Rev. Geo. Lemon, Rev. Chas. Mann, F. S. Key, Esq. Dan. Murray, Esq. Rich. West, Esq. T. Henderson, M. D. E. I. Lee, Esq. P. Nelson, Esq.

Standing Committee.—Rev. W. D. Addison, Rev. Wm. Hawley, Rev. C. P. McIlvaine, Richard West, Francis S. Key, Thos. Henderson.

The two following Resolutions were unanimously adopted, by the Board of Managers:—

Resolved,—That it is expedient to establish a Theological Professorship, to be located at William and Mary college, or elsewhere, as the Society may, from time to time, order and direct. And, for the accomplishment of this important object, it is further.

Resolved,—That the President be, and he is hereby requested, to prepare a circular, explanatory of the object of the Society, and urging the strong claims of the church, upon the liberality of her members, for the furtherance of this desirable and useful establishment; and, that he send a copy thereof to each of the clergy in the two dioceses.

At night, divine service was again performed, by the Rev. Thomas Horrel, and a sermon, adapted to the occasion, was preached by the Rev. Dr. Wilmer. After which a collection was made for the benefit of the Society.

The Society affords assistance to four young men, who are now engaged in the prosecution of their studies.

The following is the Circular Address of the President of the Society, on the establishment of the Theological Professorship, agreeably to the second of the foregoing resolutions:

Alexandria, Nov. 8, 1820.

REV. AND DEAR SIR,

The managers of "The Society for Educating Young Men for the Ministry of the Protestant Episcopal Church, in Maryland and Virginia," having resolved, that it was expedient to establish a Theological Professorship, have instructed me to address you on the subject, and to solicit your aid and co-operation in furtherance of their resolution. They are encouraged to make this effort, by the increasing interest which the friends of the church take in the concerns of the Society; and from the great benefits which must result from the successful accomplishment of the object now proposed. The establishment of such a Professorship is intimately connected with the original design of the Society, inasmuch as, after having provided the means of defraying the expenses of a preliminary

course of education, to pious and indigent young men, it becomes highly important to furnish them with the means of completing their course of Theological study, under a competent instructor.

The importance and necessity of a well-educated ministry, are too obvious, and generally acknowledged, to require any illustration. Without it, no church can prosper, or be respectable. And, it is a matter of congratulation, that among all denominations of Christians, there is an increasing attention to this subject. Our own church, in this matter, has been far behind the just expectations which have been formed of her wealth, talents, and piety. But, though late, she is now resolved, with earnest measures, to pursue this great object. At her General Convention, holden in 1817, she established a General Theological Seminary; and, in 1820, renewed, by the same authority, her sanction of this measure. This General Institution was then transferred to New-Haven, in Connecticut, and has commenced under circumstances which augur the most beneficial results. As intimately connected with the reputation and prosperity of the church, and as sanctioned by her highest authority, this institution claims our best wishes and efforts. As churchmen, we rejoice in a measure, which promises to retrieve the character of our church, from an apathy so foreign to her own principles, and to the commendable zeal and activity of other churches. We hope and believe, that it will prosper. We wish it therefore to be understood, that our efforts are not intended to supersede, or to militate against, the General Seminary, but to co-operate in subordination and subserviency to it, though in a sphere so humble, as to embrace subjects which lie beyond the reach of that greater body.

The managers deem it their duty to take advantage of the peculiar circumstance, which, in this case present themselves in favour of the attempt to establish a local seminary in the southern country. 1. The college of William and Mary has offered to theological students certain privileges, which will render the resources that may be obtained in this section of country, more

effective and useful, in their appropriation in that way than in any other. 2. It is ascertained that the public will give more liberally and cheerfully, to an object thus brought home to them, and identified with their local interests and associations, than to the remote, though equally important one at New-Haven. It seems proper, therefore, to adopt that plan, which both raises the largest amount of fund, and renders that fund efficient to the largest quantum of benefit. Both these objects, we think, will be attained by cherishing the local project of the society.

The plan proposed is, to provide funds for a theological professor, who will probably be located at William and Mary College. That institution is now supplied with able professors, and with all the securities for procuring a complete education. The faculty, with one exception, have offered a gratuitous course of instruction to all *bona fide* students of theology. An excellent theological library is attached to the college; and, in the event of our succeeding in a professorship, a very valuable private library, belonging to a clergyman of our church, will be added by that worthy person. The living at Williamsburg is cheap, and the climate healthy, except during the months of vacation, when the professor and students might easily, and to the advantage of their health, remove into the upper country.

Thus, with the small contributions which are necessary to support a professor, we shall enter at once upon all the benefits which are attained in other cases, only after many years of labour, and great expense. We shall, in fact, have gotten all the valuable purposes of a college of our own.

We cannot but hope then, that an object so important, and circumstances so favourable for the attainment of it, will be duly appreciated and cherished. Now is "the flood" in the tide of our affairs, which, if improved, cannot fail to lead us to a prosperous issue. The object is one which rallies around it every variety of motive. It appeals to the mortifying and surprising fact, that this southern land, so rich in resources, in wealth, genius, and piety, should be

dependent on foreign institutions for the education, the habits, and principles, of those who are destined to fill her highest offices. But, it appeals to weightier motives still, in the connexion which it has with the prosperity of the church, and the glory of the Redeemer's kingdom. In this view it claims the fervent prayers and warmest endeavours of all who love God, and have any proper sense of the value of immortal souls. To them it speaks of the waste places of Zion repaired; of the temples of God, now "frowning in portentous silence over our land," once more made vocal with his praise; of aged parents lifting up to heaven their faded eyes, now lighted up with joy, that their children will be permitted to "dwell in the house of the Lord, to behold the beauty of the Lord, and to inquire in his temple." It tells of instruction to the ignorant; of pardon for sin; of peace and joy to the weary and heavy laden; of comfort, and triumph, and hope, to the sick and dying; of consolation administered to the anguish that kneels at the grave of departed worth; of grief assuaged, and tears wiped away; of the gates of heaven opened to redeemed and blood-washed souls. It points to these glorious issues, as flowing to ages yet unborn, through the instrumentality of those whom your bounty may enable the Society to raise up, and send forth to preach the unsearchable riches of Christ. In a charity so noble, in a cause which associates us with God himself, we believe that many will rejoice to co-operate. While they have the opportunity, we entreat them for their own sakes as well as for the cause we plead, to "make to themselves friends of the mammon of unrighteousness," by giving liberally of that portion which God has intrusted to them as his stewards. Of those who have much, much will be required, both while they live, and when, at their death, they may have it in their power to live anew by bequeathing something to this great charity. From those who have but little, a less sum, given with a right spirit, will be acceptable to God, and effectual to our purpose; since, by the aggregate of many small sums, like the accumulation of many drops of wa-

ter, a copious fountain may be formed
to refresh a thirsty and parched land.

I am respectfully,
Your friend and obedient servant,
WM. H. WILMER,
President of the Society.

*A Clergyman and his Friend's Visit to
the Sick.—An Extract.*

'Tis but a step across the village green,
Where the geese paddle in the pools between;
We lift the latch—and there before our eyes,
Bed-ridden and blind the Widow Thompson lies.
That short five minutes walk across the green,
Sufficed my friend to tell what she had been;
Loving and loved she entered upon life,
A village beauty and a farmer's wife;
And children sprung around, and left no fears
Of kindly succour in declining years.
All promised fair—but then her husband gave
His name, the credit of a friend to save;
And when the bill was due, that friend had
flown,
And left his bail to meet the storm alone:
Markets were dull, and harvest months were
wet,
And so poor farmer Thompson died in debt.
Then though her children bloom'd in manly
pride,
Consumption came, and one by one they died—
All—all were gone: and she was left behind
To mourn and suffer—poor, decrepid, blind.
She knew the very step of him, whose voice
Had taught her 'mid her sorrows to rejoice;
And whose wan features, as he took her hand,
Show'd joy that worldings cannot understand—
A trust in him who has the power to save—
A hope that fearless looks beyond the grave.
Then held she converse of her hopes and
fears,
Beside Christmas in a vale of tears.
Not her's the cant of those, whose vulgar slang
Is Greek to all who are not of the gang:
Not her's the lights by pride and passion bred
From the deep quagmires of a muddy head:
Not her's the fool-born jest and stifled sigh
With which Philosophers prepare to die—
Her talk was lofty, yet 'twas humble too;
How much she had to hope, how much to do—
How little she had done, how much remain'd
To do, before the victory were gain'd—
To run, to fight, to wrestle, to endure,
To make her calling and election sure.
She spoke with gratitude of trials past,
And calmly dared anticipate the last:

She when by care o'erwhelm'd, by doubts dis-
tress'd,
Look'd to the cross for peace, to Heaven for
rest;
And confidence in him who cannot lie,
Had made her patience strong, her courage high.
'Well,' said I, dashing off a single tear,
'Tis surely good for us to have been here:
Such lively faith, such patient hope to see,
Does more than tomes of Dutch divinity—
Not for the world these visits would I miss,
If all your sick-list cases be like this.'
Like this! I would they were; but those who
go
To search the lairs of poverty and woe,
Must nerve their hearts, and be prepared to
find
The body's pain embittered by the mind;
Or see the reckless sinner, that can die
Without a hope, and yet without a sigh:
Or hoping all in works of human pride,
As if no Saviour died, nor need have died.'
With that he stopp'd; for we had reach'd
the door
Of an old lonely cottage on the moor;
There o'er the embers crouched a feeble pair,
With sallow cheeks, and thin, yet matted hair.
Clay was the flooring, and the walls were clay,
And in the window rags obscured the day:
'Twas old and filthy all—the very air
Felt dull, and loaded with miasma there.
In one dark corner stood a crazy bed,
With half a broken tester over head;
There lay their only son, and he had been
The first in many a bold and bloody scene;
Untaught in youth, he led a wandering life,
Till caught by scarlet cost, and drum and fife,
He sold the liberty he held so dear,
And quitted home and friends without a tear.
For six campaigns, he follow'd in the train
Of victory, through Portugal and Spain.
But cold, and midnight bivouacks, impair'd
The frame that ball and bayonet had spared;
And he, with wasted limbs and aching head,
Lay dying there upon that crazy bed.
This was distressing—yet there might have
been
A light reflected from the future scene;
But there was none; for when my friend began
His colloquy with that poor dying man,
And talked of Christ, of judgment and of sin,
I saw at once the work was to begin.
To every truth a careless ear was lent,
And every pause received a faint assent—
He knew that he had sinn'd, like all the rest,
But God was good, and so he hoped the best;
This was the sum of his religion, this
His penitence for sin, his hope of bliss.

Protestant Episcopal Theological Seminary of New-York.

At a meeting held in the city of New-York, on Thursday, the 8th Feb. 1821, of the Board of Managers of the Protestant Episcopal Theological Education Society, established by the Convention of the Protestant Episcopal Church in the state of New-York, it was resolved that the *Interior Theological Seminary*, to be organized under the authority of the Society, shall be located at *Geneva*, in the county of Ontario, upon certain conditions proposed by some of the inhabitants of that place, in documents laid before the Board.

The Bishop, from the Education Committee, made a report proposing the following resolutions, relative to the plan of study in the *Theological Seminary* to be established in the city of New-York; which were unanimously adopted.

Resolved, That the subjects of theological learning in the *Seminary in the city of New-York*, be distributed into the following departments:

I. *Biblical Learning*; comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the critical study and interpretation of them, including Jewish and Oriental literature, profane history in its connexion with sacred, and biblical chronology and geography.

II. *The Evidences of Revealed Religion*; establishing the genuineness, authenticity, and credibility of the Scriptures; with the interpretation of them, so far as may be necessary to the full exhibition of the evidence of their divine authority and inspiration, and a view of the character and effects of Christianity, and of moral science in its relations to theology.

III. *The Interpretation of the Scriptures*; exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

IV. *Systematic Divinity*; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred

writings; and a particular view and defence of the system of faith, professed by the Protestant Episcopal Church; thus affording a minute exhibition of controversial and practical theology.

V. *Ecclesiastical History*; displaying the history of the church in all ages, and particularly of the church in England, and of the Protestant Episcopal Church in this country.

VI. *The Nature, Ministry, and Polity of the Church*; comprising a view of the nature of Christian church and the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of Ecclesiastical Polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

VII. *Pastoral Theology*; explaining and enforcing the qualifications and duties of the clerical office, and including the performance of the service of the church and the composition and delivery of sermons.

Resolved, That for the purpose of carrying the foregoing course of theological study into effect, it is expedient to provide, as soon as possible, three professors for the first four departments, viz. a Professor of *Biblical Learning*, a Professor of *the Evidences of Revealed Religion*, and a Professor of *the Interpretation of the Scriptures*, and of *Systematic Divinity*.

Resolved, That the last department, viz. *Pastoral Theology*, be placed under the charge of the Bishop of the diocese.

Resolved, That the other two departments, viz. *Ecclesiastical History*, and *the Nature, Ministry, and Polity of the Church*, be assigned to the professors above named, or to some of the resident clergy in the city, until other arrangements can be made with respect to them.

It is sincerely hoped that the efforts which are making to call forth the extensive resources of Episcopalians in aid of a design so calculated to promote the cause of literature and religion, will not be in vain. There cannot be a moment's doubt, that liberality in generous proportion to the means of the Episcopalians of this flourishing city and state, will enable the managers to carry into speedy and full operation the plan above detailed, and to establish an institution which will produce the happiest effects on the respectability and prosperity of the church and on the general interests of religion; and which will reflect lasting honour on those by whose contributions and exertions it has been established.

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[Vol. V.]

Dr. Hamel's Attempts to ascend Mont Blanc.

(From the British Critic for Nov. 1820.)

It may facilitate the understanding of Dr. Hamel's narrative, and of the relative situation of his two routes, if we take our readers as rapidly as possible from Geneva to Chamounix on the one hand, and St. Gervais on the other. The road to the former is the whole way by the side of the river Arve, and presents no *conspicuous* beauty till you reach the town of Cluse; we say conspicuous with reference to the general scenery of the mountains, for there are many spots, particularly the site of Bonneville, at the foot of the precipitous Mole, which might well pass for sublime and picturesque elsewhere. The approach to Cluse is very remarkable, a steep cliff hangs literally over the road; you turn a sharp angle, and find yourself instantly, and without being aware of it, on a bridge, and at the entrance of the town. This is the gateway of one of the most exquisite valleys in the world, which extends upwards to Chede, where the Arve first enters it: in this extent however it bears different names, first of Cluse, then Maglans, Sallenche, and finally Chede. The mountains on each side are high and well wooded, but not so high as to carry snow all through the year: sometimes they shut in the road so closely, that the traveller can scarcely conceive how he is to get out; at other times they leave room for sweeping savannahs; neat cottages with projecting roofs, galleries of stained wood round the upper story, stand here and there in the green meadows, or are pitched most romantically on the sides of the hills among the woods, or on bare projecting spots in the mountains; waterfalls now seen and now only heard, with the rapid river on the left, give life and animation to the whole scene.

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The road lies on the right bank of the river from Cluse; but Sallenche is nearly half a mile on the left, and opposite to it is a small hamlet (St. Martin), with a tolerable inn, at which travellers in general repose. A road and bridge communicate with Sallenche, rather a large town for this part of the world, and thence a road runs to St. Gervais, a place resorted to for its mineral baths, and at which Dr. Hamel was a visitant when he made his first attempt to ascend to the summit of Mont Blanc. St. Gervais is on the left side of the river; following then the road on the right of the river, the first object which draws the traveller from his route is the cascade of Chede, not made by the river Arve, but by a tributary torrent which falls from Mount Varens, the left arm of the valley. This is indeed a very beautiful spot; the height from which the water falls will admit of his ascending a green eminence that rises before it, and closing it in, forms a sort of a basen, for the reception of the fall. Here, if the lights favour, the eye is feasted with the most vivid rainbows: rainbows unlike those of heaven, which are indeed meet emblems of peace, where all the colours are still and calm, and smooth; but rainbows in a storm, where, as the mist is constantly ascending, you see all the particles distinct, in agitation, and changing their colour, as they mount. From this point the tract becomes more rugged, and the traveller may consider himself in the heart of the mountains; he rides at the foot of enormous precipices, with pine forests all around him, and when he has crossed the river over the romantic Pont le Pelissier, and ascended by the opposite bank, he sees beneath him, in a gorge which gradually grows to a tremendous depth, the foaming torrent, now broken by jagged rocks, and overhung with dark waving,

or with withered pines. Neither words nor the pencil can faithfully describe this scene, but he who has once seen it can never forget it more. At last the river turns to the left, and the road following it, descends from a considerable eminence, into the valley of Chamounix, a very few miles up which, but beyond the village and glacier of Les Bossons, stands the town of Le Prieuré. So that considering the range of which Mont Blanc forms a part, as lying (to speak generally) at right angles to the direction of the road from Cluse, the ascent from St. Gervais would begin rather from the right end of the ridge, and that from Le Prieuré more directly from a point in the middle.

Dr. Hamel, as we have said before, made his first attempt from St. Gervais; he had long, he says, felt a great desire to reach the summit of Mont Blanc, and being informed that two persons of the country had succeeded in ascending from Mount Prairion,* and returning in one day, the project seemed to be rendered so much more feasible than it had been usually considered, that he determined on making the attempt. If we are not mistaken, De Saussure made one or two unsuccessful attempts also in this direction, which presents the most inviting appearance, but which he found really full of the most obstinate difficulties. The people of Chamounix, jealous both for the honour and the profit of the route from their valley, discredited the story of the two men of the valley of Mont Joie, and they therefore announced their intention of repeating their attempt, and exhibiting themselves from the summit to their neighbours in Chamounix. Dr. Hamel joined them, together with the clergyman of St. Gervais, as well as the clergyman of St. Nicholas, an adjoining parish. Accordingly on the 3d of August last, the anniversary of De Saussure's ascent, they passed the villages of Bionnay and Bionnassay, and halted for the night between seven and eight o'clock under

the shelter of some rocks not far from the glacier of Bionnassay.

The night was beautiful—the writer of these remarks well remembers passing a night in a somewhat similar situation on Montanvert; it was a glorious moonlight, and the sublime beauties of the scene made an impression on his mind, which can never be effaced. Immediately at his feet lay the sea of ice; before him and far upon the right rose towering up the pointed and glittering spires of the mountains; the bells of the cattle feeding near, sounded; and the wind moaned, from time to time, through the straggling and uncherished pines, that are thinly scattered near the hut; now and then was heard the dull, deep, and distant sound of an avalanche; while the varying but ceaseless roar of several waterfalls filled up all the breaks and pauses, and was, as it were, the ground-work or under-song of this assemblage of sublime sights and sounds. Dr. Hamel and his companions continued their route at half after two in the morning, by the light of the moon. A little before five, he observed the sun beginning to light up, in succession, the peaks of the mountains over Sallenche —“they seemed to us,” says he, “who were still in darkness, as if a number of torches were lighted one after another beneath us.” About nine o'clock the party had mounted to the top of the Aiguille du Gouté, a height of 1980 toises:* here they rested for half an hour, and in two hours more they gained the summit of the Dôme du Gouté, 2200 toises, or 13,200 feet high. No difficulties had it seems been encountered, nor any dangers of serious magnitude; but Dr. Hamel suffered a good deal from the effect of the rarity of the atmosphere; his pulse was much accelerated, his respiration difficult, and he could not walk forty paces without

* Mount Prairion is, we believe, a vernacular name for the whole or part of the range of the Fôrdar, which separates the valley of Chamounix and Montjoie.

* Dr. Hamel neglects to state from what level he measures his altitudes; we believe, however, that he means either the Lake of Geneva, or the Lakes of the four Cantons; this will only make a difference of 200 feet. The Aiguille du Gouté, and the Dôme du Gouté, are so called vernacularly with reference to the meal corresponding to our tea, and the position of the sun at the time of the day, when it is usually taken, with respect to these mountains.

stopping for two or three minutes to take breath.

They were now on the next highest point to the top of Mont Blanc, probably indeed not 300 feet below it; yet here the Doctor found himself so exhausted, and unable to proceed except at so slow a rate, that it would have been impossible to reach the object of their journey, and again descend to the bottom of the Goute, before night fall. Whether, therefore, there was no other safe place to pass the night, or the party was unprovided for a second encampment, they determined to return without accomplishing their object. A cloud was observed to be gathering about the top of Mont Blanc, which made them come to their resolution the more quickly; they commenced their descent, and reached a small inn, the Pavillon de Bellevue, about nine at night. The difficulties and dangers of the descent were greater than those of the ascent; the melting of the ice, by the heat of the sun, had loosened the stones, on which they trod firmly in the morning; while walking on most precipitous slopes, the rocks constantly slid from under them, and they were exposed, from time to time, to the rolling down of others from above, which came, he says, with a swiftness, that made a whistle in the air. To escape from this imminent risk they resolved to launch on the snow of a glacier, that of Bionnassay, and slid down nearly to the spot on which they had slept the preceding night. This process of sliding down on the snow is rather striking to a stranger; the guide leans back on his spiked pole, which is placed behind him, and setting himself on his heels closed together, he descends with a rapid and even motion any distance down an inclined plane, however steep or long. Dr. Hamel mentions a fact strongly indicative of the danger in which they were:—one of the guides, he says, wept through fear like a child, when they began the descent; we should have rather expected him to cry from disappointment. For the interests of science, it is scarcely to be regretted that Dr. Hamel failed in this first attempt, for it seems to have been made so unadvisedly, that he was not pre-

pared with the means of taking any measurements, or making any one of the numerous experiments, which it would be desirable to try, at so great a height, as the summit of Mont Blanc. On the top of the Dôme du Goute he found his barometer useless, the reservoir being not large enough to contain all the descending quicksilver.

The second attempt was made in the same month, and with more consideration; the design was announced at Geneva, and he found there persons of science, both able and willing to suggest all the desirable preparations, and to facilitate the making of them. Among those who assisted him was Theodore de Saussure, a descendant of the Alpine traveller; as also one whose name we should have been indeed surprised to have missed on such an occasion, the liberal and amiable Professor Pictet. One of his companions was to be a M. Selligie, whose object was to try a new barometer of his own invention; Mr. Henderson (Fellow we believe) of Brazenose College, and Mr. Dornford, Fellow of Oriel College, also joined him. They were furnished with a considerable supply of different philosophical instruments; and were prepared to make various experiments upon the atmosphere to ascertain its action both on the lungs and blood. Being, too, we suppose *epicuri de grege*, the Doctor armed himself with a Papin's digester, to prove the possibility of sufficiently boiling animal food, even at the great height of the summit of Mont Blanc. Our untravelled readers may not be aware, that it is among the mortifications of the hospitable monks of the Great St. Barnard, that they cannot boil their meat enough; and our unscientific readers may be equally ignorant that the reason is, that the air being very light at such a height, compresses the water so slightly, that it *boils before it is thoroughly hot*, and is therefore unsuited to the purposes of the kitchen.

On the 16th of August the party set out from Geneva, and reached Le Prieure the following afternoon; the first object was to engage the proper number of guides, and to prepare the requisite viaticum for the expedition.

Joseph Maria Coutet, and Mathieu Balmat had been recommended to them, by M. Pictet, for the leaders of their band: and it was left to them to select ten other guides, so that each stranger was under the especial care of three, and the whole troop consisted of sixteen. At a quarter past five in the morning of the 18th, they commenced their journey, and first took a direction down the valley, towards the glacier des Bossons. This is the first object which strikes the eye upon entering the vale from the Geneva road; and to those who have never seen a glacier before, the first and distant view is somewhat disappointing. In the middle of a green valley, and between dark green pine woods, a snow white arm seems to extend itself almost across to the opposite mountain; the features cannot well be distinguished, but the contrast of colours is felt to be too violent and abrupt. But this disappointment ends on a nearer approach, when the traveller comes to the gigantic features, the large masses, the deep intervals, the beautiful cærulean colour of the ice against the light, the ceaseless and varied noises of water dripping, streams pouring, masses detaching, avalanches descending—associated with these, the sublimity of the surrounding scenery acts strongly upon the mind, and few travellers, we believe, find any thing more overpowering than the impressions which a glacier gives. Dr. Hamel gives a lively description of the feelings which he and his companions gave vent to when they began to cross the Glacier—yet we think the one in question by no means the most striking in the neighbourhood. There is a vastness, and a desolate solitariness in the sea of ice, as it is called, which almost appals the human mind; supposing it to be the intention of the traveller to cross the sea, he descends to the shore, at a point some considerable way up the valley; his mind is prepared for adventure, by the nature of that descent, which is at once beautifully picturesque, and hazardous; yet it is not without difficulty that he steps on the ice when he has reached the shore. Every one has seen the line of straws, sticks and weeds, which a retiring torrent, or the

ebbing tide, leaves behind it; something of this nature, but formed of immense rocks, averaging thirty or forty feet in height, forms the immediate boundary of the ice; these rocks, however, are left there, not by a retiring, but a swelling sea, rolled down at first from mountains much higher up the valley; a fact proved by their difference of composition from those at the foot of which they lie, and ceaselessly advancing with the ceaseless advance of the glacier. This ceaseless advance is in itself a most striking and sublime fact; it is awful to think that a mass, so enormous as to fill a large valley, to the depth of two or three hundred feet, should be constantly descending, inaudibly, invisibly, but steadily and surely, upon the cultivated and peaceful valley below; the thought, too, would be very alarming; for vegetation withers before it, and one might expect, that a few years would suffice to turn all Chamonix into a large sea of ice; but the increasing weight above, which presses the glacier on, is compensated by the greater influence of the sun at the extremity, where the side as well as surface is exposed to its rays; perpetual streams flow from it, and immense masses detach, and thundering down on the beach below, soon melt away and flow into the Arveyron. The surface of the sea of ice itself is full of interesting objects; furrowed every where with deep crevices, and in many parts reared up into lofty ridges, it requires no very quick imagination to fancy it a troubled sea, arrested at once, and turned to stone, in the very fury of the storm: at different depths in many of the crevices are seen enormous rocks, by the compression from below gradually forcing their way upwards to the surface; here and there snow bridges cross them, narrow, shelving, and thin, but which the guides fearlessly, though rapidly, pass over. In the summer, streams of considerable breadth flow upon the surface, and these in general find their way, and discharge themselves, into what the guides call, not inappropriately, "Moulins." These are circular apertures in the ice, down which the water precipitates itself, two or three hundred feet, without a break; a

break, indeed, in the nature of things, it can hardly have; for the material being ice, of course yields to the action of the water; and all the circle is, perhaps, as glassy smooth as the lips of the crater itself. There is something very appalling in these unseen cascades; the dark unfathomable depth to which a single false step might precipitate you, and the thought occurring that you are standing on the slippery surface, where a false step may so easily be made. As you advance up the valley on the ice, another very striking object arrests the attention: the transition from the granite to the schistous rock; this takes place not in any gradual or obscure way, but in a straight line down the openside of a mountain, all on one side is primitive, on the other secondary. Nor yet is the glacier without its softer beauties; the path by the rock down to it is thick set with wild flowers and flowering shrubs; here and there on the surface, you find beautiful crystals sparkling on the snowy ice, and every where the sides of the crevices present a soft pale blue light to the eye. Even the freaks of nature are mighty in this sublime valley; every one has heard of the beautiful cavern at the foot of the sea of ice, out of which the Arveyron issued on the valley; it was the most appropriate dwelling-place imaginable for the nymph of a glacier stream; cerulean, transparent, fantastic, yet grand. Something occurred in the hidden channel above; probably a granite rock was forced into it, and stopped the passage; immediately the cavern was deserted, and from above there issued out an immense cascade, more fine and large, though less beautiful, than that of Chede, and creating a perpetual roar in the valley;—we think we have heard that a winter or two since, the cascade ceased, and the river returned to its old, or found some new vent for its white and foaming waters.

(To be continued.)

Visit to a Greek Family.

(From Williams's Travels in Italy, &c.)

FROM Delphi Mr. Williams proceeded over the ridge of Parnassus to Livadia, where he was entertained by a

Greek of high rank and authority, a gentleman in his manners, and familiarly acquainted with both the French and Italian languages, which he spoke with equal fluency. After this preface our readers will be disappointed, but not the less amused, at the following account of our noble host's family arrangements.

'At dinner, we found a table with a cloth upon it, dirty and disgusting, and darned in a thousand places. A miserable rusty knife and fork were placed for each person. Before dinner the Archon washed his hands in our presence, the boy kneeling who held the ewer. His daughters and two Greek gentlemen dined with us. The eldest girl was about sixteen years of age, the youngest eight. Dinner came in dish after dish, and consisted of boiled rice and goat's milk, with new cheese, lamb's-head, and paste in the shape of pancakes, kid's bones stewed with onions, paste containing minced meat, and rice rolled in spinage, roast ribs of miserable lamb, and other parts of the animal laid together, liver, lights, and wind-pipe; eggs dyed and boiled hard. During the whole time of dinner we had the same knife and fork, which were never wiped. Our Greek friends, men and girls, dispensed entirely with that convenience. The little miss ate enormously, and took abundance of oil to her food. Her sister sitting squat on the divan or sofa, stretched over the table, and put the spoon with which she eat into every dish, licked it, and rolled the cheese about upon her palate, showing it occasionally on the tip of her tongue, and looking as stupid and vacant as an idiot. Sometimes, too, she would put her hand into a dish, and take out a bone, which she would gnaw without ceremony; she yawned, too, and belched abominably: the men did the same.

'After dinner, a boy came with a porcelain basin and ewer, when each person washed his hands over the same basin, the boy kneeling and pouring water over them, and the water passing under a perforated cover. The young lady placed the basin before her, washed, and scrubbed a considerable time, and used the same towel which the men

had used! Pipes and coffee were presented immediately after dinner: strangers came in and joined in smoking, at which many were expert, returning the smoke they received in their mouths through their nostrils in puffs and suffocating streams.

'In the evening we had cards, and three fat ladies made their appearance, and squatted on the sofa, their faces so much muffled up, that we could only see their eyes; how they contrived to breathe I do not know. When they moved, they rolled as it were from place to place, never spoke, nor were they spoken to. The ladies here seem ignorant and stupid. What a contrast to our charming women at home. While we were engaged at cards, the servants came into the room (to the very boy who kneeled to us) to see the gentlemen play: even our own servant came and played a wretched tune upon the flute, to the great delight of all the party. In the morning the girls innocently peeped in at the windows to see us dress, and absolutely came into the room while we were shaving. We breakfasted by ourselves, and the young ladies and female servants stood at the table to see us take our tea. I presume they had never seen a tea-pot before, as they were constantly examining it. We begged the girls to sit with us, but they declined, nor would they taste our tea, on account of the milk which we put into it, this day being the beginning of their fast of forty days; they, however, received some in a paper, which they said they would take at some future time.'

For the Christian Journal.

Extract from a Sermon delivered in Trinity Church, New-York, October 19, 1820, on occasion of the annual meeting of 'The Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York,' by the Rev. Seth Hart, Rector of St. George's Church, Hempstead.

Isaiah i. 17. — seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Relieve the oppressed. This, my brethren, is a general injunction, compre-

hending the whole scope of Christian benevolence. Improve your time and talents, your strength and fortunes, as stewards of the manifold grace of God, in *doing good*—instructing the ignorant, and teaching them how to walk in the ways of wisdom and safety—supporting the weak, and strengthening them to withstand the aggressions of oppressive power—giving assistance to the poor and needy, and relieving them from their necessities—visiting the sick, and administering to their relief—consoling the afflicted, and comforting those that mourn in Zion—and, in every way in your power, alleviating the sufferings and distresses of your fellow men, and promoting both their temporal and spiritual welfare.

The Prophet then goes on to specify two particulars embraced by this general injunction, and apparently the most important, in the Divine mind, for our observance: *Judge the fatherless, plead for the widow.* To *judge*, in its scriptural use, is a term of various import. In this case it means *rightly to understand and discern*—duly consider the case of fatherless children—their weakness and often helpless condition—their affliction under bereavement—and their infantile state of exposure to want and every worldly evil, when thus deprived of the protecting and supporting arm, and guiding counsel of a father. Rightly judge of their condition and their necessities, and realizing how greatly they are *oppressed* with real and threatened evils, make them the objects of your charitable care and watchfulness, and be instrumental of their relief and comfort.

Plead for the widow. As another subject of oppression, under the burden of affliction and bereavement, the *widow* also is presented to consideration as a primary object of charitable aid. And to *plead for*, implies not only that we endeavour by persuasive language to influence others to give them *relief* according to their necessities, but that we add the influence of our example, in actual deeds of charity, for their comfort and support—that others, seeing our good works, may go and do likewise.

Judge the fatherless—plead for the widow. These words, brethren, with the foregoing explanatory remarks upon

the text and context, it is hoped will enforce upon your minds a due consideration of the particular object of charitable contribution which is this day presented, and a due attention to its claims. To most of you, it is presumed, the special object of our present solicitations is well understood. But, for the information of others, I would premise that, for many years, a society has been organized, and incorporated by the legislature of this state, consisting of most of the Episcopal clergy, and a respectable number of other gentlemen, by the style and title of "The Corporation for the Relief of Widows and Children of deceased Clergymen." It began here with funds apportioned to them from the funds of a corporation for the same purpose, embracing the three states of Pennsylvania, New-York, and New-Jersey, which had been in operation for many years before the revolutionary war—and the funds of this corporation have been since increasing from the annual payment of a small sum by each of its members. Agreeably to its constitution, a certain part of the income of the fund is annually distributed, in a specific ratio, among the widows and children of deceased clergymen who were members of the society. And, for a number of years, the benefits of the institution have been experienced, in the relief it has given to numbers, who would otherwise have more forcibly felt the want of that support which they had been deprived of by the death of a husband and a father. By a rule of the society, a sermon is to be annually preached, as on this day, for the purpose of obtaining a collection from public charity, to be added to the fund of the corporation. And it has devolved on me, at this time, to address you on the subject. And however inefficient, in themselves, my endeavours may be to excite your liberality, I would hope that a bare knowledge of the benevolent design of the institution, may so operate upon your charitable feelings, and kind sympathies, that the funds of the corporation will not suffer through my weakness.

Relieve the oppressed, judge the fatherless, plead for the widow. The general import of these words I have

endeavoured to illustrate. The application of them to the present occasion remains to be enforced. If the *widow* and the *fatherless* are to be considered generally, as primary objects of kind attention and relief, among those who are oppressed and suffer evil in the world, I presume, if you will but candidly *seek judgment* upon the subject, you will realize in your hearts that the widows and fatherless children of deceased clergymen, generally, stand first among those who need to be assisted by the charities of a Christian community.

It seems to be established, almost as an article of faith among mankind, that the clergy ought not to be rich in this world's goods. And, with more consistency than they usually discover in matters more immediately connected with their own spiritual interests, they pretty uniformly *show their faith by their works*. For, with few exceptions, the livings given to the clergy are but a bare competency for present necessary comforts. I say not this by way of censure or complaint. Perhaps it is right and best it should be so. For myself I am content. My trust is, with resignation, in God and his providence, living or dying. But for those to whom I am allied by the strongest ties of nature and obligation—who are dearest to my heart, and dependent on me for their support and daily comforts, and who may be soon deprived of that their only present dependence, by my death, I feel as a *husband* and a *father*. And I presume my views and feelings are in unison with the trembling, though submissive, anxieties of many of my brethren. And to such, if any there be, among the clergy, who are relieved from this source of anxiety, by the possession of wealth, otherwise acquired than by their professional income, I would appeal with as great warmth as to others, that they contribute of their abundance to the relief of their more needy brethren.

It may, perhaps, be thought expedient that I should first endeavour to excite your respect and kindness for the clergy, by exhibiting to your view, in studied flights of eloquence, the importance, and the beauties of the Gospel dispensation, and the necessity and

usefulness of Gospel ministrations. But, my brethren, these things have so often been sounded in your ears, with all the force of argument and persuasion, by abler advocates, that if still unconvinced and unmoved, we may with propriety remind you of father Abraham's declaration to Dives, in the parable, in respect to his impenitent brethren on the earth—*If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.* But, beloved, we are persuaded better things of you; and shall, with confidence in the correctness of your views, and the goodness of your hearts, address you as Christians, and as men, upon the real state of facts, and the necessities of the case in question; and we doubt not your sympathies will excite you to active charity; and we can assure you, in the words of the Apostle, that *God is not unrighteous to forget your work and labour of love.*

It is well known that the clergy of the present day are not enabled, from their salaries, to lay by much, if any thing, in store, for their support and comfort in old age, if life be spared them; or for the wants of their families if they be taken away. And there are few possessed of wealth, otherwise acquired, on which they can securely rest their expectations. And were it more generally the case, justice, as well as Gospel rule, forbids that they who are ministered unto should withhold a due reward from those who minister to their spiritual wants. *For the labourer is worthy of his hire*, said our blessed Saviour, speaking of those whom he sent forth to preach the Gospel.

The nature of our ministerial office is such, that there is really an inconsistency and impropriety in our being engaged in worldly business of profit, which must necessarily call off the mind and attention from spiritual concerns and official duties. But we must say in the language of the Apostle to the men of Lystra—*We also are men of like passions with you.* And, when under the pressure of present necessity, or fearful apprehensions of future want to ourselves or families, it can hardly be thought strange, however it may be acknowledged wrong, if we have been

found, in some instances, to have yielded to the temptation of some inviting prospect of gain, in speculative worldly concerns, in hope of finding that relief of which we must otherwise have despaired. But, alas! experience teaches that when thus tempted traitorly to swerve from the line of professional duty, we find ourselves so comparatively deficient in worldly wisdom that our projects prove abortive; and, instead of relief from trouble, we find only disappointments and increased evils.—Happy would it be, therefore, if the pious clergyman, devoted in sincerity to the service of the sanctuary, could be freed from this source of agitation; and resting secure and quiet in the enjoyment of present competency, and a reasonable prospect of future comfort to his family, might be enabled, with a single eye, to minister in holy things, to the honour of himself and his sacred office, and to the greater spiritual advantage of the people of his charge.

But an objection may arise in your minds, calculated to lessen the force of our persuasions, and which it is proper to obviate before we proceed.

Why, it may be asked, should the ministers of the Gospel, who take so much pains to persuade us of the overruling providence of God, and to enforce upon us the duty of confidence in his goodness, and resignation to his will, be so distrustful of that providence, and so very anxious for the future temporal comfort of their families? Why are they not more ready to set us examples of obedience to divine commands, and faith in the divine promises? Our Saviour, after having enforced the doctrine of the general providence of God, and his more special care of man, as superior to, and better than, all other creatures, says, *Take, therefore, no thought, that is, no anxious thought, for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof.* And, which is more immediately applicable to the subject now under consideration, God says, by his Prophet Jeremiah, *Leave thy fatherless children, I will preserve them alive—and let thy widows trust in me.* Why then are Gospel ministers the first to discover

their anxieties, and to cry aloud for human aid, as if distrustful of the promises of God?

Indeed, my brethren, we are not distrustful of the promises or of the providence of God. But we consider and know that God does not ordinarily operate by miracles, or without means, and that he will perform his promises by the instrumentality of secondary agents. And we look to you as the instruments and agents by which his promises are to be fulfilled, our children preserved alive, and our widows provided for. And being mindful also of the Apostle's declaration that, *If any provide not for his own, and especially for those of his own household, he hath, practically, denied the faith, and is worse than an infidel*; we feel ourselves prompted, by both affection and duty, to excite you to action in *relieving the oppressed*; judging, with due consideration, the condition and the wants of the fatherless, and, by your liberal example, *pleading for the widow*.

And when you consider that as the Apostles were, so are we, men of like passions with others, you will, we trust, feel the force and propriety of our appeal; while you candidly examine your own bosoms, as husbands and parents, and realize your own anxieties for those that are dear to your hearts, and dependent upon you for their daily comforts and continued support, as their natural guardians and protectors.

Lay aside, for a moment, we entreat you, your habitual confidence in your wealth, your health, and strength, the activity of early manhood, and the more ripened powers of middle age. Forget, for a time, the imagined security with which you have enjoyed your affluence, your ease, and your honours, and anticipated, with hopeful prospect, the continuance of these blessings, with increase from your successful engagements in business of worldly profit; and realize, with me, the possession of only a moderate competency for the present year, after having passed the morning and the midday course of life in labours of love, unproductive of surplus gain, and furnishing nothing substantial in reserve for wife and children. And anticipate, with me, the time,

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which must be near at hand, when *the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease, because they are few, and those that look out of the windows shall be darkened*; and, all the powers of manhood being decayed and gone, *the dust shall return unto the dust as it was, and the spirit shall return to God who gave it*.

Can you realize and anticipate all this, my brethren, as your own case, and not be anxiously fearful of the future wants of those who are now the objects of your tenderest care and affection, and will be thus deprived of their only earthly support? For *want* is to be considered, like all other things, good or bad, in a comparative point of light, and does not consist, exclusively, in the deprivation of those things which are absolutely necessary to the preservation of life and bodily comforts, but in the curtailment of those reasonable enjoyments and advantages to which we have been long accustomed, and to which the mind and feelings have been formed and fashioned by education and settled habits of living. And in the exercise of all that humility becoming a truly Christian people, it would doubtless be your wish that every clergyman should so educate his family, as not only to habituate them to the practice of piety, but to qualify them for the society of the good and virtuous, of respectable rank and character. And if thus educated, and accustomed to those habits of living and of feeling best calculated for respectability and usefulness, the failure of those sources necessary to support them in that course of usefulness and respectability, must be considered as real want to them, and an event which every pious Christian must assuredly wish to be instrumental in averting.

Come then, husbands and fathers, and with the feelings of brethren and friends, unite with us in endeavouring to make provision for *relieving the oppressed*, the fatherless children, and the widows of those who now minister to your spiritual necessities. Come wives and mothers, and children of every age, who are now blessed of God with the means of doing good, come, and in

sympathy for the objects of our humble solicitations, under their anticipated oppression of want and privation, cast in your *gifts* with the rich men of the Gospel, or even your *mites* with the poor widow, into the treasury of the Lord, sacred to charity. In the words of Apocryphal Scripture, I would exhort you, *Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: For so gatherest thou thyself a good reward in the day of necessity.*

Brethren, having thus, as the appointed advocate, endeavoured to instruct you in seeking judgment on the ease under consideration, and to enforce upon your minds the principles of duty, I commend you to the influences of divine grace to direct you, and leave you at issue with the God of heaven. His command is, *Relieve the oppressed, judge the fatherless, plead for the widow.* And, for your encouragement in duty, his promise is, *If ye be willing and obedient, ye shall eat the good of the land; ye shall enjoy the divine favour in this life, and the blessing of eternal rest and felicity in the Christian's land of promise, the heavenly Canaan.* But his awful threatening is, *If ye refuse and rebel, if ye be disobedient to my commands, ye shall be devoured with the sword; the sword of justice and of wrath, for the mouth of the Lord hath spoken it.* Amen.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.

(The passages within brackets are added to this edition by the American editor.)

PSALM XXVI. Ver. 1. Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

[We have here an appeal to God, in behalf of injured and calumniated innocence. This was the case of David, with regard to the accusations of Saul; of Christ, with regard to those of the Jews; and it is often the case of the Church, and of good men in the world; for whose use this Psalm seems peculiarly calculated. *Bp. Horne.*]

2. Examine me, O LORD, and prove me; try my reins and my heart.

[A trial of this sort might be desired by David, and may be desired by men, like him, conscious of their integrity, as to the particular crimes charged upon them by the malice of their enemies. Christ alone could ask such a trial at large, as being equally free from every kind and degree of sin; and certain of receiving additional lustre from the increasing heat of the furnace. *Bp. Horne.*]

8. LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

[8. *Lord, I have loved the habitation of thy house,*] With what ardent affection the banished prophet sighs for the beauty of holiness in the Church, the most amiable object on earth, because the nearest resemblance of heaven, where is the true "habitation of God's house, and the tabernacle of his glory," since of the heavenly Jerusalem, St. John tells us, that the "Lord God Almighty and the Lamb are the temple," Rev. xxi. 22. *Bp. Horne.*]

David's earnest desire to serve God in the tabernacle, should stir us up to discharge the duties of religion with the same fervency. But the care this pious king took to purify himself before he went unto the altar of God, should convince us, that in order to appear in the presence of God, we should be pure, and lead a holy life. Lastly, we should join with David in the prayer which he offers up to God at the end of this psalm, and beseech him to preserve us from being like the wicked, lest we share with them in the punishments that are prepared for them. *Osterwald.*

PSALM XXVII. Ver. 1. The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

[*The Lord is my light and my salvation, &c.*] God is our "light," as he sheweth us the state we are in, and the enemies we have to encounter; he is our "strength," as he enableth us, by his grace, to cope with, and overcome them; and he is our "salvation," as the author and finisher of our deliverance from sin, death, and Satan. *Bp. Horne.*]

12. Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

[David had his enemies and false accusers; Christ also had his; and every child of God hath need to petition for deliverance from the great enemy of his salvation, the grand accuser of the brethren,

who is ever breathing out malice and cruelty against the body and members of Christ. *Bp. Horne.*]

14. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

[We should patiently "Wait on the Lord," till the few and evil days of our pilgrimage pass away, and we arrive at the mansions prepared for us in the house of our heavenly Father; till our warfare be accomplished, and terminate in the peace of God; till the storms and tempests of wintry time shall give place to the unclouded calm, and the ever blooming pleasures of eternal spring. *Bp. Horne.*]

In this Psalm we are to remark, 1st. That those who fear God and trust in him, are never afraid of men; but are calm and unshaken, even when reduced to the most deplorable condition. 2dly. That the most inestimable advantage, and the greatest consolation we can enjoy in this world, is, to meet often in the house of God, there to praise and adore him, and to receive the testimonies of his favour. 3dly. That when God does incline our hearts to seek his face, we should improve the mercy, and not slight the gracious invitation. *Asterwald.*

PSALM XXVIII. Ver. 5. Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

[5. *Because they regard not the works of the Lord,*] In a general sense, they are said, (as Isa. v. 12,) "not to regard the work of the Lord, nor to consider the operation of his hands:" who being taken up with other cares, as the ambitious and covetous; or excluding all care from themselves, and therein placing greatest happiness; neither of what happens to themselves, in the course of their lives; nor what happens unto others, either publicly or privately, thereby to understand the ways of God, and of his providence, make any observation at all; who neither in adversity nor prosperity go beyond nature and common chance: so they live, and so they die. They also more particularly may be charged with those words, who are altogether for the present, and judge of men generally as good or bad, in favour or out of favour with God, from their present condition, and what happens unto them in this world. Whereas it is a mystery of providence, to husband our salvation by contraries; and to let them have their wills in this world most, that have least of God's favour. *Ainsworth.*]

8. The LORD is their strength, and he is the saving strength of his anointed.

A prayer collected out of the above

Psalm: O heavenly Father, we humbly beseech thy goodness, when we cry unto thee, to hear our supplications; for if thou turn away thine ear, and neglect to give us audience in these our pressures and afflictions, the men of thy hand will prevail against us, and bring down our life into the pit. We acknowledge before thee that our ways have been perverse, our works wicked, and the imagination of our hearts only vain and evil continually: yet, O Lord, we desire to be holy; render, therefore, unto us, not according to our deserts, but according to thy great mercies. *Bp. Nicholson.*

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

[9. *Save thy people, &c.*] Save us, O Lord Jesus, from our sins; bless us, O thou Son of Abraham, with the blessing of righteousness; feed us, O thou good Shepherd of the sheep; and lift us up for ever from the dust, O thou who art the resurrection and the life! *Bp. Horne.*]

Narrative of a young Lady.

[From George Man Burrow's Inquiry into certain Errors relative to Insanity.]

A young lady, aged about 22, not the only member of her family marked by natural genius, but of acutely nervous sensibility and delicacy of constitution, had, from living in a state of affluence, retired with her mother to a modest cottage, in a beautifully situated village, where she soon engaged herself in every pursuit that an ardent imagination and pure philanthropy dictate. She was the instructress of the poor, and the comforter of the distressed. *In short, she was an enthusiast in every opinion she adopted, or duty that she undertook.* In this frame of body and mind, a minister, not less remarkable for his zeal than for his persuasive powers in enforcing certain theological tenets, settled in the same place. Struck with his discourses, she gradually imbibed his doctrines, though very opposite to those which she had been taught. She grew very disquieted, and although becomingly pious and attentive before, henceforth she devoted herself entirely to theological studies; but without interruption of those good works in which she was ever engaged. Her health, however, soon suffered by the extraordinary ardour she displayed in the vex-

formance of the various duties she had now undertaken. To wean her from pursuits which were evidently making as great inroads on her peace of mind as on her corporeal system, she was removed to the sea-side. Here her case was unfortunately mistaken, her health grew worse, and her spirits more unequal. She returned home; and it was at this period she wrote to a physician in a contiguous provincial city, not less distinguished for his private qualities than his love of science, the following letter:

"Dear Sir—The benevolent and persevering attention which I saw you exercise last summer for my unhappy friends, induces me to think that any opportunity of doing good is welcome to you, and that you will not, on account of its length, and the time it may occupy, refuse to read the statement of a case which I think requires a fuller explanation than ordinary.

"I am not, I hope, prompted to write to you by the despicable wish to speak of myself, but by a sincere desire to profit by your assistance in avoiding errors, and becoming as useful as the measure of my talents will permit.

"I believe your penetration must have discovered, when my mother consulted you for me, that I concealed some part of my disorder from you; and you probably conjectured the hidden part was a mental disease; since whatever terrors infirmity of body may bring on, weakness of mind, I believe, only can produce an excessive fear of human opinions.

"It was early decided by a medical friend of my family, that my constitution was extremely irritable; a sentence which was quite incomprehensible to me till experience too well explained it. In my earliest childhood my spirits were very weak, and I frequently shed tears, though when asked by my mother what was the reason, I could never give any. However, I felt that I wanted something. Perhaps the discipline used for me was not exactly suited; but I know not how it could have been otherwise, since my mother's natural character was as different as possible from mine, so that no experience could lead her to understand

me. My outward appearance was exceedingly calm, so that I resembled more the statue of a child than one alive. My mother thought that so much apparent moderation needed no correction, and she did not know that I wanted all the assistance that the most watchful care could give me. As this was the case I was too much indulged, I believe. As a father, sir, you will comprehend many little things that to another might appear ridiculous, and they will not appear unimportant to you because they are childish.—

Amongst your children's books there may perhaps be one of Scripture History, with prints, and amongst them one of Nebuchadnezzar in his state of degradation, very ill executed, and probably ridiculous enough. When I was very little, perhaps before I could read, my mother found me crying violently over this print; and, on inquiry, found it was because I thought I might, at some time or other, become like this king. She laughed at me very naturally, and I felt much relieved and thought there was no danger. Yet, if I am not mistaken, I had then felt, for the first time, that fear and abhorrence of evil which has never till lately been sufficiently strong in my mind to produce good.

"The clergyman of my native place is a very good man. His doctrines were, in that country, almost universally considered as methodistical; yet they are to be found in almost every page of the Bible, and at this time are preached, I believe, in almost every pulpit, from that of the University to that of the most obscure village, as the doctrines of the Church of England. Opposition had perhaps inflamed his zeal, and induced him to dwell more on faith than on morality; and it was very seldom that we heard him explain and enforce the intimate union between them; his sermons made considerable impression on my mind; but the violence, rather than the warmth of his manner, made it a painful one, and it was not productive of any active effect.

"When I was about twelve years old, my sister, a child of extraordinary talents and virtues, died, at the age of fourteen, with Christian hope and joy. Her death, succeeded as it was by a

train of family misfortunes, very much withdrew my mother's attention from me, and I became most completely at my own disposal. In a year or two I fell into extreme indolence. In this slavery I have remained till within a few days, not without almost constant self-aborrence, and some severe struggles.

"Your knowledge, Sir, must make it unnecessary for me to describe the debility of constitution, the stupidity of understanding, and the insensibility of heart which are the consequences of sloth. From these assuredly nothing but the mercy of God could deliver me. This I have long resisted, though I have seen it in the beauty of the material creation, heard it from the lips of human genius, and felt it, in the application of the Scriptures, by my conscience."

"Now that I have conquered my sinful habit, and have reason to hope that 'more grace will be given,' I have still some very painful apprehensions. The weakness of my understanding is such, that a short calculation, or a few moves at chess, gives me a violent head-ache, and a universal trembling. The activity and force of my imagination appear to me such, that if I were left to myself there is no extravagance of which I could not be guilty. I have happily found some little active employment; but when I am doing any thing which is merely mechanical, I feel as if (without having any intention of removing) it were impossible for me to keep my seat. When, at such times, I can find an opportunity of reading a few verses in the Bible, I feel immediately quite calm; but I cannot quite avoid the fear that I should abuse even the medicine of life. I have happily, in my brother, a friend, on whose strength of mind and goodness of heart I can rely with perfect confidence; but he, perhaps, wants some of that peculiar knowledge and experience which may be necessary for me. A sensation of sickness, which accompanies my most impatient feelings, and a degree of restlessness at night gives me some hopes, that, by the aid of medicine, I might be placed in a more secure state.

"You will, I hope, excuse the length

of my letter, as I thought it right to give you a true and sincere statement of my course of life, as far as regards this subject.

"I must add that nothing but my belief of your confidence in the sacrifice which has been made for the sins of the whole world, could have induced me to make this disclosure. If I had not this faith, the knowledge of my offences would be death to me; and I cannot endure that any person who does not possess it should know them."

Nothing can so truly delineate the state of a fine but erratic mind, contending against morbid feelings and perceptions, as this simple but elegant appeal; or give a more clear prognostic of what was likely to happen. In fact, about a fortnight after it was written, a severe paroxysm of mania followed. In a short time she was carried to ——— to be under the care of the physician to whom the letter was addressed.

With all the seeming candour which pervades her statement, some art is apparent. She alludes to the tenets of the clergyman of her native place, which she denies having had when a child, "any active effect" on her, in the very terms which she would, had she had courage, have described the effect of the new doctrines she had recently heard; and which had actually produced on her mind the impression she deprecates.

In about three months the case appearing confirmed insanity, she was removed to lodgings near town, to be under my care. In this stage I first saw her. She was past the sense of all moral attentions: her intellectual faculties were wholly absorbed; consciousness was denied; volition only seemed to be exercised. But in her soliloquies, or rather ramblings, what she said betrayed the inward workings; and that all thoughts were bent on religious subjects. She was, however, eventually cured.

With the restoration of her understanding her religious enthusiasm subsided; and she again resumed all the elegant and lighter accomplishments of which she was mistress, but had long neglected. As a convalescent, she re-

mained some weeks under my direction. Then, contrary to my earnest advice, she returned to her usual place of residence. Former associations were renewed; and she was allowed to pursue her own inclinations. Her health soon again became disordered: shortly she imbibed the most frightful and delusive impressions; and she was threatened with a complete relapse into her former mental malady. In this state, I found her when requested to visit her in the county of ———. Fortunately, the means prescribed preserved her from this calamity.

(From the Supplement to the Evangelical Magazine, for the year 1820.)

An awful Fact, as we are assured by a respectable Correspondent.

SIR,

I beg leave to state a *fact*, which took place some time ago. A young lady, the darling of her parents, and who was brought up in all the follies of fashion, till she was completely imbued with the spirit of the world, was suddenly taken ill. Great alarm was excited. No less than three physicians were called in to rescue this favourite child from death; but alas! all was in vain; their utmost efforts were ineffectual. All aghast at the attack of the fierce invader, an awful silence took place, interrupted only by the sobs of a fond mother, broken hearted and in despair. The physicians agreed in judgment that this young creature must die, and that she could survive the attack but a very short period. Judge what a scene of distress must ensue! See the father's heart agonized to distraction! But what she said before she died, must, if possible, increase the agony of both parents. She was informed that she must now fall a prey to death—that a few hours would terminate her existence upon earth! Judge how this gay young lady must herself feel. Collecting all her strength, she requested that her gay companions might be sent for. They were immediately sent for; and with great anxiety entered this mansion of misery. The dying young lady, on seeing her associates in folly, addressed them to the following effect—‘I am go-

ing to die! How awfully have we neglected God and religion, and mispent our invaluable time. With my dying breath I exhort you to repent before it is too late;’ and then, in the presence of this company of fashionable young people, she thus addressed her own father—‘You have been the unhappy instrument of my being—you fostered me in pride, and led me in the path of sin; you never once warned me of my danger:—now, now, it is too late. In a few hours you will have to cover me with earth; but remember—while you are casting earth upon my body, *my soul will be in hell!* and yourselves the miserable cause!’—Here she paused, and presently closed her eyes in death!

What think you of this fact? Are you a parent? what must these parents *feel* on hearing this charge, these accusations of their own child in her dying moments? Would not the chamber become to them a scene of indescribable distress?—Would not the mother bedew her dying pillow with her tears, and try to bring back the departing spirit by her frantic shrieks? Ah! what a scene was this! How petrifying to the feelings of a humane heart!

Parents, can you contemplate this scene without feelings of the deepest melancholy? O, had she been *your* daughter! In these last complicated agonies, no comforter at hand—no messenger of peace who should say, ‘Behold the Lamb of God who taketh away the sin of the world.’ Alas! all was silence.

Young people, had *you* witnessed this scene, what impression would it have made on *you*? Would you have resolved to renounce the world, to read the scriptures, to believe in Christ, to walk with God? By his grace go and do so now: for *now*, and now only is the accepted time.’ T. H.

(From the same.)

The observation of the Lord's Day remarkably rewarded; an anecdote taken from a Tract printed at Bristol, by the Bristol Society for Promoting Religious Knowledge. No. 117.

THE writer remembers hearing of a Barber, who lived at Bath in the last

century: passing a Church or Meeting one Sunday, he peeped in just as the minister was giving out his text, '*Remember the Sabbath-day to keep it holy*,' Exodus xx. 8; he listened long enough to be convinced that he was *constantly* breaking the *laws of God and man*, by shaving and dressing his customers on Sunday. He became uneasy, and went with a heavy heart to his Sunday task. At length he took courage, and opened his mind to the minister; who advised him to give up Sunday dressing, and *worship God*. He replied, beggary would be the consequence; he had a flourishing trade, but it would almost all be lost. He told him he must not confer with flesh and blood; but *trust God*, who requires from us no more than is for our good—never asks us to make any sacrifice, but he will abundantly compensate; the command being absolute, admits of no relaxation.

He could not bring his mind to it at once; sounded his customers, and soon found they would employ another. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care on God; *as the more he reflected, the more his duty became apparent*.

He discontinued Sunday dressing; went *constantly* and *early* to Church or Meeting, and soon enjoyed that self-gratulation which is one of the rewards of doing our duty, and in due time that '*peace of God which the world can neither give nor take away*.' The consequences he foresaw actually followed: his genteel customers left him, as he was nicknamed a *Puritan*, or *Methodist*. He was obliged to give up his fashionable shop; and, from various gradations in life, in the course of years he became so reduced as to take a cellar under the old Market-house, and shave the farmers!

One Saturday evening, between light and dark, a stranger from one of the coaches asking for a Barber, was directed by the hostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, *as he did not like to violate the Sabbath!*—This was touching the poor Barber on a tender chord: he burst into tears, asked the stranger to lend him

a halfpenny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced, before he could make such a request.

When shaved, he said—'There must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you; when I return, I will call and investigate your case. What is your name?'

'William Reed,' said the astonished Barber.

'William Reed!' echoed the stranger; 'William Reed, by your dialect you are from the West.'

'Yes, Sir; from Kingston, near Taunton.'

'William Reed, from Kingston, near Taunton!—What was your father's name?'

'Thomas.'

'Had he any brother?'

'Yes, Sir; one, after whom I was named; but he went to the Indies; and as we never heard from him, we suppose him to be dead.'

'Come along, follow me!' said the stranger. 'I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you; your uncle is dead, and has left you an immense fortune; which I will put you into possession of, when all legal doubts are removed.'

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the Barber's identity, told him he had advertised him in vain; Providence had now thrown him in his way in a most extraordinary manner, and he had great pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property.

Thus was man's extremity God's opportunity.—Had the poor Barber possessed one halfpenny, or even had credit for a candle, he might have remained unknown for years; but he *trusted God*, who never said—'Seek ye my face in vain.' He had read in the BIBLE (that

fountain of all good, which he often consulted, though he seldom saw a newspaper)—‘*Trust him at all times, ye people—In all your ways acknowledge him, and he will direct your paths;*’ not, perhaps, in the way of man’s wisdom; no, he sees the end from the beginning; he weighs out all his dispensations in the balances of the sanctuary: he led the Israelites forty years through the wilderness, which they could have travelled in six weeks, had infinite Wisdom seen fit; but he delayed, ‘to show them what was in their hearts.’

(From the same.)

Evil overcome with good.

To the Editor.

REV. SIR,

Should the following anecdote of an eminent divine of the Lutheran Church (translated from the German) be thought worthy of insertion in the Evangelical Magazine, I shall feel much obliged.

The excellent example it exhibits for the imitation of ministers and Christians in general, induces me to communicate it to you, praying it may, through the blessing of God, be rendered useful.

Yours respectfully,
M. S.

October 21, 1820.

ANTHONY WILLIAM BOEHM, a German, born at Oestdorf, in the county of Pymont, was a very worthy and learned clergyman; he preached at the court chapel, in St. James’s Palace, from 1705 until 1722, and was highly esteemed by Queen Anne, for his piety and zeal. The celebrated Dr. Watts was his most intimate friend, and he was as much respected by the English nation as by his own countrymen.

He once preached from Exod. xx. 14. ‘Thou shalt not commit adultery;’ and a chevalier, who was one of his hearers, felt himself so much offended and insulted, that he challenged Boehm to fight a duel, because he thought his sermon designed entirely to offend him. Boehm accepted the challenge, and appeared dressed in his robes, but instead of a pistol he had the Bible in his hand, and spoke to him in the following manner:—‘I am sorry you were so much offended when I preached against that destructive vice; at the time I did not even think of you: here I appear with the ‘sword of the Spirit,’ and if your

conscience condemns you, I beseech you, for your own salvation, to repent of your sins, and lead a new life. If you will then, fire at me immediately; for I would willingly lose my life, if that be the means of saving your soul.’ The chevalier was so struck with this language that he embraced him, and solicited his friendship.

Constitution of the Protestant Episcopal Society for Promoting Christian Knowledge in the Western District of the State of New-York.

To aid the cause of religion, and more especially to vindicate its great and peculiar truths, to correct prejudice, to counteract the diffusion of erroneous principles, and to enlighten, confirm, and animate the sincere Christian, by the circulation of cheap and valuable essays, published in such a manner as at once to form volumes for permanent instruction, and yet to retain all the interest and peculiar advantages of tracts; and to facilitate the attainment of religious knowledge, and to provide for the education of candidates for the ministry, are the objects of this association.

ART. 1. The name of this society shall be, “The Protestant Episcopal Society for promoting Christian Knowledge in the Western District.”

ART. 2. All persons who shall subscribe and pay for one copy or set of all the tracts published by this society, shall be members thereof, for the period during which they shall receive the said tracts; and the avails of those subscriptions shall form a fund for defraying the expenses of publication and the gratuitous distribution of tracts.

ART. 3. Every person who shall subscribe and pay the sum of fifty dollars, shall be a member of this society during his life, and shall be entitled to receive, free of expense, one copy of all the publications that may be issued. The life subscriptions shall be vested, as soon as received, in stock of the United States, or of this State, or in such other productive securities as shall be directed by the board of managers. The annual interest arising therefrom shall be appropriated to the ordinary expenditures of the society, in publishing and distri-

buting tracts; and the principal sum shall never be diverted until three-fourths in number of all the life subscribers then living, shall direct its application to the education of indigent and other youth, as candidates for the ministry in the Protestant Episcopal Church. And the said subscribers shall have no power to apply the same to any other objects than those in this article expressed; and their assigns, heirs, and representatives shall in no event have or possess any interest in such subscriptions, or any control whatever over them.

ART. 4. The officers shall consist of a president, two vice-presidents, twelve trustees, a corresponding secretary, a recording secretary, and a treasurer, who shall have the management of the business of the society, subject to the provisions of this constitution, and to such by-laws and regulations as shall be prescribed at any annual meeting of the members of this society. The president, vice-presidents, secretaries, and treasurer, shall be members of the board of managers, *ex officio*, of which nine shall form a quorum for transacting business. Those officers shall be elected by ballot, at the first meeting, to be held at Auburn, on Wednesday, the 13th day of December next, at 10 o'clock A. M. and thereafter shall be chosen at the annual meetings of the society, in the manner following, that is to say, the board of managers shall be divided into four classes, consisting of three members each, of whom at least one shall be a clergyman, and one a communicant, a warden or vestryman in the Protestant Episcopal Church, and one shall be a life subscriber: the seats of which classes shall be successively vacated and filled by a new election, in such a manner that one class, and no more, shall vacate their seats in each year, and so that after the first four years each class continue in office four years and no more. The other officers of the society shall be chosen for a term of service of four years. Nevertheless, vacancies occasioned by removal, resignation, or otherwise, shall be filled at the next annual meeting after such vacancies shall have happened, and in the mean time temporary appointments may be made by the board of managers;

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and if by any means vacancies in the board should not be supplied according to the provisions of this constitution, then the last incumbents shall continue in office until others are appointed in their places.

ART. 5. There shall be an annual meeting of this society on the first Wednesday in October in each year, at such place as the society, at their preceding annual meeting shall have appointed. At which time divine service shall be performed, the proceedings of the society reported, officers elected, and committees appointed by the board of managers to transact the business of the society for the ensuing year, with such other business as the prosperity of the society may require.

ART. 6. It shall be the duty of the board to make, or cause to be made, a judicious selection of such tracts and books as are calculated to explain and defend the doctrines and forms of the Protestant Episcopal Church, to confute error, to diffuse Christian knowledge, and to promote practical piety; and to publish the same in a neat and accurate manner; to sell them at such stated prices as they shall think proper, to those who wish to purchase; and to distribute where they may be useful, such, and so many as the funds of the society set apart for that purpose will allow; and to cause a regular account to be kept of the number of all tracts which shall be published by them, of their expenditures and receipts, to be laid before the society at its annual meeting, with such other information respecting the institution and its progress as shall be deemed useful.

ART. 7. The proceeds of all sales of books not subscribed for, shall constitute a separate fund, to be appropriated exclusively to the purchase of books towards the formation of a Theological Library for the Western District. A separate account of such sales and purchases shall be kept and exhibited as aforesaid. The said library shall be located at some convenient and central place, to be determined by the board of officers at their annual meeting, who shall have the control thereof, and may authorize the loan of books, at such rates, and on such terms as they may think

proper. Life subscribers, and subscribers who shall receive two sets of the books published by this society, shall be entitled to the gratuitous use of the said library, subject to such regulations as may be imposed.

ART. 8. It shall be competent for the society, at any general meeting after the library shall have been formed to appropriate the proceeds of the sales of tracts, to the increase of the fund created by the life subscriptions; and the fund thus constituted shall be subject only to the disposition mentioned in the third article of this constitution.

ART. 9. It shall be the peculiar duty of the recording secretary to sign all orders and drafts on the treasurer for the payment of moneys, under the direction of the board of managers, and to preserve accurate abstracts of all such orders and drafts. He shall preserve minutes of the proceedings of the society, and of the votes, orders, and proceedings of the board, and shall safely keep all the papers of the society.

ART. 10. The treasurer shall execute a bond, with approved surety or sureties, to the president of the society, for the faithful discharge of the duties of his office, during his continuance therein; which bond shall be given when any person shall be elected treasurer who has not before held that office. He shall receive and pay out all moneys on the written orders of the board of managers, or of any committee appointed by them, and signed as aforesaid only, and shall preserve regular accounts of his receipts and disbursements, which shall at all times be open to the inspection of any officer of the society.

ART. 11. No officer of the society shall on any pretext receive any pecuniary compensation for services or expenses, excepting only such allowance for stationary to the committee of publication, to the secretaries and treasurer, and to the agents of the society, as shall be absolutely necessary.

ART. 12. Extra meetings of the board may be called by the president, or by any three of the board of managers, of which due notice shall be given to every officer of the society, by a circular or otherwise.

ART. 13. The constitution of this so-

ciety shall be unalterable, except the proposed amendment shall be approved by three fourths of the members present at an annual meeting, and shall be confirmed by three fourths of the members present at a subsequent annual meeting, after such proposed amendment shall have been published in at least three public newspapers in the Western District, for one month before such second annual meeting.

Report of the Committee on presenting the foregoing Constitution.

1. The committee appointed at a late meeting of several of the clergy of the Protestant Episcopal Church of the Western District of the State of New-York, to take into consideration the subject of the formation of a society for promoting Christian knowledge in the Western District, and to draft a constitution for such society, respectfully submit the following report, and the subjoined constitution.

Having taken into consideration the present state, and the future prospects of this section of our country in general, and of our church in these parts in particular, we are deeply convinced that much *should* and *may* be done, to strengthen its influence and promote its prosperity.

This country has already become populous and wealthy. Its local situation and advantages must soon render it one of most interesting, prosperous, and important sections of the United States. It will shortly exhibit not only some of the most magnificent objects of natural curiosity, but also some of the noblest efforts of human skill and industry. The climate is salubrious, and the soil sufficiently productive to sustain on its bosom a vast and *affluent* population. Agriculture and the arts, commerce and science, must here flourish, and here will ere long be the pride and the garden of America!

Here is a field where the various denominations of Christians are sowing their seed with great industry, and, as may be expected, with great success; but we regret to say that the prosperity of our church has not kept pace with that of the country. Our establishments are few, and some of them are

in afflictive circumstances of destitution. Illiberal prejudices are cherished against her doctrines and forms, and inadequate measures are taken to correct them. A few neighbourhoods enjoy the salutary influence of the principles and services of the church, but multitudes have no stated religious services whatever. — They are as sheep having no shepherd. They are becoming the prey of false teachers, who are privily bringing in damnable heresies, even denying the Lord who bought them! And no very adequate and effectual means are employed for defending the faith which was once delivered to the saints.

Here is a call to vigorous exertion. The progress of error is to be checked—truth is to be maintained—the cause of the church is to be defended—congregations are to be planted, and a competent ministry provided for them. The accomplishment of these objects we believe to be perfectly practicable. And we know not what measures could be adopted by the friends of the church, so well calculated surely, though perhaps slowly, to effect them as the formation of such a society as is now contemplated.

2. The first business of this society will be to print and circulate extensively such *tracts* as are calculated to explain and enforce the principles and duties of the Christian religion in general, and the doctrines and forms of the Protestant Episcopal Church in particular;—and to counteract the pernicious influence of prevailing errors and vices. And to do this in a *clear, able, and convincing* manner, adapted to popular comprehension—and guarded against the most artful and sagacious enemies of the truth.

The necessity for such a measure will appear if we duly consider, 1st, the importance of the duty which devolves upon us as Christians and as Episcopalians, to do all in our power to withstand prevailing errors and vices, to promote truth and virtue, to correct the prejudices against the church, to defend its cause, to strengthen its influence, and to enlarge its boundaries. And, 2dly, the inadequacy of the means which have hitherto been employed for effecting those important purposes, and the in-

sufficiency of any *other* means which in present circumstances we may have it in our power to adopt—in consequence of the infancy of our establishments, and the paucity of the numbers of our clergy in these parts. Neither of these circumstances can operate as an impediment to the simple and practicable measures now contemplated. We are able to carry them into operation, to extend their salutary influences to every part of this country, and in part, to perform thereby the work of many missionaries; besides furnishing *them* and the settled pastor with the means of rendering their own personal exertions more operative, and more lasting in their effects.

The expediency of an immediate attempt in this way, is indicated by several considerations.

1. The importance of an *early, wide, and permanent establishment* in this new and flourishing country; a circumstance upon which the future prosperity of the church in no small degree depends. That establishment may now be obtained, but will hereafter be embarrassed with new and increasing difficulties. The ground is now comparatively unoccupied, and is as open to the church as to other denominations of Christians: But it will not long remain unoccupied—if *we* neglect to improve the present opportunity, others will not. They will establish themselves, and that permanently. And where the church would now be welcomed with enthusiasm, it would then find itself shut out by prejudices and interests which it would be difficult, if not impossible, to overcome. In addition to this, errors are now upon the wing, scattering those seeds which will soon spring up every where, and in alarming abundance. It will be found easier far to eradicate them when they first appear in the tender blade, than when they have taken deep root, and are nourished into maturity and expanded into greatness.

A second consideration which indicates the expediency of this attempt, is the great efficacy of the means to be employed in effecting the contemplated objects of this society; we mean the gratuitous distribution of tracts, of the description which we have mentioned.

The powerful effect upon the public mind which may be produced by tracts written with ability, and suited to common capacities, is the subject of almost daily experiment. The leading infidels of Europe produced a much greater effect upon the opinions of the great mass of the people by their popular pamphlets, than could have been wrought by all the Encyclopedias and Dictionaries in the world.

That the same engines so triumphantly employed in the cause of error, may with equal success be made to subserve the interests of truth, has been long demonstrated by the venerable London Society for Promoting Christian Knowledge. This society has, by means of tracts extensively circulated, performed the most important services to the cause of Christianity in general, and to the Church of England in particular.

We wish to see those means of diffusing Christian knowledge employed among ourselves, and we conceive that, next to the personal labours of a numerous ministry, they are the most effective that could be adopted. The extensive diffusion of judicious tracts, which would have a tendency to excite a spirit of inquiry, and to satisfy it—which should bring into view the principles and usages of the church, and the reasons on which they are founded—which should expose in a clear and popular manner the prevailing errors of the times—and contain concise and able defences of the truth—would do infinite service to the church, by confirming the attachment of its friends, and by preparing multitudes for the reception of the distinctive principles and peculiarities of our church, and for entering into its communion.

A third indication of the expediency of this attempt, is the fact, that no other society or individual in the United States is making any effort of the kind now proposed. And we cannot but feel a degree of surprise, that the imitable and excellent example of the London Society for Promoting Christian Knowledge, should be so long lost upon us.

Numerous works, it is true, are published in explanation and defence of the truth. But they are generally published for private emolument, and are priced

accordingly;—and the persons who most need them, have often neither the means to purchase them, nor the leisure to read them—nor even the knowledge of their existence. Magazines and periodical works are published, but for the same private ends; they are generally burdened with much miscellaneous matter of little importance; which serves to enhance the price of the small proportion of valuable matter with which it is blended, and, at the same time, to render it comparatively useless.

And it is true that there are tract societies who are dispersing tracts for pious and benevolent ends—but as far as we have the means of judging, we think them faulty in their selections, and in the mode of sustaining the expense of publishing and distributing them. Many of them are extremely short, consisting of three or four small pages only, which are frequently used as waste paper. Some of them consist of narratives and fictions, perhaps calculated to amuse children, and it may be to edify the pious, but not to pursue error in its serpentine and evasive windings, and to bring it out from its concealment, stripped of its disguise, or to rescue the deluded captive from the entanglements of sophistry and falsehood. In addition to this, the expenses attending a gratuitous distribution of tracts, are in no part liquidated by the sales of others; consequently they soon become burdensome to those who sustain them; and were they such as the exigencies of the people require, still the supply of them would be scanty, and of uncertain continuance.

Among all the presses in the United States, not one is employed in republishing those works which it is contemplated to issue under the superintendence of this society, some of which have passed through twenty, and even thirty editions in England, but not one in America. They are, however, adapted to the circumstances of our country, are eminently calculated to do good, and are singularly worthy of universal attention.

Another thing to be considered in relation to this plan of publishing and distributing tracts for the advancement of Christian knowledge, is its *practicu-*

bility—and of this we entertain no doubt.

First, *we have abundance of matter*: There are innumerable authors, both of ancient and modern times, from whom, if need be, selections may be made. Materials may be drawn from various periodical works, which abound in choice and valuable matter. Contributions may be received from the pens of the learned and pious in various parts of our country, who are now labouring for the advancement of truth and virtue; but in particular we have the doctrinal and practical tracts which have been published by the London Society for Promoting Christian Knowledge. Those tracts are generally from the ablest divines in England, and were written and published for the same purposes for which we recommend their republication. They now amount to several hundreds, and are annually increasing.

And, secondly—The whole tract concern may be put upon such a footing as to support itself, and with such contributions as may reasonably be expected from auxiliary mite societies, to yield an annual income for effecting the other objects of this society.

In order to this, the selection of matter must be judiciously made. The tracts should be printed in such a uniform manner, and paged, so as to admit of being bound up in corresponding volumes. A portion of each edition should be struck off on *fine paper*, and in the *best style* of printing. These should be afforded to regular subscribers, at a very moderate price, in separate pamphlets, or bound up in volumes. The proceeds of these sales will enable the society to distribute gratuitously a portion of each edition at a comparatively small expense, in consequence of their being struck off on a cheaper paper. A portion of the coarser copies might be sold to auxiliary tract societies, which may be formed in various parts of this district, for the purpose of purchasing and distributing them, at a very small advance on the original cost, which will enable the society more widely to extend the benefits of such tracts, without increasing its own burdens.

Upon the contemplated plan, the society will be able to furnish its tracts to subscribers at a cheaper rate than they could purchase such books at the stores, while it will at same time retain a moderate profit.

The second object of this society is to provide for the advancement of theological knowledge among the clergy and laity of this district, and for the education of candidates for the ministry.

Your committee have inserted in the draft of a constitution herewith presented, a provision, by which those persons who are disposed to promote the objects of the society, may do so in the most effectual manner, by becoming members for life, on the payment of a gross sum, or securing its payment in such way as shall be prescribed by future bye-laws. One great and essential object will be attained by these subscriptions—the collection of a fund which shall serve as a common and indissoluble link to connect the society and perpetuate it, so long as light and truth shall be needed in any part of our country. An association depending entirely on annual and casual collections, will be subject to all the fluctuations of the currency, and in times of great pressure, it may cease its operations from the want of funds. But with a permanent capital, the interest of which only is to be applied to the ordinary expenditures of the society, it may bid defiance to the revolutions of commerce and trade, and may steadily and regularly pursue its path of usefulness to man, and of glory to GOD, in the most adverse seasons, and during periods of affliction, when its influence will be most salutary. Even the indifference of the members of the institution, to which all human societies are exposed, will be less, and the probability of their being constantly excited to action, will be increased by the possession of a fund intrusted to their hands for the most important purposes.

It is proposed that the principal of the fund thus accumulated, shall be vested in permanent and safe securities, and that it shall never be diverted, until three fourths of the life subscribers shall direct its application to the purposes of educating indigent and other

youth for the ministry. And here is a new and interesting object for the consideration of our fellow citizens, to whom the Lord has intrusted this world's goods. While they will promote an object which must be dear to the heart of every Christian, and of every pious and humane citizen, in preparing candidates for holy orders, they will at the same time be disseminating information of vital importance, and will be receiving back to themselves in valuable books, the full value of their pecuniary contributions.

On every ground, therefore, your committee strongly urge the propriety of every one whose means will possibly permit it, contributing in the shape of life subscriptions to the objects of this society.

ORIN CLARK,
LUCIUS SMITH,
WILLIAM BARLOW,
J. C. SPENCER.

*First Annual Report of the Managers
of the Episcopal Missionary Association
of Zion Church, New-York.*

THE first annual meeting of the Episcopal Missionary Association of Zion Church, of the city of New-York, was held in the church, on Monday, the 5th day of February, 1821.

The meeting was opened by the Rev. Mr. Breintnall, president of the association, with prayer, and an address, setting forth the great religious and moral advantages to be derived by our church at large from such institutions.

The following report of the managers was then read and adopted:—

Agreeably to the sixth article of the constitution of the Episcopal Missionary Association of Zion Church, of the city of New-York, it has now become the duty of the managers to make their first report. They commence the pleasing task by offering, in the first place, to the members of the association generally, their congratulations on the extraordinary success which has already crowned their infant efforts. They also sincerely rejoice in being thus happily united in a cause so highly important to the best interests of humanity—that of conveying the religious consolations

which flow from the public worship of God, to our distant brethren, who would otherwise be deprived of their divine influence.

This association was formed in the month of February last, and, under the blessing of heaven, the managers have the satisfaction to state, that they have been enabled, by the liberality of its members, to pay over to the parent society the sum of one hundred and eighty dollars; and, after defraying the expenses of the association, there still remains in the hands of the treasurer, the sum of nineteen dollars and eighty-seven cents.

Another year has now opened to us the prospect of future usefulness. By the bountiful hand of a merciful Providence, innumerable blessings have been bestowed upon us, and we are again called upon to renew our efforts for the promotion of the great object of the institution, by continuing our patronage for the present year, and by individual exertions to procure all the aid in our power. We acknowledge, with pleasure, the respectful notice which has been taken of our association by the managers of the parent society, in their last Annual Report of the 6th of last month, from which the following is an extract, viz.—

“One auxiliary only has been added during the last year, but that is one of which we may well be proud, and from which we anticipate important aid. The Episcopal Missionary Society of Zion Church, in this city, (our fourth auxiliary,) in August last placed in our treasury the very generous sum of one hundred and eighty dollars, raised from the spirited subscriptions of that congregation alone.”

A resolution was at the same time adopted by that society, of which the following is a copy, viz.—

“Resolved, That this society duly appreciate the exertions of the rector and congregation of Zion Church, in forming a fourth auxiliary missionary society, and recommend their example to the congregations of the church in general.”

The managers finally beg leave to recommend to the members of the association the perusal of the above mentioned report; it takes a very able and

comprehensive view of those inestimable benefits which result to our church from missionary associations. It teaches us the importance of diffusing more extensively a spirit of religion—smoothing the asperity of passion, and tempering the minds of men to harmony and love. Such prospects cannot fail to stimulate our exertions, to extend its sphere of usefulness beyond the narrow limits to which, from its recent establishment, it is unavoidably confined.

Constitution of the Episcopal Missionary Association of Zion Church.

ART. 1. This association shall be known by the name of *The Episcopal Missionary Association of Zion Church*; and it shall be auxiliary to the Protestant Episcopal Missionary Society of New-York.

ART. 2. The rector of Zion Church shall be, *ex officio*, president of the association.

ART. 3. Each subscriber of not less than fifty cents annually, shall be a member.

ART. 4. Each subscriber of five dollars shall be a member for life.

ART. 5. A board of managers shall be appointed by ballot, to conduct the business of the association, consisting of twelve laymen; five of whom shall constitute a quorum. The managers shall appoint all the officers, call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own board.

ART. 6. The annual meetings of the association shall be held at Zion Church, on the first Monday in January in each year; when the managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

ART. 7. The president, vice-presidents, treasurer, and secretary, for the time being, shall be considered *ex officio* members of the board of managers.

ART. 8. At the general meetings of the association, and at the meetings of the managers, the president, or in his absence, the vice-president first on the list then present, and in the absence of all the vice-presidents, such member as shall be appointed for that purpose, shall preside at the meeting.

ART. 9. The managers shall meet on the first Mondays in February, May, August, and November, or oftener if necessary, at such place as they shall from time to time adjourn to.

ART. 10. No alterations shall be made in this constitution, except by the association, at an annual or special meeting, on the recommendation of the board of managers.

Officers.

The Rev. Thomas Breintnall, *ex officio* president; William Tripler, 1st vice-president; James M. Murray, 2d vice-president; Richard E. Purdy, secretary; William Bakewell, treasurer.

Samuel Jarvis, Jacob B. Smith, Jacob Stout, jun. Samuel Sparks, Jonathan Waterbury, Dr. B. R. Robson, William H. Earl, William T. Pinkney, Joshua Hyatt, Peter Lorillard, jun. Alexander C. Geslain, and Isaac Odell, managers.

A Society, auxiliary to the New-York Protestant Episcopal Missionary Society, has recently been formed in the parish of Christ Church, in the city of New-York, of which the following is the Constitution.

PREAMBLE.

WHEREAS the congregation of Christ Church have beheld with regret the small power that has been put in force by the Episcopal Church for the support of Missionaries, viewing it as the surest means employed by their God for the hastening of that day when all shall know the Lord, and when his glory shall cover the earth, as the waters do the channels of the great deep; and considering that the formation of Auxiliary Societies, as recommended by the Protestant Episcopal Missionary Society, will have a good effect towards attaining this object, by bringing the subject more closely home to every individual, they have formed themselves into a society, and adopted the following Constitution:

ART. I. This society shall be known by the name of the Missionary Association of Christ Church, and shall be auxiliary to the New-York Protestant Episcopal Missionary Society.

ART. II. The object of this Society shall be to collect funds for the support

of missions; which funds, so collected, shall be paid over to the treasurer of the society before mentioned, on or before the first of October in each year.

ART. III. Any person paying not less than one dollar annually, may become a member of this society; and by paying ten dollars at one time, may become a member for life.

ART. IV. The affairs of this society shall be managed by a president, first and second vice-presidents, secretary, treasurer, and ten directors. The rector of Christ Church shall be president, *ex officio*, of the society; the other officers and directors shall be chosen by ballot, at the anniversary meeting of the society.

ART. V. The board of managers shall meet at least once in three months, at which time one third of the whole shall constitute a quorum for the transaction of business; they shall have power to fill their own vacancies, and call special meetings of the society. The president, or in his absence one of the vice-presidents, may call a special meeting of the board, on being requested so to do by any two members.

ART. VI. The anniversary meeting shall be held at Christ Church, on the second Monday in January, when the annual report of the board of managers shall be presented.

ART. VII. No alteration shall be made to this constitution, except by the concurrence of two thirds of the members present at any meeting of the society.

Officers.

Rev. Thomas Lyell, president, *ex officio*; Thomas S. Townsend, 1st vice-president; William W. Chardavoyne, 2d vice-president; Samuel J. Willis, secretary; Henry E. Thomas, treasurer.

Directors.—John R. Townsend, William V. Chardavoyne, Roland Lee, Hewlet R. T. Townsend, John Van Buskirk, Peter A. Peshine, James H. McKenzie, Joseph Trulock, Robert Strong, Eden H. Hill.

[From the Christian Observer for Nov. 1820.]

Hibernian Society.

THE number of schools belonging to the society was reported at the last an-

nual meeting to amount to 529, containing upwards of fifty-eight thousand pupils; being an increase during the year of forty-nine schools, and upwards of eleven thousand pupils.

The following extracts from the Appendix to the Report of this society, contain the most interesting passages from the society's correspondence during the year. One of its agents in Ireland writes:—

“I intended to have added other interesting occurrences which have passed within my own observation; but as time calls on me to close with the present sheet, I defer these, in order to relate an interesting narrative I have had from T—, master of the school in K—, county of M—. As I have the notes of the communication before me, I give it nearly in his own words. ‘In July last, when returning from S—, I called at a house near C—; the man of the house and his wife had just returned from confession. The man seemed much concerned, and, on inquiry into the case, he told me that his children had long attended a free school (one of ours) and were provided with an English and Irish Testament; and that in confession that day, the priest had engaged him by promise, to commit both to the flames on his return home. The poor man seemed agitated, being loath to burn the books, and terrified at breaking his promise to the priest. I said nothing, anxious to see the conflict in his own mind. The man had the Irish Testament in his hand, a large fire was before him, and he stood apparently undetermined, when a wretchedly wicked neighbour of his entered the house, who, on learning the case, urged him vehemently to obey his priest and burn the book. The book was accordingly cast into the flames. I was so overpowered by the surprise and horror at the action, that for some moments I could not stir—when, darting to the fire, I snatched up the book, which, to my astonishment, had not suffered the least injury from the fire. I then solemnly addressed him on the heinousness of the sin of attempting to destroy God's best gift to man—the revelation of his mercy to sinners, through our Lord and Saviour Jesus

Christ. The poor man seemed much distressed, and requested that I would read to him part of its contents. I read the First Epistle general of St. John, and the eighth of the Romans. He called upon the Lord to forgive the wicked act he had been just guilty of, in attempting to destroy so blessed a book, and begged of me to consent to remain with him until the next day, and that he would invite his neighbours to hear the book of God. I consented. His neighbours were soon collected, and I read to them for a long time. After the people retired, he would frequently ask me, with much concern,—“Do you think God will forgive me?” and as my reply, I read to him the fifteenth chapter of Luke, also the eleventh of Matthew, the 27—30th verses; and these precious promises gave him hope. He escorted me on my way next morning, to the distance of three miles, and seemed fixed in his determination that his son should persevere in reading and learning to understand the Scriptures; and that he would contrive to have him attend my night-school next winter, and cheerfully pay me for instructing him.”

From P. C., an Inspector.

“We inspected Mr. H——’s school at G——. This is one of the best schools I ever saw. He had eighty Testament readers in one class; forty of whom repeated ten chapters each, and some of the others thirty. He had one boy who committed as many as sixty chapters to memory, in the course of this quarter; and, what is still more astonishing, he had another child, only four and a half years old, who repeated nearly six chapters at this inspection; and I was told by his parents and master, that this was the third quarter in which he had had tasks to learn. There is scarcely a question I put to them respecting the Gospel that they did not answer satisfactorily.

“I have often, within these five years past, visited this part of the country, and never saw, or expected to see, so great a reformation wrought in the minds of the people here, as there is now; but, blessed be God! there is nothing impossible with him. Both old and young are studying the word of God, and striving to become wise there-

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by. Scarcely a day passes in which there are not applications made to me for Bibles or Testaments. The people, who, not long since, were enemies to the Scriptures, are now reading them, and attending our night schools, in order to become acquainted with the word of God.

“On the 8th instant, I again visited H——’s school, and gave him a general inspection. He had one hundred and sixteen pupils present, eighty-one of whom were Testament readers; the major part of which class repeated from sixteen to twenty-four chapters each; although it is but two months since he was inspected before. The child mentioned above, as having repeated nearly six chapters, could, at this time, repeat seven; and the boy who repeated at last inspection sixty, now repeated sixty more. H—— has now, in the Testament class, ninety-one pupils. No person can have an idea of the good done in this and other places, by means of your humane and charitable society.”

From J. R., an Inspector.

“The labours of the society have proved very beneficial in this and every other part to which they have been extended. The children who are educated in the schools have been made great blessings to their parents and neighbours in reading to them at night. The little children are so fond of the Testament, that they get more of the tasks than is required of them by the Inspector. What a blessing it is to find a reader and a Testament in every cabin, and the old men and women blessing the society for the great charity which they have bestowed on their children, and more especially for imparting to them the knowledge that enables them to comfort their parents in old age with the word of God in the English and Irish languages!

“I am happy to have it in my power to state another striking instance of the change wrought in the children’s hearts, especially those educated in the society. A short time ago, as I am informed, their chief employment was dancing, playing cards, dice, and every other wicked employment, as is the case in every part of the country: but the result of their being educated in the

schools, and the study of the Testament, has been so effectual, that their delight is now to meet in the different houses in the village to read the Testament. It is delightful to hear small children, not ten years old, saying—'Mother, it is not for cursing or swearing that we are met, but to read the word of God; and we read in the same word, that God delights in little children learning his will.'

From W. R., a Schoolmaster.

"I am sorry to say, that the flourishing state and hopeful prospect of this school is greatly obstructed by the tyrannical proceeding of the Catholic bishop and priests. The desire of the people for education is every day increasing. At the last inspection of my night school, fifty-nine scholars were able to read Irish. Hitherto they have never had the happiness of hearing or seeing the word of God, so as to be able to form a judgment for themselves of its divine contents. The general behaviour of the people here has been much improved by their increased knowledge of the word of God; so that instead of meeting as in former times for the purpose of card-playing or gambling, sedition or conspiracy, they have of late been occupied in reading the Scriptures and recommending the practice to their friends and acquaintance. Such was their desire to learn the mind and will of God as he has been pleased to reveal it in his own word, that I have been requested by some who reside several miles from my school, to bring them Irish and English Testaments, and to read to them at their homes by night, which I have frequently done. But, I am sorry to add, that these pleasing prospects have been blasted by the breath of the priest of this parish, who, on Sunday last, made this practice the subject of his canonical discourse, and strongly condemned those individuals who were so employed; assuring them that it was sufficient to bring them to the devil; and that, if they did not relinquish the vile practice of reading the Bible, and harbouring those who disperse it, he would cut them off from the church. This terrible denunciation has, for the present, produced the intended effect; and ignorance and vice seem *likely to resume their reign.*"

The true Christian delineated.

(From Simeon's *Horæ Homileticæ*)

Phil. iii. 3.—*We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

It is much to be lamented that the nature of genuine Christianity is but little understood. An assent to the fundamental articles of our faith, and a conformity to certain rites and ceremonies, are thought sufficient grounds for concluding ourselves real Christians, notwithstanding we are plainly warned by God himself, that religion does not consist in these things. Persons may be, and often are, very zealous advocates for the externals of religion, while they are altogether destitute of its life and power. Such were those whom St. Paul calls, not the sheep of Christ, but 'dogs;' not saints, but 'evil-workers;' not the circumcision, but, in a way of contempt, the 'concision;' because all their way of piety consisted in a zeal for the cutting of the flesh. Against such persons he thrice enjoins us to 'beware;' and then contrasts with theirs the character of the true Christian.

There are three discriminating points which distinguish the circumcision, or the true Christian, from all who are Christians only in name and profession.

I. They worship God in the Spirit.

Many never bow their knees before God at all. What they are, they themselves shall judge. Others observe the form of prayer both in public and in private; but their hearts are not engaged: nor is there any difference in their frame, whether they confess their sins, or ask for blessings, or acknowledge benefits received. All their services are without life, and without devotion. The true Christian, on the contrary, though not always in the same frame, 'worships God in the Spirit;' that is, not only with the inmost affections of his soul, but through the direction and assistance of the Holy Ghost. If we could see him in his closet before God, we should often behold him bathed in tears, and with hands and eyes lifted up to heaven, imploring mercy at the hands of God. His thanksgivings, too, are not an unmeaning compliment, but

a heartfelt acknowledgment, suited in a measure to the mercies he has received. He 'pours out his soul before God,' and 'stirs up himself to lay hold on God,' and says, like Jacob, 'I will not let thee go, except thou bless me.' Let us examine to which of these classes we belong . . . and we may know infallibly what is our state before God.

II. They rejoice in Christ Jesus.

The world have their joys, such as they are, arising from the things of time and sense. Some know no happiness but in lewdness and intemperance. Others, moving either in a continual round of fashionable amusements, or in the pursuit of wealth or honour, find all their pleasure in the lust of the flesh, the lust of the eye, and the pride of life. Others more rationally seek their happiness in the acquisition of knowledge. While others seem contented to move, like a horse in a mill, in the same round of silly occupation, without aiming at any thing further than an exemption from trouble, and an easy passage through life.

But the true Christian, while he is alive to all the joys which are possessed by others, *as far as they are pleasing to God, and profitable to his soul*, has joys of a far higher nature. He has felt his need of mercy, and has found mercy through Christ Jesus. Hence the very name of 'Jesus is precious to him;' and the richest gratification he can possibly enjoy, is to contemplate the glory and excellency of his Beloved. He does not indeed always feel the same delight in the Saviour, but his richest consolations and sublimest joys arise from this source; insomuch that all the pleasures of sense are nothing in his eyes, in comparison of one hour's fellowship with the Son of God. Indeed, he would not wish to be happy, when he is at a distance from his Lord: in such a state he would consider happiness rather a curse than a blessing. But in whatever state he be with respect to temporal things, a sight of his adorable Saviour will render him completely happy.

Here again let us inquire into our own experience. We need no surer test of our state than that before us. Let us examine ourselves with care,

and 'the Lord give us understanding in all things!'

III. They have no confidence in the flesh.

The ungodly world, if in prosperity, 'make gold their confidence,' and 'trust in their uncertain riches.' If, on the other hand, they be in adversity, they look no higher than to their own exertions, or than to their earthly friends, to deliver them. The same creature confidence, pervades all their spiritual concerns: they 'lean altogether on an arm of flesh,' and trust in their own goodness or repentance to recommend them to God, and their own strength and resolution to fulfil his will.

The true Christian is the very reverse of this. We say not that he has no bias towards these evils, for his old nature still remains within him: but his views with respect to these things are altogether altered; and though he neglects not any means which are proper to be used, he trusts in God only to maintain his prosperity, or to restore it when he has been pleased to afflict him with any calamity. With respect to his soul, also, he has no hope but in God. To the free mercy of God, in Christ Jesus, he trusts for every blessing. In the atoning sacrifice and prevailing intercession of Jesus he confides, as the ground of his acceptance with his reconciled God. On the all-powerful grace of Christ he relies, as that which alone can enable him to subdue his enemies, and to serve his God. Feeling that he is in himself ignorant, guilty, polluted, and enslaved, he renounces all self-confidence, and makes Jesus his wisdom, his righteousness, his sanctification, and redemption.

Surely there can be no difficulty in ascertaining our proper character, if only we will make this point also a matter of serious self-examination.

Address.

1. Those who, according to these distinctions, must be considered as devoid of real Christianity.

Remember who it is that cuts you off from the number of true Christians. It is not man, but God, even that God who will judge you in the last day, according to his word. O continue not in such a state! but seek that circum-

cision of the heart which, though condemned by men, shall ultimately have praise of God.

2. Those who have reason, from the foregoing remarks, to hope that they are Christians indeed.

What reason have you to bless God for the mercies which have been vouchsafed to you! But remember, it is not by past experience merely you are to judge, but by the continued habit of your mind. Rest not satisfied with any thing you have known; lest you 'begin in the Spirit, and end in the flesh.' The text does not characterize the Christian by what he has done, but by what he does; and therefore 'press forward, forgetting what is behind, and reaching forth unto what is before;' and 'as you have received how to walk and please God,' so endeavour to abound more and more,

TO-MORROW.

See where the parting day
In silence melts away,

Behind the western hills withdrawn;
Her fires all quench'd,—her beauty fled,
Her face, with blushes all o'erspread,

As conscious she has ill fulfill'd
The promise of the dawn.

Another morning soon shall rise;

Another day salute our eyes,

As smiling and as fair as she,

And make as many promises.

But do not thou the tale believe,
They're sisters all, and all deceive.

*The fool hath said in his heart, There
is no God.*—Psalm xiv. 1.

(By John Walker, farmer at Luss.)

I see a God at every step,

If I but chance to cast my eye

On hill, or dale, or on the deep,

Or raise my look to yonder sky.

Behold a God of boundless sway

In the eccentric comet's flight;

And when the sun pours forth the day,

Or when the moon illumines the night.

When thunders burst yon pregnant cloud,

And strike with dread the earth and air,

Then cavern deep, and rock, and wood,

Reply aloud—a God is there.

A God presides when storms pervade,
And heave the billows to the sky;
And when the tempest's fury's laid,
'Tis he that soothes, for he is nigh.

A God appears of grace and power,
In ev'ry flower that decks the vale,
In every breeze, and fof'ring shower,
And ev'ry bloom that scents the gale.

He comes in all the power of love,
To soothe and animate the spring,
While stubborn rock, and dell, and grove,
With joy unmix'd, exulting sing.

His pencil paints the summer scenes,
From ev'ry distant shore to shore;
He pours profuse, through Nature's veins,
The tide that swells the autumn store.

When hoary winter issues forth,
With all his inauspicious train,
'Tis God that gives his offspring birth,
And regulates his gloomy reign,

When thickset shades obscure the sky,
And star is hid, and sun is fled,
At midnight hour, with reason's eye,
I see a God while on my bed.

I feel a God within my breast,
Else what's this immaterial thing,
This conscious being ne'er at rest,
From which our hopes and wishes spring?

But what is God? So! there's the pause,
Immortal essence veil'd from day!
And who can scan the efficient cause
Of motion, light, and reason's sway?

Ye Powers Angelic—Seraphs bright—
Ye who surround the empyrean throne,
Or range at large o'er fields of light,
Can ye define the Great THREE ONE?

Have ye bid bare th' eternal springs
From whence Creation first arose?
Or have ye traced the chain of things
Before they were, and how they'll close?

A deep profound before you lies,
A boundless sea that knows no shore:
For earth and sea, and air and skies,
Are but the hiding of his power.

Then how dare mortal men pretend
To scan the Immortal, the Divine?
Enough for me, if in the end
A God of mercy shall be mine."

Ancient Manuscripts.

SOME new discoveries of great interest and importance have been made in the Vatican Library by M. Mai, the principal librarian.

In a Greek palimpseste manuscript

(where the first writing has been effaced in order to make the parchment serve a second time) containing the Harangues of the orator Aristides, the learned librarian has succeeded in discovering a part of the Extracts of Constantine Porphyrogenetus, belonging to the Chapters of Sentences, Harangues, Succession of Kings, Inventors of Things, and Sententious Answers. As the Byzantine prince had made extracts from a multitude of historical and political works, which have been long lost to the world, this discovery has naturally promised an ample harvest of interesting gleanings. M. Mai announces that he has discovered parts of the lost books of Polybius, Diodorus Siculus, and Dion Cassius, and fragments of Aristotle, of Ephorus, of Timæus, of Hyperides, and of Demetrius Phalerus. The names of some other authors, from whom extracts have been made, are not given. There are also some fragments of the Byzantine writers, such as Eunapius, Menander of Byzantium, Priscus and Petrus Protector, historic authors of a very interesting period. Among the fragments of Polybius, there is one of the 39th book, in which he announces that the 40th and last was to treat of Chronology.

In another *palimpseste*, M. Mai has found a political treatise posterior to the time of Cicero, in which that orator is quoted, with many other Greek and Latin authors.

M. Mai has further discovered several speeches of Aristides, seven books of the physician Oribarius, which will be of much value to the physical sciences, fragments of Philo, a copy of Verines, &c.

It has been also just announced, that in the MSS. of Herculeum, lately unrolled at Naples, some treatises of Epicurus have been discovered of more importance than any we are yet in possession of. In one of these MSS. there are quotations from a treatise on Political Economy by Aristotle, very different from the work which we possess under that title.

M. Hase, Professor of modern Greek to the School of Oriental Languages at Paris, who has just returned from a literary tour through Italy, has further

increased the number of these discoveries. He has found in the Ambrosian Library at Milan a complete MS. of a Byzantine historian, George Acropolite, of whom we have hitherto had nothing but an extract.

Baron Niebuhr, Prussian ambassador to the Holy See, has again discovered and published several manuscript works hitherto unknown. They are chiefly fragments of Cicero's Orations *Pro M. Fonteie* and *Pro C. Rabirio*; a fragment of the 91st book of Livy; and two works of Seneca. He has dedicated the publication to the Pope, by whose favour he was enabled to discover these literary treasures in the library of the Vatican.

The Abbé Amadeus Peyran, professor of oriental languages in the university of Turin, has discovered some fragments of Cicero in a manuscript from the monastery of St. Columban de Rabbio, a town on the Trebia, in the dominions of the king of Sardinia. This MS. presents important new readings of orations already known, and confirms the identity of several texts that have been tortured by indiscreet critics. It contains also fragments of the orations *Pro Scauro*, *Pro M. Tullio*, *In Clodium*, orations unfortunately lost.

A manuscript of Eutropius's Roman History, supposed to have been carried from Rome to Bamberg by the Emperor Henry, the founder of the bishoprick of that place, has been found in the Royal library there, by Mr. Jacks the librarian. It is more complete than any of the printed editions, and will probably furnish means for correcting many false readings.

Professor Goeller, of Cologne, had previously discovered in the same library a MS. of Livy.

A manuscript of the eleventh century, containing illustrations of Juvenal, which was discovered about two years ago in the library of the convent of St. Gallen, by Professor Cramer, is about to be committed to the press. A specimen was published by the Professor on occasion of the king's birth-day, under the title of *Specimen novæ Editionis scholasticæ Juvenalis*.

The French literati are occupied at

this time in a work of some importance—preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from the Arabic MSS., into which language many or all the best Greek and Roman authors are known to have been translated.

The French ambassador at Constantinople, M. Giardin, lately sent to Paris fifteen valuable MSS. in Arabic, from the imperial library there, among which are the complete works of Plutarch and Herodotus.

pointed trustees, with authority to receive voluntary subscriptions, and invest the amount in such manner as they shall judge most secure and productive for the important and permanent purposes of the institution:—Col. Richard Varick, Hon. Brockholst Livingston, Hon. C.D. Colden, Wm. S. Cardell, and Dr. John Stearns.

The liberal donations already received form a pleasing earnest of what may be expected, when the plan and objects of this association are more extensively known.—*American.*

American Academy of Languages and Belles Lettres.

It is nearly a year since a very interesting correspondence was commenced among the principal scholars of our country, with a view of forming an extensive national association for the improvement of American literature. The preparatory arrangements of this society have been made with a spirit of candour and liberality, which promises the happiest consequences. It has now become completely organized, and without seeking an ostentatious display, is assuming, at its commencement, a commanding form. The officers are,—

His Excellency John Quincy Adams, president; Hon. Brockholst Livingston, Hon. Joseph Story, Hon. Wm. Lowndes, vice presidents; Wm. S. Cardell, Esq. corresponding secretary; Rev. Alexander McLeod, D.D. recording secretary; John Stearns, M.D. treasurer; Hon. James Kent, LL.D. Hon. D. Webster, Right Rev. T. C. Brownell, D.D. LL.D. Rev. John M. Mason, D.D. Joseph Hopkinson, Esq. Peter S. DuPonceau, LL.D. John Augustine Smith, M.D. Hon. John L. Taylor, Hon. Henry Clay, Washington Irving, Esq. counsellors.

John Adams, late president of the United States, Thomas Jefferson, do. do. James Madison, do. do. John Jay, late governor of New-York, Hon. Charles C. Pinckney, his Excellency James Monroe, president of the United States, and Hon. John Trumbull, LL.D. were elected honorary members.

From most of these gentlemen the communications are such as might be expected, able and interesting.

The following gentlemen are ap-

Pennsylvania Institution for the Deaf and Dumb.

THE directors have instructed the committee of admission to make known to the public, that the legislature of the state has granted an act of incorporation to this institution, by which the instruction and support of fifty indigent pupils, residents of the state, are provided for at the expense of the commonwealth; each pupil to be so privileged for three years. By the same act it is provided, that whenever more applications are made for the benefits of the institution than can be received at any one time, the directors shall apportion their number to the several counties of the state according to the representation, that each county may equally partake of the public bounty. With a view to afford sufficient time for this information to be disseminated, the directors have determined to delay forming a new class until the last Monday in May next, and that application for admission into such class must be received by the committee on or before the first of May, 1821, at which time the apportionment will be made, and information immediately communicated to the friends of such pupils as will be received into the class. Applications must state the name, age, sex, residence, capacity, and also some satisfactory evidence of the indigence of the proposed pupils, together with the names of their parents or guardians.—The institution is located in a commodious building; and every attention is bestowed by the directors, with the aid of twelve highly respectable ladies, to promote the comfort of the pupils under their care. Two regular physicians afford their services

to the family, and a matron has charge of the domestic arrangement of the house. Parents, guardians, or friends of ability to pay for the education of their children in this institution, are informed that the charge for instruction, boarding, lodging, and washing, is one hundred and sixty dollars per annum, one half payable in advance.

Mission to the Osages of the Missouri.

THIS interesting family, consisting of forty-one souls, has been collected from seven different states, and what is not less pleasing, from different sections of the Christian Church, who have harmoniously combined their exertions in the work of evangelizing the heathen. On Monday evening, the 5th of March, they were publicly set apart to their office, in the Associate Reformed Church in Murray-street. On the following evening, religious exercises were attended in the Middle Dutch Church, when the instructions to the missionaries were read. On both these occasions the churches were crowded to overflowing, and collections for the benefit of the mission were received, amounting in the whole to more than six hundred dollars.—On Wednesday, at two o'clock, the board of directors held a meeting, for the last time, with the missionaries, in the Consistory Room in Garden-street. It was truly an affecting scene. After the formal delivery of the commission and instructions, the audience united in singing a very appropriate Hymn. The family were commended to God in prayer. A parting hymn was sung by the missionary family; when the benediction was pronounced, and the missionaries were accompanied to the steam-boat *Atalanta*, where they embarked amid the tears and prayers of multitudes of our citizens, cheerfully setting their faces toward the wilderness, for the love they bore to the heathen.

Anecdote of George III.

(From a recent English publication.)

THE venerable monarch who has swayed the sceptre of this mighty em-

pire for a much longer period than any of his predecessors of any age, and whose reign has been distinguished by events never surpassed in the history of the world,—now sleeps with his fathers, leaving recollections of reverence mixed with sensibility, sympathy, and respect, through the wide extent of his vast dominions. He mounted the throne in the prime and brilliancy of youth, the first native prince of his house; firm in his character, correct in his conduct, conciliating in his manners, constitutional in his government, and equally beloved and respected in every period of his reign. The glories and the blessings of his reign exceed beyond all comparison the disasters and the inconveniences, from which the history of nations and the progress of society are never wholly exempted; and to those glories and blessings, the firm character, the correct conduct, and the conciliating manners of the king, very essentially contributed. His religious and moral character shed something like a sacred lustre round the clouds under which his sun hovered for a series of years to its setting. His reverence for religion, and his regard for the Church of which he was the temporal head, (without infringing the rights of any other church, or the claims of genuine toleration) were uniform and habitual, and had an influence in the nation which will, I trust, be long remembered with feelings of gratitude, and imitated with sincerity. Permit me to mention one remarkable anecdote, as fine and fair a mark of character as is to be found in the life of any monarch. He was crowned at the age of twenty-three, by the archbishop (Secker) who baptized him, confirmed him, and admitted him to his first communion. After the coronation, he had to receive the holy communion. Actuated by a just impulse of Christian humility, he asked the archbishop, 'What is the rule? shall I advance wearing the crown, or shall I lay it aside?' A consultation was held, but no rule could be found or furnished in such circumstances. "Then," said the youthful monarch, "I myself will make a rule," and he laid his crown aside on the steps of the altar. Such consideration in one so young, in circumstances so peculiar, surrounded

with all the pomp of power and pride of life, which the youthful imagination is apt to paint so fair and deem so permanent; such consideration, in such circumstances, marks a character of no common cast: While the promptitude and propriety of his resolution in the acknowledged absence or ignorance of all precedent, denotes a decision and readiness of mind which he often displayed in after life, in cases of difficulty and danger, when his counsellors were agitated with doubt, inclined to hesitate, or disposed to temporize.

Last Moments of Mrs. Wesley.

(From Southey's *Life of Wesley*.)

To this stage Methodism had advanced when Wesley lost his mother, in a good old age, ready and willing to depart. Arriving in London from one of his circuits, he found her "on the borders of eternity; but she had no doubt or fear, nor any desire but, as soon as God should call, to depart and to be with Christ." On the third day after his arrival, he perceived that her change was near. "I sat down," he says, "on the bed-side. She was in her last conflict, unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle, or sigh, or groan, the soul was set at liberty. We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech: 'Children, as soon as I am released, sing a psalm of praise to God.' He performed the funeral service himself, and thus feelingly describes it: "Almost an innumerable company of people being gathered together, about five in the afternoon I committed to the earth the body of my mother, to sleep with her fathers. The portion of Scripture from which I afterwards spoke was, 'I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were open-

ed, and the dead were judged out of those things which were written in the books according to their works.' It was one of the most solemn assemblies I ever saw, or expect to see, on this side eternity."

Union of the Scottish Church.

THE two branches of the Secession Church in Scotland have united, after a separation of seventy-three years. Their respective synods are dissolved, and their powers conferred upon a new body, composed of both parties, and entitled "The United Associate Synod." *Christ. Observ.*

Proferments.

THE REV. EDMUND D. BARRY, D. D. late Principal of the Episcopal Academy in the city of New-York, has been appointed Professor of Languages in the University of Maryland: and JAMES RENWICK, Esq. Professor of Natural and Experimental Philosophy and Chemistry in Columbia College, N. York.

For the Christian Journal.

A PRAYER

On entering Church for public Worship.

[The words from the Church Service.]

O ETERNAL GOD, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, and who yet hast been pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy name: We beseech thee in thy great goodness now to be present, and receive the prayers and intercessions of thy servants who draw night to thee in this thy house. Give us grace to prepare our hearts to serve thee with reverence and godly fear: affect us with an awful apprehension of thy divine majesty, and a deep sense of our own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, we may perform a service acceptable to thee, through Jesus Christ our Lord.

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Dr. Hamel's Attempts to ascend Mont Blanc.

(Continued from page 69, and concluded.)

WE hardly know what apology to offer to our readers, or to our author, for this long digression; but, *juvat hæc meminisse*; seated round our own fire-sides, and daily bound more closely to our native soil, by the clinging cares and businesses of life, we feel that our travelling days are over, and it is pleasant to recall them to our minds; days of immense and innocent delight; when all the plans of interest and dreams of ambition were suspended; when we floated loosely on the stream of life; yet when the mind was expanded, and the heart elevated by the scenes around us, and the true tone and domestic feeling of both, preserved by the constant recollection of those at home, whom we wished to be with us to share our delight, or to whom we hoped to communicate it at our future meetings. Some one, speaking of the first impressions of travelling, has said not untruly,

"Oh 'twas a thing divine to be
New born in freshest infancy,
An infant strong and bold;
Where all that met the eye or ear
Was new, or beautiful, or rare,
So untaught wonder told.

"For when we tread a stranger soil,
We cast the worn, and native coil,
New born in a new world;
And every thing that glitterance wears,
Which nature's glorious banner bears,
To infants eye unfur'd.

"No tongue can tell the gush of joy,
Changing the man into the boy,
That with electric power
Shakes off the load of daily life,
The weary rounds, the petty strife,
The idle busy hour."

To return to the glacier des Bossons—it was in crossing this, that the party met with their first difficulty; a crevice, twenty feet in breadth, and unfathomable, to appearance, in depth; but pa-

rallel to the two sides, and dividing the breadth, ran a wall, or ridge of ice, about a foot broad; and ten feet lower down in height than either of the sides. A ladder was let down to the ridge, and the first guide descended; he was followed by one of the travellers, who, leaving the ladder, stood on the narrow ridge with the dreadful precipice on either side, while the guide shifted the ladder to the other edge of the crevice, and then made room for his ascent. In this way the whole party passed; and it must be admitted, that there was something not a little formidable to weak nerves, or unsteady heads, in the position on the narrow ridge in the centre.

The glacier, however, was passed without any accident; and at a quarter past eleven, they were above the point where it unites with that of Sacconay—at three, after having scrambled up a slope of snow, of an inclination of 56°, they reached the foot of the Grand Mulet. The ascent, from this point to the top of the Grand Mulet, was very difficult, being extremely steep and slippery, and full of loose rocks; however, at half past four they had overcome the difficulty. Here they determined to stop for the night; they might well be disposed to rest from their labours, but they were principally determined by the threatening appearance of the sky. Scarcely, indeed, had they manufactured a sort of tent, by the help of their ladder and spiked poles, when the rain commenced, and the thunder rolled all around them; the air was full of electric matter; and Dr. Hamel says, that the violent agitation of the balls of the electrometer was quite terrifying. The whole night was stormy, but in the morning the rain ceased, and the atmosphere was so fine and clear, that, from the spot on which they stood, they saw

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distinctly the Lake of Geneva, and even more distant objects. However, the weather was so unsettled, that it was resolved to advance no farther for the day; two of the guides were sent down to Le Prieuré for a further supply of provisions, and the day was passed in making different experiments, and preparing fire-works for exhibition from the summit of Mont Blanc. At this height water was found to boil at a temperature of 72° of Reaumur's.

At five in the afternoon a shower of hail fell, and the weather was gloomy till midnight; from that time it cleared, and about five in the morning the guides announced that they might safely continue the ascent. M. Selligie, however, had suffered so much from fatigue, that he declined going any farther; some difficulty was experienced in finding two guides to remain with him; Contet would have left behind two who had never made the ascent before, but they positively refused; the weather was fine, and they would not lose the opportunity now offered. Two others were at length induced to stay, and the two who had been sent down to Le Prieuré the day before, seem not to have returned, for the advancing party was now reduced to eleven, Messrs. Hamel, Henderson, and Dornford, with eight guides. The weather was magnificent above them, below was spread out a tranquil sea of white clouds, from out of which arose the heads of mountains here and there, as once before they had done from the retiring deluge; about seven the clouds dispersed, and they could look down even to Le Prieuré. The higher they ascended, they found the snow harder and less deep, and none seemed to have fallen for some time.

The space between the Dôme du Gote and the Mont Maudits (the inauspicious appellation of the eastern shoulder of Mont Blanc) is occupied by three platforms of snow, ascending one above another, and separated from each other and from the summit, by slopes, more or less perpendicular and difficult. The first platform and slope (of which last the inclination was from 25 to 30°) were passed by eight o'clock; and in half an hour more they were at the edge of the last great platform. Here

the guides congratulated them on their success; they declared that all difficulties and dangers were at an end, and that a more rapid and easy ascent had never been made. The snow indeed was delightful to walk on, neither so hard as to be slippery, nor so soft as to yield much to their weight. The only inconvenience felt was from the rarity of the atmosphere; Dr. Hamel's pulse beat 128 in a minute, and his thirst was constant and excessive. Here, however, they were advised to breakfast; the guides observing, that they would lose their appetite when they got higher up. At this point also Dr. Hamel made his final preparations for his experiments; he wrote a couple of notes to announce his arrival at the summit, leaving a blank for the hour; his intention was to attach them to a pigeon which he had brought with him from Sallenche, for the double purpose of seeing how it would fly in an atmosphere so fine, and whether it would find its way back to its mate. A bottle of the best wine was reserved, to be drunk on the summit to the memory of De Saussure.

Precisely at nine they continued their ascent, and successfully crossed the last grand platform. During this passage Dr. Hamel had fallen behind, and did not regain his place till the rest of the party were half way up the last slope. At the top of this slope, the rock and ice rise nearly perpendicularly, and therefore, in order to reach the summit, it was necessary to make a circuit, striking off to the left, and so proceeding horizontally to a certain point, whence again turning to the right they would find a more easy track to the summit.

"With this intention," (says Dr. Hamel, and we are now arrived at so critical a point that we will translate our author's own words literally and faithfully) we were advancing in a line nearly horizontal, traversing the slope at about half way up its height, that is to say, at a nearly equal distance from the perpendicular rocks on our right and the platform of snow on our left. No one spoke, for at that height even speaking fatigues, and the air conveys the sound but feebly. I was still the last;

and I walked twelve steps at a time, then resting on my pole, I stopped to take in fifteen breathings of air. I found that in this way I could advance without exhausting myself. Furnished with green spectacles, and a crape over my face, my eyes were fixed on my foot-steps, which I was counting, when on a sudden I felt the snow yielding under my feet—thinking that I was only slipping, I stuck my pole into the ground on my left—but in vain; the snow which accumulated on my right overturned me, covered me, and I felt myself carried downwards with irresistible force. At first I thought that I was the only one involved in the misfortune, but feeling the snow accumulate upon me in a degree almost to stop my breathing, I fancied that a great avalanche must be descending from Mont Blanc, and rolling the snow before it. Every moment I expected to be crushed beneath the mass; still as I was carried down, I constantly endeavoured to turn round, and I used all my strength to divide with my arms the snow, in which I was swimming, as it were, though buried in it. At length I succeeded in getting my head above the surface, and then I saw that a great part of the whole slope was in motion, but perceiving too that I was near the edge of this sliding part, I made every effort I could to set my foot on the firm snow, in which I at last succeeded. Not till then did I discover the real danger; for I found myself close to a crevice, which in that part separated the slope from the platform. At the same moment I saw the head of Mr. Henderson emerge from the snow, and still nearer than myself to the abyss. Farther off I discovered Mr. Dornford and three guides, but the five others did not appear. I was still in hopes to see them emerge from the snow which had become stationary again; but Mathieu Balmat cried out, “that there were people in the crevice.” I will not attempt to paint what then passed in my soul; Mr. Dornford threw himself frantic on the snow in his despair, and Mr. Henderson was in a state which made me tremble for the consequences. But our feelings may be judged of, when a few minutes after we saw one of the guides issue from the crevice; our hur-

rahs redoubled at sight of a second; and we now were in full expectation of seeing the other three, but, alas! they never appeared more.”

This melancholy accident terminated the expedition at the very moment when it seemed on the point of being crowned with success. The surviving guides, upon whom the disaster had come perfectly unexpected, seem to have been overcome by it; they could not be prevailed upon to tarry long in making useless endeavours to recover the bodies of their companions, and fearful of a second slip of the snow, they hurried the unwilling travellers down the descent. Of those who perished, who were the three first in the line, one was ascending for the twelfth time, and the other two were those less experienced young men whom Contet would have left below with M. Selligie, but who could not be induced to stay. Fortunately neither of them was married. Our readers will naturally inquire into the cause of the disaster, and we think that from Dr. Hamel's narrative we can make it sufficiently clear to them. Successive falls of snow at such a height will naturally form separate beds or strata; and each bed, while it lies uppermost, will acquire from frost after rain, or the melting of the day, a slippery surface; so that the next bed will lie but loosely and insecurely upon it, especially where the whole is on a slope of any steepness. We have seen that the whole band of eleven was advancing horizontally on the slope, each one treading in the foot-steps of the man before him, and all probably near together. It is probable that this arrangement, evidently very injudicious in this point of view, though it might have much to recommend it in another, was the cause of what happened. Eleven men, treading in the same track, may have cut through the uppermost bed, and so divided it in half; the continuity broken, the upper part began to slide in a body over the lower, and the moment any one part was set in motion, the whole would doubtless move, and acquire fresh power and rapidity in every foot that it descended. According to this notion, indeed, Dr. Hamel should have been

the first to feel the sliding of the snow, and he seems to think, on the contrary, that it began at the head of the line. It is clear, however, from his own narrative, that there was scarcely any interval between the first and the last; for had there been, he must have been aware of the accident, as it happened to the rest, before it reached him. And another fact which he mentions, explains why the interval was so short, and why consistently with our theory it may be very probable that the sliding *did* commence at the head of the line; and this is, that the inclination of the slope was there much more steep than in the rear. At that point, too, the snow slid off in a straight line to the crevice, while in the rear, the direction which it took was oblique; this accounts for the three first guides having been at once precipitated into the abyss, beyond hope of recovery, while each of the remainder found his footing at a farther distance from it, in proportion as he was farther from the leading man; and Dr. Hamel, the last of the whole, emerged first, as we have seen, and at the greatest distance from the point of danger. Mathieu Balmat, however, who walked the fourth, was an exception to this; his great strength of body, and presence of mind, enabled him, though at first overturned, and carried downwards by the snow, to plunge his pole so deeply and firmly into the under bed, that it stuck firm as an anchor, and he clung to it, while the snow passed over him. The fifth and sixth guides were carried into the crevice; but lighting probably on some projecting point, they were able to scramble out. Contet appeared with his countenance blue, and all the symptoms of asphyxy upon him. The two other guides, and the three travellers, escaped.

We will not pretend to suggest any measure by which this accident could have been avoided; there is nothing so absurd as the facility with which critics at home provide remedies or preventives for the mishaps or imprudencies of travellers abroad. But it seems probable, that had there been any apprehension of the disaster, the party would have walked at a greater distance from

each other, or in different lines, and that recourse would have been had to the expedient, so common in crossing a glacier, where the crevices are hidden by new fallen snow, of connecting all the individuals of the troop by a rope passed round the waist of each. This would have given each one the strength and weight of the whole, and would probably have saved the lives of the unfortunate three who perished.

We are much obliged to Dr. Hamel for his narrative; though, from his imperfect acquaintance with the language in which he writes, it has taken us some pains to acquire a clear notion of the most interesting parts, and though it is by no means so full and minute as we could desire. The field is still open for our own countrymen to range in: and we sincerely hope that they will, without loss of time, and while every thing is fresh in their memories, favour the world with some account of their arduous and highly interesting though unsuccessful expedition.

Passion Week at Rome.

(From Berrian's Travels.)

FROM the day we came to Rome, which was Palm Sunday, the beginning of Passion Week, till Wednesday, there were no ceremonies to be seen at St. Peter's or the Vatican. This evening we went to the Sistine chapel, to hear the music. It was rather late when we got there, and for this reason, with another more weighty, I was afraid I should not gain admission. None were allowed to enter unless they were in full dress, and I had unfortunately left my small clothes at Leghorn. However, I pressed through the crowd, near the circle of Swiss guards, who stood with their halberds around the door. A great many were refused on account of their dress; but one of the masters of ceremonies, either being deceived by my tight pantaloons, or thinking they came under the rule, told me to enter. There were so many before me, that I could not get near enough to see any thing. The vespers were sung in plain chant, and with unusual dulness. The principal object of expectation was the celebrated *Miserere* by Allegri. At

length, when the psalms were finished, and all the lights were extinguished, the choir commenced—Oh! it was like the ravishing harmony of Heaven, if we could suppose that the plaintive voice of supplication were heard there. It thrilled my whole frame, and brought tears into my eyes, and kept them there for many minutes. Such tenderness, such melody, such unison, such power and compass of voice, I did not suppose possible in human beings. The tones were as new as the effect. But what a painful after-thought! This music of angels was from the most humbled and degraded of men.

The *Miserere* has now been sung in the Sistine chapel, on Wednesday and Friday of Holy Week, for one hundred and seventy years. It is thought that the extraordinary charms of this music are not so much owing to the piece itself, as to the traditionary graces which have been handed down from one generation to another. But neither these improvements, which are so arbitrary as to be subject to perpetual change, and so evanescent as scarcely to be retained, nor the long preparation required of all who take a part in it, could account for the overwhelming effect of the *Miserere*, were not the composition divine. They are the breathings of Allegri's own soul, repeated in softened and dying echoes.

In the evening I made a visit, with two or three of my friends, to the Coliseum by moonlight. Excepting a guard or two at the entrance, and a few persons who had been led there by the same feelings as ourselves, there was nothing to interrupt our reflections. After looking around awhile from the arena, we went above, ranged cautiously through the gloomy corridors, and at length gained the best and highest point from which this stupendous ruin can be viewed. Here, the outer wall having fallen, we could dimly see at a distance one or two solitary monuments of the ancient city. From our elevated position, and the obscurity of night, the irregularities of the interior were in a great measure lost. This vast mass of ruins was thrown into shape, the elliptical form appeared more perfect and beautiful, the magnitude and extent en-

larged, and the height more towering and majestic. The loftiest part, on our right, was buried in deep shade, except where the moon-beams broke through the arcades and other apertures, and faintly lighted the winding galleries. They fell with full lustre on the other, showing the uneven outline of broken walls, and the decayed and falling arches with the most charming effect. In such a place, so still, so secluded and sublime, could the recollections of carnage and tumult have been suppressed; could any one purpose to which it had been devoted have been referred to the honour or happiness of man; we could not help feeling a kind of melancholy delight bordering on enthusiasm. As it is, we only admire the grand and picturesque appearance of these ruins. We become pensive and thoughtful. The end of man and his works, the fate of empires, the vanity of all earthly glory, is forced upon our minds by the solemn emblem before us. We love to indulge in these feelings. They agitate the heart for a moment, but they soon soothe and compose it again. We lingered for an hour before we could prevail on ourselves to part with the scene or the reflections it excited.

March 19th. This morning I directed my steps again towards the Vatican. The making the holy sepulchre in the Pauline chapel; the washing the feet of thirteen pilgrims, called apostles, in the Clementine hall; and the waiting on the same by the Pope himself, in the Consistory; were among the ceremonies of Holy Thursday. There was an immense press, and an eager and active curiosity to see the services of the Holy Week. From this circumstance, and from being ignorant that in some cases the formality of a ticket was necessary to gain admission, I missed several of them.

In approaching St. Peter's, however, I was just in time to see the Pope give his blessing, from the balcony, to a vast multitude assembled in the court before it. Every thing is well arranged at Rome, and when it is intended to produce an effect, they take special pains not to be disappointed. Accordingly, that the prostration of the people might

be more reverent and profound, the host was elevated when the benediction was pronounced. Many bowed the knee; all were uncovered; and though there might not have been much of devout feeling in this promiscuous crowd, it was certainly a pompous and impressive spectacle. But I could not help thinking, that these marks of outward devotion were not merely the humble attitudes suitable to sinners, in receiving the blessing of God from the mouth of his ministering servant, but, on the part of many, an act of homage to a frail mortal, invested with attributes above his condition. As he was moved back in his chair from the sight of the multitude, this persuasion made me feel a degree of pity and pain which the occasion might not have justified. The errors of the church of Rome appear to us so gross that, perhaps, we are scarcely qualified to form an unprejudiced judgment even of her most innocent and edifying practices.

In the evening we went again to the Sistine chapel, to hear the *Miserere*. The singers were the same, the music was by another. It was an admirable piece, and sung so divinely, that I was scarcely less affected by these new strains than by the composition of Allegri.

The Pauline chapel had been illuminated by several hundred torches, for the ceremony of the holy sepulchre, that were still burning. I passed on with the crowd that accompanied Charles IV. late king of Spain, who went in to offer up, in this public manner, his private adorations. The prince of Bavaria was also a devout and constant attendant on the ceremonies of the Holy Week.

March 20th. On Good Friday we visited the church of St. John Lateran. It is said to have been built by Constantine, though every trace of its antiquity is lost in modern alterations.

While we were walking through it, examining the different parts, our ears were saluted with such sweet and enchanting sounds, that curiosity was suspended; and it was not till this delightful service was over, which went to the heart, that we could attend to what merely pleased the eye. The music

was neither so plaintive, nor so powerful as the *Miserere* of the Vatican, though nothing could surpass it in melody, in execution, and in its soft and subduing influence over the feelings. The notes came upon us through the long aisles, in such mellowed tones, and with such a charm and effect, as cannot be conceived by those who have not heard Italian voices in the noblest of churches.

In the evening we went once more to hear the *Miserere* of Allegri. After listening to this incomparable piece again with a delight which repetition could not pall, we came down from the Sistine chapel to see the illuminated cross in St. Peter's. This obvious idea, which has been considered as one of the most sublime conceptions of Michael Angelo, in our estimation, would have given no great credit to an humbler name. It fell altogether short of our expectations, in splendour, dimensions, and effect. The lustre which it threw immediately around, contrasted with the obscurity beyond this circle, might have set off a venerable Gothic pile, to which dimness and gloom are congenial, but the beauty of this gorgeous and magnificent edifice can only appear in full light. The delicate colours of the variegated marbles, the mild radiance of the gilded domes, the unrivalled graces of the Mosaic paintings, the richness and elegance of the sepulchral monuments, the wonderful magnitude of the building, which receives no increase from artifice or illusion, are lost by shade and concealment, and set off only by the dazzling blaze of a meridian sun.

We had not remained long in looking at the cross, and the crowds that flocked in to see it, when our Italian companion, Mr. Totti, began to show some uneasiness. He had hired the coach in which we came, till the end of the *Miserere*, and he was well aware that every moment's delay beyond the appointed time, would give room for clamour and dispute, for the hackmen in Rome are very Shylocks in a bargain. The price we had agreed to pay was immoderate, but, according to the fears of our friend, on our returning to the carriage, the knave demanded double. Mr. Totti reasoned calmly with him for a moment, but finding that he

grew loud and insolent, to draw the attention of persons around us, he ordered him, in an absolute tone, to drive us to the magistrate. The fellow hesitated, but as Totti was determined, he reluctantly complied. The case being clearly stated, the magistrate declared that the *Miserere* was supposed to end with the *Ave Maria*, though in fact it was three quarters of an hour before, and that, therefore, we were not bound to pay him any more than the stipulated sum. If we chose to give him a trifle for the delay, it was very well: he did not impose it upon us as an obligation. The coachman, not relishing this decision, became impertinent and clamorous in the presence of the judge. But an imperious threat to send a carbinier home with him, if he were not more civil, soon silenced him. He then quietly drove us to the coffee-house, and servilely attempted to gain of us by entreaty what he could not extort by insolence. Such is the base and degraded character of the common Italians.

March 21st. To-day I attended mass in the Pontifical palace, on the Quirinal hill. It was the anniversary of the election of Pius VII. and it was understood that the Pope himself would assist in the celebration. Twenty-four cardinals, who were dressed in flowing purple robes, the hoods of which were lined with white damask, and whose heads were powdered and crowns covered with a circular piece of scarlet cloth, took the upper seats on each side of the chapel; the dignitaries next in rank sat below them; and the inferior clergy on seats scarcely raised above the floor. They had not proceeded far in the service before the masters of ceremonies (who on this occasion were dressed in black robes, with scapularies of netted muslin hanging on their shoulders) went in to the cardinals, and, almost in the twinkling of an eye, changed their purple mantles for scarlet. A few minutes after, the infirm old Pope, a man of a mild and meek countenance, and who in his person, his features, and especially in his air and manner, was not unlike the late Bishop Moore, of New-York, was brought in on a chair, and placed upon a throne. Bishops

(as I supposed) adjusted the folds of his garments, cardinals ministered around him, incense was thrown into his face, and every mark of respect short of absolute homage, was shown to this viceroy of Heaven. They then went on celebrating the mass with extraordinary pomp, and the Pope occasionally took a part in it with the officiating cardinal, in a low, hollow, and tremulous voice. They both wore mitres, which were of a light straw colour, and not distinguishable at the distance from which I saw them, either in their form or appearance. In the more solemn parts of the service they were taken off. The cardinals afterwards rose in succession from their seats; they advanced towards the Pope, while the masters of ceremonies arranged the long train of their garments, to prevent entanglement and confusion; they bowed profoundly to his holiness, kissed his hand, and returned. Two of the inferior clergy kissed his foot. During the mass, there was music occasionally, but it was less sweet and harmonious than common. After the gospel, a cardinal taking a censer, repeated the ceremony of throwing incense in the Pope's face, and then did it successively to all his brethren. These things were performed with grace and dignity. The behaviour of Cardinal Doria was singularly composed and devout, and, of the greater part, perfectly grave and becoming, though I observed, among a few, a considerable degree of levity, and, in one or two instances, even while on their knees. When mass was ended, the Pope was carried out in the same manner as he had been brought in.

In the form and pageantry of this morning's ceremonies there was much for the eye; but to those unacquainted with the significance and grounds of them, there seemed to be little for the heart and understanding. On descending, the court was filled with the gaudy carriages of these ecclesiastical dignitaries, and we were as strongly reminded below of the vanities of this world, as above of the solemn realities of another.

In the evening we went to Trinity Church of the Pilgrims, to see these humble men of the staff and beads very

ed by cardinals and nobles. Preparations were made for washing their feet and satisfying their stomachs, but the spiritual lords showed no love of this employment, and neither poverty of spirit, nor the ostentation of it, could bring a single one of them there, to assist at so edifying a spectacle. A few young men, and some laymen of distinction, washed the feet of these followers of St. Philip, and then kissed them in token of humility and brotherly love, but with a fastidiousness justly warranted, even after this ablution. They then waited on them at supper, embarrassing the poor pilgrims by this unwonted service, though without taking off the edge of their appetites. These were always either keen and active, or else they had been held in requisition for the occasion.

March 22d. This being Easter Sunday, we pressed forward with all the world to St. Peter's. From the immense crowd which thronged it, and the confused noise of a promiscuous multitude, the greater part could neither see nor hear any thing. A glimpse of the Pope's mitre, and a few notes from the choir, mixed with the shuffling, whispering, and conversation of thousands, was all that could be gained by the utmost straining of eyes and ears. After many fruitless efforts to obtain a more perfect gratification, I went to secure a good place for seeing every thing at the benediction, but thus lost sight of the stately procession in which the Pope was carried out of the church, made up of all that was illustrious in that vast assembly, princes, nobles, cardinals, and bishops. I mounted one of the colossal statues on the colonnade, between seventy and eighty feet above the ground, and, from this giddy elevation, had a fine view of the front of St. Peter's and of the court. The Pope's guards, consisting of about six hundred horsemen, were drawn up in three sides of a hollow square, a little below the porch. This quadrangular enclosure was vacant, but the space between them and the church, the whole of the circular court without, the roofs of the colonnade, the street which leads to the castle of St. Angelo, the doors and windows of the neighbouring houses, were

filled with people; and such a vast multitude of all ages, sexes, and conditions, so variously grouped, in holiday attire, "darting their desiring eyes" upon the Pope, and attending his motions with eager expectation, presented a spectacle which, without the aid of a religious solemnity, would have been exceedingly grand and imposing. As soon as the Pope appeared at the balcony, the host was elevated, the benediction was given, some prostrated themselves, and all were uncovered, the canons fired at the castle of St. Angelo, the trumpets sounded, and these acts and ceremonies of religion were accompanied with all "the pomp and circumstance" of worldly rejoicing.

In the evening the front and dome of St. Peter's were illuminated with taste, but not with much glare or effect. While we were observing the preparations for it, one of our company entered into conversation with a well dressed Italian, who was standing near us. He answered some questions about the illumination very civilly, and with a ready loquacity made such other communications as he thought might be gratifying. But never was there a people so keen for money. No sooner had he finished, than he requested something for his trouble.

I did not wait for the second illumination, which is commonly more brilliant, as it began to be rainy and unpleasant; but I had a fine view, from the Pincian hill, of this beautiful and dazzling exhibition. Fire-works at the castle of St. Angelo closed the amusements of this sacred festival.

This was an interesting week at Rome, not merely on account of the ceremonies which have been noticed, but from the great concourse of strangers from every part of Europe, and even from America. The streets and public places were thronged, and this ancient and fallen city, to which we are accustomed to attach the ideas of solitude and desertion, was animated with the activity and bustle of her better days. The gay carriages of visitors; the still more gaudy equipages of the cardinals, bishops, and nobles of Rome; the multitude of hacks which carried persons of less note and consequence;

pressed along with rival eagerness, putting every humble foot passenger on the alert, and sometimes driving him so close to the wall as scarcely to allow him the chance of escaping. For as the streets are without side-walks, and often so narrow as just to admit two carriages abreast, there is really difficulty and danger in getting along. The liveried gentry pay little regard to the safety or affright of those below them, and each one learns to take care of himself when closely pressed, and to gain a timely shelter in a gateway, portico, or any recess which is nearest at hand. One or two coachmen, two, and sometimes three footmen, (and occasionally two bareheaded *avant-coureurs*, or heralds, holding silver verges in their hands, and running before with the speed of the horses,) are the usual appendages of every carriage. Each family has its appropriate livery; but though they differ in the style of their decorations, yet the cocked hat, the powdered head, or bag wig, and the party coloured dress of Merry Andrews, are common to all. This tinsel show and real splendour, this haste and confusion, this mixture of high and low in the pursuit of the same objects, this holiday recreation, in which all were so busy and yet so idle, made a most lively and amusing scene. Some things were impressive and affecting, but still the Holy Week at Rome is more like a carnival than the season of our Saviour's death and passion.

THE PSALMS.

Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.
(The passages within brackets are added to this edition by the American editor.)

PSALM XXIX. IN this Psalm the supreme dominion of God, and the awfulness of his power, are demonstrated from the tremendous noise, and the astonishing force of the thunder, which the Hebrews, by a bold but very apt figure, denominated "the voice of the Most High." It is enough to say of it, that the sublimity of the matter is perfectly equalled by the unaffected energy of the style. *Bp. Lowth.*

Ver. 3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

VOL. V.

[The reason why the mighty are exhorted to serve Jehovah, is because of his wondrous works in the world, and in the church.—By the "voice" or "word" of God, the "waters" were driven down into the deep, and forbidden to overflow the earth any more; by the voice of God the tumultuous and raging nations subsided, and the church was immoveably fixed upon the rock of her salvation; and by the Gospel of the "God of glory," all those effects were produced in the hearts of men, which are wrought upon terrestrial substances, by its well known and most significant emblem, in the material heavens. *Bp. Horne.*]

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

[4. *The voice of the Lord is powerful;*] Of the power and majesty of God's voice when he speaketh from heaven in thunder, few hearts are insensible; of the power and majesty of his voice, when he spoke from heaven by his apostles, those "sons of" the spiritual "thunder," the world was once fully sensible. *Bp. Horne.*]

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

[The force of lightning is known to rend in pieces the tallest and strongest trees in a moment; nor is the word of God less effectual in bringing down the loftiest pride, and rending the hardest heart of man, by the Spirit which accompanieth it. *Bp. Horne.*]

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

[Storms of thunder and lightning, attended often with whirlwinds, strip the trees of their leaves and bark, and disclose the recesses of forests. It is by the "word of God" that the "hidden things of darkness are manifested," and the "counsels of all hearts revealed;" for "all things are naked and opened unto the eyes of him, with whom we have to do." 1 Cor. iv. 5; Heb. iv. 13. For these his marvellous works, in the natural and spiritual world, God is daily "glorified" in the "Church." *Bp. Horne.*]

The practice of the great duty of praising God for his works, and for his mercies, will preserve in our souls a constant and lively sense of his glorious perfections, which will be a means of making us truly religious, and will make all other religious duties easy and pleasant to us. His almighty power will make us dread offending him; the sense of our dependence upon him, and his continual care over us,

will incline us to love him with all our heart and soul; and the grateful remembrance of his past mercies will make us put our whole trust in him for the time to come. *Bp. Wilson.*

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

[11 *The Lord will give strength &c.*] From Jehovah, whose power and majesty have been with so much sublimity displayed in this whole Psalm, we are to expect, through faith and prayer, "strength" to overcome our enemies, whether ghostly or bodily; and also the blessing of "peace," which must be the fruit of victory. Thou, O Christ, art the "mighty God," and, therefore, thou art the "Prince of Peace," Isa. ix. 6. *Bp. Horne.*]

PSALM XXX. Ver. 5 For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning.

[5. *For his anger endureth but a moment.*] The accomplishment of God's promises must, as to the season of it, be left to the disposals of his all-wise providence, and there may be a considerable time, and many afflictions, between the giving the promise and the performance of it. However, good men shall not finally be disappointed, and though some events may seem to be arguments of his displeasure towards them, yet, as the Psalmist found by his own experience, the duration of his anger is but short, comparatively "but for a moment;" but the effects of his favour substantial and durable. *Dr. Chandler.*]

[This is a most beautiful and affecting image of the sufferings and exaltation of Christ; of the sorrows and joys of a penitent: of the miseries of time, and the glories of eternity; of the night of death, and the morning of the resurrection. *Bp. Horne.*]

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

[David, after his success against Goliath, and Christ, upon his triumphant entry into Jerusalem, were hailed by the acclamations and hosannas of the people, as the Christian may sometimes meet with the applauses of the world, and be led to think himself established in prosperity. But other troubles awaited David; and the blessed Jesus was nailed to the cross. Let not the disciple expect to be above his master; nor in the season of light and joy

neglect to prepare for the approaching days of sorrow and darkness. *Bp. Horne.*]

9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

This religious song of thanksgiving is particularly adapted to persons who have escaped great danger. Those whom God has thus delivered ought to celebrate his goodness, and invite all men to celebrate it with them. But, above all, we ought to take notice of the instructions here given us concerning the usefulness of afflictions. Even the best of men sometimes forget themselves in prosperity: but God makes use of adversity to inspire them with a holy fear, to bring them to a sense of their duty, and to oblige them to have recourse to him; and then he is reconciled, and hears their cry, changing their sorrow into joy, and their complaints into songs of praise. *Ostervald.*

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness.

[11. *Thou hast turned for me my mourning into dancing: &c.*] This might be true of David, delivered from his calamity; it was true of Christ, arising from the tomb, to die no more; it is true of the penitent, exchanging his sackcloth for the garments of salvation; and it will be verified in us all at the last days, when we shall put off the dishonours of the grave, to shine in glory everlasting. *Bp. Horne.*]

Anecdote of GEORGE III.

(From a recent English publication.)

M. MOUNIER was president of the National Assembly in France on the famous 5th and 6th of October, 1789, and conducted himself on that trying occasion so as to merit and receive the approbation of every good man in France. The high sense of his conduct entertained by the present king, I have seen expressed in the strongest manner in his own hand. Not long after the murder of Louis XVI. M. Mounier came to England, and passed about three months in London. His reputation carried him into the first society, and his talents and acquirements secured him attention and regard. The king expressed a wish to see him, and a time was fixed for the interview, to which M. M. yielded with something like regret. "I en-

tertained," said he, "for George III. great respect as a king of a free people, and as a man in private life, of great personal worth; but I had made up, I know not how, a very low estimate of his talents, penetration, judgment, and public character. Our interview took place as appointed, and I must confess, after a long and minute conversation on the most important and interesting topics of the day, that I found myself compelled to change, in every essential point, my previous estimate of your king's character. His inquiries respecting our disastrous revolution were very particular, and remarkably pertinent, and the observations which he made on particular epochs, and on the general process by which the royal authority was overthrown, were at once liberal and just. He was anxious to know every the minutest detail respecting the conduct and the fate of the unfortunate Louis. His questions and his remarks on my answers continued to display not less sagacity than sensibility. At length, with great feeling and force, the king said, in some such terms as these — 'Poor Louis XVI! it must be admitted, even by his enemies, that he possessed all the patient virtues of a Christian and a martyr; and it must be granted, even by his friends, that he wanted all that decision and energy of character, which were so necessary in the circumstances in which he was placed. In looking round the world, Sir, I know not when or where these disastrous principles may be arrested. I am not sure that even we, free as we are, and happy as we may be, shall escape the contagion. But, Sir, in anticipating, as is my duty, this painful alternative, my resolution is fixed,—the faithful part of my people will find me firm; I am persuaded that no king ever should die on a scaffold, nor will I. If I must fall, I will fall at the head of my army and faithful adherents, as the king of a free people should fall, in defence of the constitution and of social order.' I was much astonished and gratified, continued M. Mounier, with the whole conversation. I was much affected by his remarkable reference to himself, and by the fine mixture of feeling and of force with which he uttered

these words, so worthy of the constitutional king of a free people. In short, I left the presence of George III. with very different feelings, and with a very different estimate, from those which I brought with me. He is a man of most respectable talents, judicious in his views, strictly constitutional in his purposes, and of the most determined and decisive character." It may be proper to add, that M. Mounier (who died in 1806, yet comparatively a young man) was one of the most independent-minded men who ever lived; that he was utterly incapable in any circumstances of flattery or of exaggeration. We consider his opinion of George III. thus contrasted with his previous estimate, formed in ignorance, as furnishing a superior eulogium to any thing which we could ourselves say or collect.

Indian Theory of Astronomy.

(From Asiatic Researches.)

THE Hindus, as is well known, place the earth in the centre of the world, and make the sun and moon, and minor planets, revolve round it; apparently in concentric orbits, with unequal or irregular motion. For a physical explanation of the phenomena, they imagine the planets driven by currents of air along their respective orbits (besides one great vortex carrying stars and planets, with prodigious velocity, round the earth, in the compass of a day). The winds or currents impelling the several planets, communicate to them velocities, by which their motion should be equal, and in the plane of the elliptic; but the planets are drawn from this course by certain controlling powers, situated at the apogees, conjunctions, and nodes. These powers are clothed by Hindu imaginations, with celestial bodies, invisible to human sight, and furnished with hands and reins, by which they draw the planets from their direct path and uniform progress. The being at the apogee, for instance, constantly attracts the planet towards itself (alternately, however) with the right and left hands. The deity of the node diverts the planet, first to one side, then to the other, from the ecliptic. And, lastly, the deity at the conjunction

causes the planet to be one while stationary, another while retrograde, and to move at different times, with velocity accelerated or retarded. These fancied beings are considered as invisible planets; the nodes and apogees having a motion of their own in the elliptic. This whimsical system, more worthy of the mythologist than of the astronomer, is gravely set forth in the *Suryasiddhanta*; and even BHASCARA gives into it, though not without indications of reluctant acquiescence; for he has not noticed it in his text, and only briefly in his notes.

African Superstition.

(From the Christian Observer for Dec. 1820.)

ONE of the Missionaries of the London Missionary Society, in Africa, gives the following account of the ignorance and superstition of the natives among whom he resides.

'The King of Lattakoo, on returning from a long journey to the east, reported that he had met with tribes of men, who had never seen any of his people (the Bootchuanas,) but had heard reports of them, which stated, that they had tails like cows; they flocked together from all quarters to see him and his people, and were greatly astonished to find that they were like themselves.

'A wooden clock, with three little figures which strike bells, denoting the hours and quarters, which was sent to Lattakoo by the society, has excited great astonishment. Some of the natives disputed among themselves whether these little men were made by God or man; they also wished to know whether they ate meat and drank milk. It was also reported among them, that these three little men had come in the night, in a waggon without oxen. In short, this clock appears to them the most wonderful thing ever known in the country.

'After a season of great drought, one of the people called Rain-makers visited Lattakoo. These people are considered as a kind of inferior deities. Many of the inhabitants went out to meet him, and made him a present of a sheep.

'On the same day, a rain-meeting was held at Maklak's kraal, and the rain-maker was presented with a fat ox. He then issued an order, forbidding the men to go into the fields to dig, &c. threatening that if they disobeyed this order, lightning would come down and kill them. This mandate was punctually obeyed. How ready are they to listen to the word of man, but how backward to regard the word of God! After this some clouds appeared; and great hopes were entertained that the rain would soon fall.

'In one of the rain-meetings, held about this time, the rain-maker complained that the Dutch people (so the natives call the missionaries) hindered the rain, and caused the clouds to pass away, by reason of some of their customs: he therefore recommended it to Mateebe to send them away. But, though many probably wished this, nothing was done.

'At length, no rain having fallen, the people began to be impatient, and to curse him, saying, that the rain-maker was a liar, and too old to make rain. Not knowing what to do, he went up to the top of one of the mountains, and rolled down stones. This was done to amuse them, and gain time, for they were ready to drive him away.

'About twelve days after this, the people rejoiced greatly on account of copious showers, which fell for two or three days in great abundance. After which, the rain-maker, with a great number of women, paraded the town, singing, and begging presents, on account of the rain.'

The missionary relates several disputes and battles between the Bootchuanas and the Bushmen, in consequence of stealing cattle: and the former were much displeased with the missionaries, who would have dissuaded them from killing some of the thieves when taken, and informed them, that though they might preach to them, they must not attempt to alter their laws. In one instance, a feast was held on occasion of the execution of a Bushman, who had stolen an ox, and who was not able to restore two in its stead, according to their law.

Several storms of thunder, lightning,

and rain, having occurred, by which a woman, and several of the cattle were killed, a ceremony took place to prevent further mischief. The rain-maker gave orders that no women should go out to work in the field, for that the clouds must have medicine, or they would kill more. The king then, with the rain-maker, and a great number of people, went forth to bury the woman, stabbing the ground with their assignais, and making fires to form smoke for the clouds; and then, having washed the body with water, they permitted one of the missionaries to bury it in their usual way.

Bonaparte at Elba.

THE following particulars respecting this extraordinary personage, are extracted from Williams's Travels in Italy, &c. and will, we presume, be neither uninteresting or unentertaining to our readers.

His mode of life was peculiar. He rose at two in the morning and studied till daylight, being particularly fond of French history and Egyptian researches. At daylight he went out on foot, or on horseback, whatever the weather, to superintend his public roads, or the building of his country house at Saint Martino, about three miles from the town. At nine he returned to breakfast, which consisted of a dish or two of meat, of which he eat sparingly, and various kinds of wine, all of which he tasted. A cup of coffee followed. He then retired to bed, and slept two hours; after which he remained in his cabinet till the evening (in summer,) receiving strangers, directing his government, giving audience on business, arranging his plans, and latterly, perhaps, preparing those spirited proclamations which he issued on his landing in France.

In the evening, attended by Bertrand or Drouet, he took an airing to Saint Martino or Longone, with more than his usual state, and always in his carriage. He dined at eight, and never without company. Persons of distinction he placed beside him; but at the opposite side of the table there was left an open space. He eat rapidly of a great variety of dishes, calling for them

promptly as he wanted them; a few glasses of French wine, swallowed hastily, concluded his dinner; and a dish of coffee was the signal for rising from the table, which all were expected to obey, whether they had dined or not. Half an hour sufficed for this meal. If ladies were at table, he would generally help them himself, and sometimes, when gay, was full of compliment to all around. When thoughtful he said nothing, and nobody presumed to address him. His drawing-room after dinner was usually the little garden behind the palace, where he spent the rest of the evening in conversation with his friends. He retired at eleven, but his mother, and his sister Pauline, still remained till the company separated. On Sunday he went regularly at twelve o'clock to mass, where all the authorities were expected to attend; the mass was celebrated in the palace.—A levee followed, when he addressed himself in order to each person round the circle. When officers attended with their colonel, it was his practice to inquire what was their rank, and where they had served, and to ask the explanation and use of some military manœuvre. If pleased, he passed on; if not satisfied, he sometimes expressed his opinion rather candidly than courteously, to the commanding officer present. He noticed every thing, and always asked the reason of whatever he remarked as additional or wanting in uniform or accoutrements. His eye was every where; and military gentlemen were often much more comfortable after this catechism than before it. The *perché*, or *why* was always on his tongue.

The eleventh Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January 6, 1821.

THE anniversary of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, being the day on which the trustees of the institution are required to report their proceedings, and represent to its

members the existing state of its affairs, they proceed to this duty with feelings of unabated interest in the objects of their trust. The plain statement of their transactions for the year, which this, their eleventh report, is intended to convey, will bring to the view of those interested in them, nothing of very remarkable occurrence; but it will exhibit evidence, they trust, of the still progressive usefulness and respectability of the society. It will, at least, appear by it, that the board have in no degree relaxed in their attention to the interesting objects of their appointment; and that they have been anxious, to the utmost extent, which the means placed at their disposal would allow, to be instrumental of the advancement of Christianity in South-Carolina.

The business of the board of trustees, according to the constitution of the society, is, "to distribute copies of the Bible, the Book of Common Prayer, useful religious tracts, and other works of approved reputation; to send forth missionaries, duly recognized by the ecclesiastical authority of the diocese, to places, in which their services may be expected to be useful; to patronize young men of genius and piety, meet to be trained up for the ministry of the church, and, in general, to adopt such measures, as in their best judgment, they shall deem good and practicable, for the accomplishment of the purposes of the institution."

In the distribution of books and tracts, the board have endeavoured to continue the usefulness of the society. In consequence of an unexpected delay on the part of the "*New-York Auxiliary Bible and Common Prayer Book Society*," to forward the Bibles with which they were engaged to supply this board, to an amount, as was supposed, adequate to the demands of the year, they have had no Bibles to distribute. Of the *Prayer Book*, they, however, procured for distribution 400 copies: of these, a due proportion have been distributed by the book committee, according to a resolution of the board, among congregations most recently formed, or recently re-organized, viz. to the church at Chatham, were sent 24; to St. Matthew's parish, 24; to St. Mark's, Cla-

rendon, and St. Mark's, Williamsburg, 30; to the congregations at Pendleton, Greenville, and the South-Carolina Armoury, 48. Twenty-four have been purchased of the committee, for the church at Ashepoo; 48 by the commissioners of the Orphan-house; 24 have been distributed among American seamen, and 75 have been given to the "*Charleston Sunday School Society*." Six *Prayer Books* have been given for the use of Christ Church, in Christ Church parish; and several copies have been carefully given among poor members of the church in this city.

In an early period of the year, the board received from "*The Prayer Book and Homily Society*," in London, 200 copies of the *English Prayer Book*, and the same number of *Homily tracts*, to be distributed among British seamen, who might happen, from time to time, to be in this port; they proceeded, without delay, to order the distribution of them in such manner as might best answer the benevolent purpose of that society. Captain Ekford kindly undertook the distribution of these books, and found them to be received with great thankfulness and joy. Of tracts published for the use of the society, the board have distributed, in the course of the year, 1221. Viz. 116 of an *Address to Christians* on the utility of distributing tracts; 254 *Stanley's Faith and Practice of a Churchman*; 90 *Andrew's Devotions*; 176 *Hints on Public Worship*; the same number of a tract on *Morning and Evening Devotion*; 164 of a tract on *Devout and Decent Behaviour in Church*; and, 245 of the *Explanation of the Church Catechism*, published by the society.*

The sermons of the late lamented Bishop Dehon, which his family consented to give for publication, at the request of the trustees, are now in the press, and may shortly be expected to be ready for delivery to subscribers, at the book-store of Mr. Thayer. The board need not repeat the expression of

* The total amount of books and tracts distributed since the commencement of the society, is as follows: 200 *Bibles*, 1064 *Prayer Books*, 300 *Porteus' Evidences*, 433 *Nelson's Christian Sacrifice*, 7491 *Tracts*.

the confidence with which they expect much benefit and honour to be derived to the church, from this publication. Mrs. Dehon has made a pious offering of the profits that may arise from the sale of the edition now in the press, to this society.

It having been ascertained, that a parish had been organized and incorporated before the revolution, in the northern part of the state, near the North-Carolina line, by the name of *St. David's Parish*, the board felt it to be their duty to procure, early in the year, a clergyman to visit that parish, as their missionary; to investigate its actual state and circumstances, and, if possible, re-organize it. The Rev. Mr. Fowler was accordingly induced to undertake that mission, and officiate at Chatham for one year: provision being made for his expenses, according to the best ability of the board. The report of Mr. Fowler gives the result thus far of his enterprise, and affords encouragement to hope, that it has not been undertaken in vain. He represents that vestrymen and wardens were duly elected at Easter; that the building, which is ascertained and admitted to have been erected for the uses of the Protestant Episcopal Church will, by the voluntary subscription of individuals, be repaired, and that a clergyman stationed there might soon happily restore, in the minds of the people, the knowledge and love of the church, which have now for so long a season been absent from them. He further represents the people, among whom no minister of the Episcopal Church had been since the revolution, as attentive to the service of the church, and seeming, by the seriousness and propriety with which they partook in it, to wish to catch its spirit. He thinks they are disposed to follow the counsel and pastoral instruction of any prudent and pious minister, who might be induced to take the charge of them upon him. Mr. Fowler's term of arduous service at Chatham having expired, the board are desirous to employ another clergyman, on the same mission, whenever a suitable person, willing to undertake this duty, can be procured.

The Rev. Mr. Folker was engaged,

in March last, to visit, as a missionary of the society, the villages of Pendleton and Greenville and the parts adjacent. He performed a missionary tour of six weeks, satisfactorily to the board, and reported favourably of the prospect of the establishment of congregations at the two above named places. Within a few weeks, the Rev. Mr. Dickinson, having been approved by the board, in consequence of his producing to the ecclesiastical authority of the diocese, ample canonical testimonials from the eastern diocese, has been appointed the society's missionary for a season, at those places and the South-Carolina Armoury: at each of which, as appeared by regular official information, transmitted to the Bishop, congregations had been formed, by means of Mr. Dickinson's labours, as early as in June last. Mr. Dickinson's absence in the summer, and his not having forwarded the canonical testimonial of which he was in possession, prevented an earlier appointment of him, by the board.—In the month of August, the board authorized the temporary employment of the Rev. Mr. De Lavaux as a missionary at Pendleton, Greenville, and the neighbouring places; but Mr. De Lavaux was prevented from carrying the purpose into effect.

In the patronage of young men destining themselves to the ministry as their calling, the trustees have had occasion, in the course of the year, to add no cases to those which were mentioned in the last report. With respect to these, they have reason to hope for the happiest result of their proceeding.

Deeply impressed with the importance of the church at Columbia, to the interests of Christianity in the state, the board felt it to be their duty, in 1819, to pledge to the vestry of that church, their assistance for three years, in the maintenance of its offices, to the amount of one thousand dollars a year. They are also under an engagement to extend assistance, as stated in the last report, to St. Mark's Church, Clarendon, and St. Mark's, Williamsburg. To Christ Church parish they are under an engagement of a similar kind, which will not expire until the end of two years from the 1st of November, 1819.

In conformity with resolutions passed at the last anniversary meeting of the society, the board, early in the year, proceeded to the institution of committees of the society at certain places of the state, having for the objects of their appointment, "the more easy and useful distribution of the society's publications, and other books procured for distribution, the more convenient, certain, and effectual collection and transmission of monies due, and donations, whether of books or money, made to the society; and, in general, the furtherance of the views and purposes of usefulness to the church, with which the trustees are charged." The board have been officially notified of the organization of only one such committee, according to the plan they projected, viz. at Columbia. The measure, they however hope, will yet go into operation, in a manner, subserving, in the particulars stated, the interests of the society.

In furtherance of the great end of the institution, the board are still endeavouring to make its library more and more adequate to all the proper uses of such an appendage: and in the persuasion that to be useful, it ought to be more accessible than under present circumstances it can be, they are contemplating the provision for it, of an apartment, which shall relieve the librarian of the inconvenience to which, through a zealous solicitude in its behalf, he has for several years submitted, of giving it a place in his own private study. The board are peculiarly anxious to effect this measure, and attach to it great importance. A building, they hope, will be erected, where their library may be deposited, as well as the records and papers of the society; and which will serve as the scene of all its business. In the course of the year, some books of considerable value have been presented to the library; and the board are constrained by their sense of his generosity, to mention, Thomas S. Grimke, Esq. as, in this respect, a considerable benefactor to the society. Other donors of books within the year are the Rev. Mr. Gervais, William Clarkson, Esq. Mrs. Keating Simons, Mr. Mair, and William Sinclair, Esq.

of the United States navy. The total number of books composing the library at present is 653.

By the accounts of the treasurer, (of whose disinterested diligence and perseverance in the service of the society the board cannot say too much) it will be seen, that the society's funds have not increased recently, in a proportion equal to their growth in former years. The pressure of the times has affected the interest of various charities, and it was not to be expected that this should not, in some degree, suffer loss by this cause. It is the duty of the board to report, that there are arrears due to a considerable amount, and that several subscribers have withdrawn their names. Confident that no depository of the means of doing good, which the pious benevolent are willing to dedicate to "the Giver of every good and perfect gift," is more worthy of the steady confidence of the members of the Episcopal Church, than the treasury of this institution, the board earnestly solicit them to consider, before they in any instances withdraw their support from it, whether they may not alienate from all uses of real charity, or at least devote to charities, having far less reasonable and meritorious claims on their regard, than this, the small boon which membership of the society requires. To delinquents who continue their names as subscribers, the board respectfully beg leave to repeat the suggestion, which they find on the pages of their last report—that "when they remind a delinquent subscriber, that the operations of the society must be restricted by even his inattention to its demands, within somewhat narrower limits than his own benevolence would prescribe for them, they say to him all that the case requires. At present the appropriations of the board are various and liberal. The punctuality of every member who is an annual subscriber, in meeting the demands of the treasurer for arrears, is, therefore, of the utmost importance." The board, in thus expressing their solicitude for the objects of their trust, feel that they make an appeal to the hearts of members of the church, that can neither be rejected nor received with unkindness. They will

only add, that were the means in their hands larger, the usefulness of the society might be considerably extended. They have not enough for the good which they wish most earnestly to do.

Collections have been made in aid of the funds of the society in several churches of the diocese, viz. St. Philip's, St. Michael's, and St. Paul's, Charleston; St. Helena's Church, Beaufort; St. Mark's, Clarendon; St. Mark's, Williamsburg; St. John's, Colleton; and St. Matthew's. From St. Matthew's the amount collected has not yet been received.

The funds have received, in the last year, small accession by life subscriptions, and only nine annual subscribers have been added to the list. A lady, whose name her own delicate spirit of benevolence forbids to be placed here, in becoming a life subscriber gave 150 dollars to the funds, in addition to the amount required. How many are there within our communion who might, after this example, satisfactorily to themselves, and most beneficially to the interests of the kingdom of Christ, deposit, in the same treasury, some portion of the abundance with which Providence has blessed them! Calls upon their charity, it is true, are frequent; but might not a judicious discrimination deduct from demands of less obvious merit, something in behalf of those of an institution which is so manifestly useful to society and the church as this? If the plain fact of the good annually done by it, in this state, be not an argument sufficiently forcible to the minds of the benevolent and pious, in favour of the claims of this institution, the board know not what they can urge that would have a more persuasive influence. They may, perhaps, however, in some degree promote the disposition to befriend this institution, on the part of some, who hitherto have not enrolled themselves among its friends, and, at the same time, encourage the patrons of it to persevere in this their good work, by the mention of the interest which this society has awakened in kindred associations, in the parent country of these states. Having instructed their corresponding secretary to convey copies of some of their publications, and

of Dalcho's History of the Church in South-Carolina, to the 'London Prayer Book and Homily Society,' the venerable 'Society for the Propagation of the Gospel in Foreign Parts,' and the 'Society for Promoting Christian Knowledge,' the board have received, through that officer, most kind and animating communications. The following are extracts from a letter addressed, through the Rev. C. R. Pritchett, their secretary, by the committee of the first named of those societies, to the corresponding secretary of this society: "This is not the first communication, breathing a spirit of Christian love and unaffected piety, which we have received from individuals and societies belonging to the Episcopal Church of the United States: and bright in the prospect, which all such circumstances, in the light of God's word seem more and more clearly to open to the eye of faith."—"Very few letters have come before us so truly satisfying to our feelings, and so much in the spirit we desire ourselves to cultivate, as those addressed to us from Maryland, where there is a Prayer Book and Homily Society, South-Carolina, and other parts of the United States. We transmit, in exchange for the publications sent to us, two copies of our last report. Indeed, that document, drawn up without the most distant idea of your ever seeing it, will, perhaps, better express to you the feelings excited by your first communication, than any thing which should come in the shape of a direct communication."

The board beg to be permitted to mingle their feelings with those of its members in general, in thankfulness to heaven for the prosperity and honour with which, thus far, the society has been blessed; and while they would respectfully solicit, that in the minds of none, the love of Christ and his church, exerted in the advancement of its interests, may be permitted to wax cold, they will not cease to hope and pray that still there will be help from the Lord, to make it more and more promotive of that great object of every Christian's prayer—"may the kingdom of God come, and his will be done on earth as it is done in heaven."

Signed in behalf of the board,
NATHANIEL BOWEN, President.

(From the Missionary Register for Dec. 1820.)
 REGENT'S TOWN, (SIERRA LEONE.)

CHURCH MISSIONARY SOCIETY.

Second Anniversary of the Missionary Association.

THIS meeting was held, about a month after Mr. Johnson's return, on the 25th of February. Several of the missionaries and communicants addressed the meeting: From some of the speeches of the natives we shall make a few extracts.

One of the Christian Negroes spake thus :—

My dear Brothers and Sisters—I stand here before the congregation, not by my will, but by the will of God. I thank the Lord Jesus Christ for his mercy, in bringing me to this country to hear the Gospel. When I first went to the meeting, I did not know what I went for. One evening when I live in my house, Mr. Johnson came to me, and he talk to me about my soul; and what he told me that night I no forget till this time. I thank the Lord Jesus Christ that he has shown me my sinful state. That time I live in my country, I think I very good; but I see now, suppose I been die that time, I go down to everlasting condemnation. When I live in my country, fight come; they catch me; and when I live in ship, I sick too much. But God know what was good for me. I see plenty people jump into the water, and I want to do the same; but God would not let me: he prevented me, and brought me here. If the Lord had not brought me here, I could not come. White man no come for nothing here: he tell us about Jesus, and Jesus know every sinner. He willing to save them; but no one can come to him. God must draw him! Oh! I thank the Lord Jesus Christ for what he done for me. Christ says, *Let your light shine before men.* Consider—Does your light shine? Again he says, *Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions*—Those mansions are for the people of God. I thank the Lord that he has brought Mr. Johnson back. I know Mr. Johnson can't save me; but that Word he tell me can. You pray for missionary—that very good thing. He come to you: he leave his brother, mother, and father, to come to tell you that Jesus Christ came to save sinners. You must give your copper too. Suppose you have one copper, or one shilling; no say you no got plenty: what little you have, give that.

A second native thus addressed the meeting:—

Once more stand among you, in the House of the Lord. Last year I no been

know if I shall live this time; but God enable me. I know not my father and mother, but God is my Father and Mother. Some white man take me, and sell me. I came here, my eyes blind, my heart hard. No word of man can open my eyes and ears. The Lord Jesus open my eyes and ears, and I received his Word. As long as I live I desire to talk to my country-people, but they no hear what I say. I pray that they may hear and be saved. They go in the bush, and take bug-a-bug nest, and make god: and they take sticks and make fire to cook rice; and part they burn to their god. I go to see my country-people at their farms, but they talk about their good works: they no want to hear about the Lord Jesus Christ. You should all give to the Missionary Society; and may God grant that my heart may give also!

A young man followed:—

My dear Brethren, I am not worthy to speak any thing before you: for I am not worthy to mention the name of God. I see, and you know, when Mr. Johnson first came, he preach—I go and come back the same as I go: I no understand what he preach. He then preach again—the word he speak hurt me too much. I feel heart sick. He say, “No man can enter into the kingdom of God, except he be born again—no thief, no bad man go there.” Then me hear again, that Jesus Christ came into the world to save sinners. When I hear this it made me very glad. I was the same like a man who carry a bag full of stones on his head: I went into the bush and pray, and I get peace, and my heart glad. That time I see the light of God shine in my heart. When I go to church, I have joy—when I go home, I have joy—when I in bed, I have joy—when I get up, I have joy. But this time, I no feel so glad. I feel myself guilty: my heart is as hard as a rock. If God cast me into hell, he do good. I deserve it. But I thank him for his salvation bought with blood. He save me freely. I see the difference now. When I was a little boy, no done suck, fight come in my country. My mammy run away; and, when she run, she throw me away, and a man come and pick me up, and I no see my mammy again. By and bye, they sell me for a bundle of tobacco.

After relating the circumstances of his being brought to Sierra Leone, he added:—

Missionary come here, and preach to us, and we pay nothing. England make us free, and bring us to this country. God, my Brothers, has done great things for us; but I have denied him like Peter. I can say I am guilty before him; but he will have mercy upon whom he will have mercy. Oh may he have mercy upon me! I

able to do any thing. I pray God : us help God's Word to cover the , as the waters cover the sea. I be- that that Word will come true. If ne got a penny let him give it, and God to bless our Society.

e missionaries who gave these es of what was said, regret that vere unable to give a more full nt of this young native's address. is so impressive, that it brought from their eyes.

ourth communicant said :—

a little boy when I come into this y. I hear about the Lord Jesus , but I no understand. The gover- nd me here. Mr. Hirst live here. ach—I go—I hear—but I no hear. blind. I no see it necessary. Mr. n came, and the first Sacrament- o. Monday I go to work. A man , “ You received your own damna- That make me afraid too much. I fterwards that God's people must ouble ; but I did not believe it ; but ee the difference. I know now that l to heaven is a rough one. But I re- r that Christ prays for us ; and that : not to call the righteous but sin- repentance. When I was blind, d preserved me out of many trou- I did not know then ; but now I nce I was blind, but now I see. rry for my country-people : they nd, they are in darkness. Oh ey may feel and know what I feel ow ! We must lift our hearts for the Lord Jesus Christ. I thank it he has put it into the hearts of eople to do poor black people I will give what I can that they ow the Word of God. I was in istry fashion, but by the grace of n what I am. Let us pray for try-people ; but don't let us for- elves. Oh that the Lord may give gth !

h communicant last addressed trymen :—

id stopped in my own country, I ave gone to hell. I was not long in my own country. My father with my big brother to the head- he country. Whether he sold me cannot tell. The headman send other country. We walked about ks. Then they send me to the ch, and white man take me ; and is ; and I and another boy we ran ut two miles ; but they catch us I did not know any thing about that time ; but still I said, “ If , they shall catch us.” I was so en I got into the vessel, I cried h, especially when I think about ; brother, and sister. But, by

God's providence, I am come to this country. I went to meeting to hear Mr. Hirst ; but I play and laugh when I was there. Then Mr. Johnson came. I always, come to church, because other people go. I hear, but I did not understand, till I got sick with the small-pox : then I thought I should die. I begin to fear. Then I remember the word which I had heard in the church. But God spared me. I got better. It was then that I found the Lord Jesus ; and I desire to know the Lord Jesus more and more, and that my country-people may hear of him. When I consider what the Lord has suffered for sinners, I am sorry too much ; especially when I read the fifty-third chapter of Isaiah. That chapter make me sorry too much. *He was wounded for our transgressions, and bruised for our iniquities.* I trust that through the precious blood of Jesus, I shall be justified, and shall reign with him in heaven. My country-people lie in darkness. They worship their own gods. What Mr. Taylor say just now about the Day of Judgment—that we should meet our country-people, and that, perhaps, through the coppers which we give, make me glad too much. Friends ! consider your former state, and consider the state of your country-people now. I dare say some people say, “ Some white people bring me to this country.” But they are only instruments ; it is God that brought us here, to hear of Jesus the Saviour of sinners. Suppose, they say, the Lord Jesus no came into the world to save sinners, but the righteous, I must go to hell. Oh pray, continually pray, for ourselves and our country-people. Suppose we meet in the Day of Judgment, and they stand on the left hand, and say, “ You been see me go to hell, and have not told me about it.” Try to do the best : pray, and give money. I thank the Lord Jesus, who saved me, who bled for me, and was once nailed on the cross. Oh we must pray that the Lord may save us, and receive us into the kingdom of glory. Suppose Christ leave us to-day—we fall into hell.

Influence of Religion on the Negroes.

Mr. Johnson notices, at the request of the committee, such instances of the influence of Divine grace among his people, as may be likely to be instructive and encouraging to the Society. We extract some of these from his journal.

Having preached, one Sunday, on the Thief on the Cross, he observes :—

After service, several of the communicants expressed great joy. One, an old man, said, “ Massa, my heart sing : me glad too much.” I asked, “ What makes your heart sing ? ”—“ Ah, Massa ! you see

that poor Thief you talk about—he no be good at all—he be bad, when they hang him on the Cross—he no sabby that Jesus be the Saviour : but when he hang on the Cross, God teach—he show him bad heart—he make him pray to Jesus Christ : he say, *Lord, remember me!* Jesus no say, ‘Me no want you—you too bad—you be thief too much.’—No! he no say so : but take him, and tell him, *To-day, thou shalt be with me in heaven.* I see Christ take poor sinner : that make me glad too much. Ah! my heart sing. True, me bad—me very bad—me sin too much : but Jesus Christ can make me good. He take poor Thief—he take me—me the same. Thank God! Thank God!”

In allusion to the trials which the people had suffered during Mr. Johnson’s absence, one man said :—

Massa, before you go from this place, you preach, and you say, “Suppose somebody beat rice; when he done beat, he take the fan and fan it, and then all the chaff fly away, and the rice get clean. So God do him people—he fan the chaff away. Now, Massa, we been in that fashion since you been gone to England. God fan us that time for true.”

One night a house caught fire, and was burned down. The alarm-bell was rung, and the people rose and ran to the spot. One of the communicants, who had not heard the alarm, was much distressed, and said—

Last night that house burn—the bell ring—all people got up, and go to the fire : but I no hear it. I sleep all night until this morning—then the people tell me—this make me afraid too much. Jesus Christ shall come in the same fashion, and me afraid he find me sleep.

The same tenderness of conscience is manifested by the young. A girl said—

Massa, last Sunday you say that God’s people have no business to keep company with the wicked. On Monday morning I go with one bad girl down to the brook, and I have no business to go with her. When I walk with her a stick cut my toe. I think about them words you talk in church—my heart strike me—I come home—and cry; but, Massa, I no cry about my toe, that time, when you see me, but I cry about my sins.

Some of the youths in the Christian Institution are communicants, and walk consistently as Christians.

One of these said—

Me sorry for myself, and for my country-people. I think I no shall do good to them. Oh, that God may teach me, that I may teach my poor country-people again! Me cannot do any thing by myself—I am too bad—my heart very wicked.

I pray that the Lord Jesus Christ may have mercy upon me, and teach me.

Another of these youths discovered an awakened mind :—

Since you spoke in the church about hypocrites, I had no peace. You said that many people only know Christ by their head : they only say, “Lord! Lord!” they come to church, morning and evening, and on Sundays; and they don’t know Jesus Christ by the heart : the Holy Ghost no lead them to Jesus : they think they have peace with God, because they do good : they have no peace with God through Jesus Christ. Massa, them words live in my heart—I have no rest—I think I one of them people. I fear I shall go to hell, with them people that say, “Lord! Lord!”

An adult communicant, who had been much afflicted with sickness, was disquieted by the same appeal :—

Massa, you say yesterday in the church, “Some people come to prayer, every morning and evening, and on Sundays four times : they have been baptized, and now call themselves Christians, and think because they come to church and say—‘Lord! Lord!’ they are going to heaven; while they have no heart religion, and do not worship God in spirit and in truth—know not religion, but only put Jesus Christ in their mouths, and no do them things which he command them, and are still going down to hell. O Massa! them word hurt me too much—me think me that man—me do that. O Massa! me no sleep all night—me have no peace—me afraid too much.” He wept bitterly—tears of grief rolled over his black cheeks. I spoke to him as I was enabled. May the great Comforter of souls comfort him!

The following conversations with persons who are not yet communicants, show the manner in which it pleases God by his grace to awaken the minds of these people.

“Massa,” said an Ebo man, one of the people naturally most savage, “I come to you to talk about God palaver. Me heart trouble me too much—me want to pray, but me no sabby how to pray.”—“What do you want to pray for?” “Me want to pray to God to save me—me too bad.”—“What makes you bad?” “Me remember me thief—me lie—me curse—me do bad thing too much; and no remember me do good.” He appeared to be convinced of sin. I questioned him on the Saviour’s ability to save him, but found him not clear on that head. I gave him such instructions as will relieve him, if blessed by the Holy Spirit.

“Massa,” said a second, “I can’t get rest at all—my wicked heart trouble me. None can do me good, except the Lord Jesus Christ. He only can do me good.”—

"If you are persuaded of that, then go to him: he says, *Whosoever cometh unto me, I will in no wise cast out.*" "I cannot go to him by my own strength, Massa."—"Did you ever pray to him?" "Yes, I pray; but I can't tell if God hear my prayer. Sometimes, when I pray, I feel glad; but sometimes, when I pray, my heart run all about, and then I feel no peace."—"What makes you feel glad sometimes?" "Because Jesus Christ been hang on the Cross for poor sinners—he shed his blood to save sinners."

"I want," a third said, "to come to Jesus Christ, to save me. Me trouble too much—many bad thing I do, and them trouble me too much. I believe that Jesus Christ die for me, and I believe that he be God."—"How many Gods are there?" "God the Father, God the Son, and God the Holy Ghost: that be one God." I told him to keep company with a communicant, who is his countryman, and can speak to him in his own tongue.

"Once, Massa," said a school girl, who appeared much distressed in her mind, "you say in the church, 'Every one who dies without believing in Jesus Christ would go to hell!' Them words, Massa, live always before my ear; make me afraid too much; and again me do bad very much. Every day me heart plague me; me get bad more and more; me don't know what to do." She wept bitterly. "How long is it you feel so?" "Before you go to England, and since that time me heart trouble me; no good thing live in me heart. I hope the Lord Jesus Christ will have mercy upon me. Suppose he no save me, I must go to hell. I want to pray to him, and sometimes me pray; but me think he no hear me. I have no strength, but I trust the Lord will help me."

The discipline of the church appears to be exercised with a salutary influence.

"Mr. Johnson," said a Negro who had been excommunicated for improper conduct, "since you go from this place, I have no peace; I have trouble too much. I have done bad since you go away; I have quarrelled with me wife, and me wife reported me to the governor, and he put me in jail, and then they turn me out of the church. I am very sorry for what I have done; I have no peace." "Do you live peaceably with your wife now?" Yes, Sir." I exhorted him to prayer and watchfulness! and told him that if his conduct showed the same as what he said, I would re-admit him.

The trials of the people during Mr. Johnson's absence have been mentioned. The effect of these trials on the truly pious part of his flock is well displayed, in the following short

narrative, by one of his communicants:—

Massa, me sabby true, this time, that God never leave nor forsake his people. That time you go, too much trouble come in this place: and then we hear you no come back again. Me say to J. Bell, "Come, brother, let us go to another place, where people no trouble us;" but me brother say, "No! we no must run away from trouble: God send trouble, and God will take away trouble. I no believe that Mr. Johnson no come back." Well: I stop a little longer; and, by and bye, some of my brethren do bad; when trouble come, they no bear it. That hurt me too much: then I want to go away again; but God stop me. By and bye, news come that the governor want to break this town up; me think, "Now God forsake the people at Regent's Town." Me go to the church at night. Mr Wilhelm say all people must be ready: the governor come tomorrow. Ah! Massa, my heart feel sorry: but just me in that way, one man come into the church and say, "Mr. Johnson come." O Massa, I can't tell you what my heart feel then. God no forsake him people: he know all him people: O thank God! thank God!

We shall close these extracts with an affecting narrative.

March 4, 1820.—Several people spoke in such a manner, this evening, that I felt what I cannot express. One woman, who has been in my school, and is now married, said, "When I very young, my mother die. Soon after, bad sick come in my country. People look quite well, and all at once they fall down and die. So much people die, that they could not bury them. Sometimes six or seven people stand at one place, and all at once three or four fall down and die. My father take me, and run to another country, because he afraid of that bad sick. My father got sick, but he no die: me got sick too. One day father send me to get some cassada: two men meet me in the road, catch me, and carry me to the headman, and tell the headman that me thief: the headman say they must sell me. Massa, me no been thief that time; but they wanted to sell me, therefore they tell that lie. Just when they wanted to carry me away my father come; he very sick; he look me, and they tell him me thief, and they go and sell me. My father begin to beg them, but they no hear. My father stand and cry; and, Massa, since yon talk that palaver about missionary, and about our fathers and mothers, me no have rest." Here she burst into tears, and said, "My father always stand before my eyes. O poor man! he no sabby any thing about Jesus Christ." She wept very loud. After a little she continued her sad tale. "After they carried

me two days, they sold me. I do not know what they got for me. I stop there a little, and then people carry me to another place, and sell me again with plenty more people. Me very sick that time: oh! me so poor, me nothing but bone. After the man that buy me look me, he say, 'This girl no good; she go to die. I will kill her; she no good to sell.' A woman live there, (I think it was one of him wife): she beg the man not to kill me." She here wept again bitterly, and said, "O Massa, God send that woman to save my life. Suppose that woman no come and beg for me, what place I live now?" She wept again, and could not proceed with her tale.

Most of those that are influenced by Divine grace, begin to see now the hand of God in all their former lives. I believe we all were so affected that many tears were shed in silence. Ah! who would not be a missionary to Africa! Had I ten thousand lives, I think I would willingly offer them up for the sake of one poor Negro. Our friends in England do not know half of the horrors and miseries that reign in Africa. Oh that the salvation of Israel were come out of Zion!

GLOUCESTER, (SIERRA LEONE.)

CHURCH MISSIONARY SOCIETY.

Love of Christian Africans to British Christians.

Mr. *Düring's* late communications to the Society furnish some striking evidences of the power of true Religion, in uniting Christians to one another. Mr. *Düring* observes—

It is but too well known how prejudiced the African is against white men in consequence of the injuries received from them. In this state of feeling they first come under our care: and had they a man placed over them as superintendent who did not act towards them on Christian principles, I see no possibility of this prejudice being removed from their minds; but, as it has been our constant endeavour to bring into practice the doctrines which we inculcate, we now see the fruit of our labours.

The joy excited among the liberated Negroes, by the arrival of my dear brother Johnson, was such joy as I never witnessed before, either in Germany or England. The loud exclamation—"Thank God, that we have more teachers sent to do us good!"—was heart-breaking: and, at the arrival of our friends, Messrs. Garnsey and Flood, as soon as I made it public, joy and gladness were seen in every face; and, at the first appearing of Mr. Garnsey at Gloucester, it was truly delightful.

Mr. and Mrs. Garnsey arrived here after evening prayer, and at the commencement of the evening school: they stopped about an hour, when they set off for Regent's. At their departure, I overheard (unnoticed) some of our elder girls, and some women who attended evening school. "Ah! our Society"—they love us more than we love them: they send to us ministers to teach us, poor sinners, the way that leads to heaven. Oh! let us pray for them, that the Lord Jesus may keep them and bless them."

Their attachment towards us may be further seen from the following account:

When brother Johnson arrived, we received by him some Hymn Books, which I distributed among those who can read best. A few days after, while visiting some of the people, I found that most of those who had received the books, had covered them with white paper, which they had bought, I have no doubt, for that purpose. Among the rest, I found that one had written the following words in his book:—"Mark Joseph Tamba, his book, given him by our Society. When I take this book in my hand, let me remember our Society, and always pray for them. O Lord! bless our Society, and make me very thankful."

Their gratitude for the good done to them, will, I think, appear strikingly in the following conversation:—

One of my young men, having finished his copy-book, wrote on the last leaf—"My dear master, I thank you very much for what you do for me; and for what you do for me beforetime." The book fell into my hands, unawares; and when he came for more copies, I asked him what particular good I had done for him, more than for others. His reply was, "Master; because you have used me well—you teach me to read the blessed Word of God—you teach me to write and to count; and, through you, I hope I have been brought from darkness to light, and from the power of sin unto Jesus Christ, my Lord!" I asked him, if he meant that I could convert a man. He answered, "No. But I know if God bless you in all you do to us, we have that same blessing. Your word what you preach to us, does us good; it leads us to heaven."—I interrupted him by saying, "My own words may bring you to hell, but never to heaven." "Master," said he, "I don't mean so. I know you preach to us the Word of God; which we can see ourselves, suppose we can read. But, master, I hear you very often say, that that Word you preach to yourself first, which you preach to us; and that is

* When, in their common way of talking, they say, "Our Society," they mean the Parent Society.

what I mean, because that word live in your heart before.”*

The truth is, that the greatest part of my people are sensible of the good done to them, by the instrumentality of our Society and government; and, when the African is sensible of benefits, he is also grateful.

Our labours bestowed on the captured Negroes, though accompanied with many difficulties and trials, yet are not in vain; but will undoubtedly still fall out unto the furtherance of the Gospel; as all things work together for good to them that love God.

The *Upas* of Java.

(From Crawford's Indian Archipelago.)

THE word *Upas* in the Javanese, and some other languages of the western portion of the Archipelago, is not a specific term, but the common name for poison of any description whatever. The *Anchar*, the most common source of the vegetable poison in use, is one of the largest forest trees of the Archipelago, rising to the height of sixty and eighty feet, straight and large, before it sends out a single branch. It proves hurtful to no plant around it, and creepers and parasitical plants are found winding in abundance about it. The poison is in the outer bark, from which, when wounded, it flows in the form of a milkwhite sap. In this state, it is as deleterious as when, according to the practice of the natives, it is mixed with the juices of a quantity of extraneous aromatics, and other matters, such as black pepper, ginger, arum, galanga, &c. When applied to the external skin it produces intolerable pain and itching, with a kind of herpetic eruption. The inner bark resembles coarse cloth, and is frequently worn as such by the poorer peasantry, and occasionally converted into strong rope. Great care must, however, be taken in preparing it, for if any particles of the poisonous juice remain adhering to it, when the cloth becomes moist, the wearer experiences intolerable itching.

The *Chetik* is a large creeping shrub, with a stem occasionally so big as to approach to the character of a tree.

It thrives in black rich moulds. It is the bark of the root of this plant which affords the *upas* or poison, which is an extract of nearly the consistence of syrup, obtained by boiling it with water. The *Chetik* is a more intense poison than the *Anchar*, but, as far as we know, it is confined to Java. The *Anchar*, on the contrary, appears to exist in almost every country of the Archipelago, being found in the Malay peninsula, in Sumatra, in Borneo, in Bali, and in Celebes, as well as in Java. The Malays call this last *Ipoh*. Both are found only in the deepest recesses of the forest.

To produce the fullest effects, the *upas* poison, of either kind, must be recent and well preserved. Exposure to the air soon destroys its potency. Its effects depend on the strength of the animal, and the quantity taken. Three times the quantity taken into the circulation are necessary to produce the same effects taken into the stomach. The momentary application of a small quantity to the blood does not prove fatal. It is necessary that the poison be inserted with a dart, and that the dart should continue in the wound to give time for its absorption. Thus applied the poison of the *Anchar* in its recent state kills a mouse in ten minutes,—a cat in fifteen,—a dog within an hour,—and a buffalo, one of the largest of quadrupeds, in something more than two hours. The effects of the poison of the *Chetik* are far more violent and sudden. Fowls, which long resist the poison of the *Anchar*, die often in less than a minute from that of the *Chetik*. It kills a dog in six or seven minutes. The train of symptoms induced by the operation of these poisons, is said by Dr. Horsfield, the author of all our accurate knowledge on this subject, to be essentially different. Probably they differ less in quality than in degree. The symptoms of the *Anchar* are restlessness, quick-breathing, increased flow of saliva, vomiting, alvine discharge, slight twitches, laborious breathing, violent agony, severe convulsions, and death. The *Chetik* acts more directly on the nervous system and brain, and, after a few primary symptoms, destroys life by one sudden

* These words, “Live in your heart before,” mean, “You have realized that word before,” or, “It is a living word to yourself.”

effort.—The most barbarous of the Indian islanders, in their wars with Europeans and each other, as mentioned in other parts of this work, discharge arrows poisoned with the juice of the *Anchar*. These may, indeed, produce an aggravated wound, and much debility, but I doubt whether the wound of a poisoned arrow has ever proved immediately fatal. The darts charged with it are not barbed, and, therefore, instantly removed from the wound, yet, to destroy the life of so comparatively weak an animal as a dog, takes an hour when the dart is continued in the wound, and deliberately applied. Rumphius describes the Dutch soldiers as suffering severely from the effects of this poison in the wars conducted by them about the middle of the seventeenth century, at Amboyna and Macassar, until a remedy was discovered in the emetic qualities of the *Radix toxicaria* or *Bakung*. The assertion of the discovery of a remedy throws a doubt upon the whole, for it is surely altogether unreasonable to expect, that clearing the stomach by an emetic should prove an antidote to a subtle poison, taken into the circulation, and acting upon the nervous system. The Dutch soldiers were probably more frightened than hurt. In the perfidy of the practice of using poisoned weapons, and the mysterious and secret operation of a poison, there is something to appal the stoutest heart, and abundant materials for terror and superstition. When our soldiers, both Indian and European, proceeded on an expedition to Bali, in 1814, they expressed serious apprehension for the poisoned darts of the Balinese. The same fear was entertained by the same people for the *kris*es of the Javanese, until we discovered that that people never poisoned their weapons, and that the kris was a very inoffensive, nay, very useless one. Such, unhappily for fiction, is the true account of the *upas* tree, the bark of which is used by the natives of the countries in which it grows as wearing apparel, and beneath the shade of which the husbandman may repose himself with as much security as under that of the coco-palm or bamboo. Every thing we know of the

true history of the *upas* tree proclaims the egregious mendacity of the man who propagated the fable respecting it, which has obtained currency in Europe, and the extraordinary credulity of those who listened to his extravagant fiction.

The Outlaw of Taurus, translated from Eusebius, by Thomas Dale.

WHEN, after the death of the tyrant Domitian, the apostle John had returned from the isle of Patmos to Ephesus, at the solicitation of the brethren he undertook a tour through the provinces adjacent to that city. His objects in this journey were the ordination of bishops, the personal superintendence of the churches, and the separation of such persons as were indicated to him by the Spirit, to the exercise of the clerical office. On his arrival at a city not far from Ephesus (the very name of which is mentioned by some writers,) after he had consoled the brethren by exhortations, he beheld among his audience a certain youth, whose commanding stature and engaging aspect bespoke a corresponding nobility of mind. Turning to the Bishop whom he had just ordained, he exclaimed—“In the presence of the Church, and in the sight of Christ, I commit this youth to your utmost diligence.” He having received the young man, and given the required promise, the apostle, having solemnly reiterated his charge, returned to Ephesus.

The presbyter, admitting into his own family the youth who had been thus consigned to his care, after having instructed,* strengthened, and cherished him, administered to him the ordinance of baptism. After this, however, he relaxed his former vigilance and caution, imagining that he had secured him by the most effectual restraint, the seal of the Lord. But certain of his former companions, dissolute, debauched, and abandoned to every species of vice, endeavour to corrupt the youth, who had been too early released from restraint. And first they entice him by magnificent banquets; afterwards, stealing out by night for pur-

* “*ἐκτρέφει*, properly, kept within compass.”

poses of robbery, they persuade him to accompany them; and, in a short time, excite him to attempt some action of greater atrocity.

But he, becoming gradually inured to vice, like a spirited and unbridled charger galloping from his right path, and champing his bit, is hurried by the very nobility of his soul, more deeply into the abyss. Having renounced all hope of salvation in his Redeemer, he meditated no trivial action; but, as one reduced to utter desperation, determined to perpetrate some great exploit, disdaining, even in guilt, to be on an equality with the rest. Having, therefore, collected his associates into a band, and procured himself to be appointed their leader, he surpassed all others in violence, slaughter, and atrocity.

In the course of time, some exigence requiring his presence, John is once more summoned to the same city. Having arranged all the circumstances, on account of which he came; "Now," said he, "O Bishop, restore to me the deposit which Christ and I committed to your custody in presence of the Church over which you preside." He at first stood mute with astonishment, imagining that money which he had never received was required from him through some calumny; he could neither believe that what had never been intrusted to his care was demanded from him, nor could he impeach the veracity of the apostle. But when he exclaimed, "I demand the young man, even the soul of my brother," the old man groaning deeply, and bursting into tears, replied, "He is dead." "And in what manner did he die?" "He is dead to God," rejoined the Bishop: "he hath departed, being impious, and abandoned, and a most desperate robber. And he now occupies a mountain opposite the Church, with his equally lawless associates."

At these words the apostle rent his garments, and with a bitter groan striking his forehead, exclaimed, "To what an excellent guardian did I intrust the soul of my brother!—But procure me instantly a horse and a guide." He hastened, even as he was, directly from the Church; and, having arrived at the place of his destination, is captured by

the advanced guard of the robbers, neither endeavouring to fly, nor imploring life, but exclaiming, "For this very purpose I came! conduct me to your chief."

The leader, armed as he was, awaited his arrival. And when he recognized John advancing towards him, overpowered with shame, he betook himself to flight. But the apostle, forgetful of his age, eagerly pursued him, exclaiming, "Wherefore do you fly from me, oh my son! from your father, aged and unarmed? Pity me, oh my child, and fear me not: you still possess a hope of salvation. I will make atonement for you to Christ. Willingly would I endure death on your behalf, even as the Lord died for me. I will give my own life as a ransom for you: stop and believe: Christ hath sent me." The youth hearing these words, at first stood still, with his eyes fixed upon the ground: next he threw off his arms, and, trembling, burst into a flood of tears. He then met the old man advancing, and with bitter sighs and lamentations implored his pardon, being, as it were, baptized a second time in his tears, only concealing his right hand. Then the apostle pledging his faith, and vowing that he would obtain pardon for him from his Redeemer, having fallen on his knees and prayed, kissed the right hand of the young man as if it had been purified by repentance, and led him back to the Church. Having besought God on his behalf with many prayers, and striving together by frequent fastings, and soothing his soul by many scriptural* exhortations, the apostle, as they say, did not depart till he had restored him to the Church, having afforded a signal example of sincere penitence, an illustrious instance of regeneration, and a trophy of a conspicuous resurrection.

The author would apologize for this very hasty, and, he fears, imperfect translation; but that the confined space which remains to him will be much better occupied in assuring his readers, that there are strong proofs of the authenticity of the above legend. Ire-

* "ῥήματα λόγων, literally, sayings of Scriptures."

næus, who lived A. D. 178, (that is, within less than a century after the death of St. John), and Clemens Alexandrinus, affirm that all the presbyters, who were in habits of intimacy with the apostle, professed to have received the tradition immediately from himself.

Remarks on the Climate of Upper Canada. Extracted from Strackan's Visit to that Province.

THE prevailing wind during the winter months is the north-west, which is dry, cold, and bracing; it rarely brings snow. The deepest snow-storms are produced by a north-east wind, and are frequently long and violent. The change is commonly to the north-west, round by the south; and for some time the north-west blows vehemently, and makes a drift, or, as the Lower Canadians call it, a *poudre*. This only in the open grounds. In the woods, the snow continues level seldom so much as two feet, in the western parts of the province; but often four feet deep in the north and east. The frosts continue at intervals, some years, even to the 6th of June, slight indeed, but sufficient to destroy fruit. Light frosts sometimes commence again in September; and in October they are frequent, and become gradually more severe. In the end of this month, ice begins to form on the pools and small rivulets, and the trees and herbs droop, and change their freshness of colour. There are frequent storms of wind in this month, attended with rain.

November is commonly more pleasant than October: the winds are seldom so violent; the weather more agreeable; and the Indian summer begins, or frosty mornings, with smoky sun-shine days. As the month draws to a close, the surface of the ground is frozen, and thawed during the day by the heat of the sun, which makes very bad roads. Similar weather continues during part of December; but, towards the 20th of this month, the snow most generally falls to remain through the greater part of the province: the rivers and ground are completely frozen, and become well prepared to receive and retain the snow, which now comes in great quantities.

The winters, however, are irregular; and, in the lower parts of Upper Canada, the snow that fell in November has remained till April, leaving good roads during all this time: but this is rather an extreme case, and never happens so high as Kingston.

In January there is always a good deal of snow, though frequently checked by a thaw. Towards the end of January, and the first half of February, we have, for the most part, the coldest weather, and the greatest falls of snow; but the intense cold seldom continues more than three days at one time, without a change to soft weather.

March is blustering, cold, and raw: snow-storms are frequent; but the sun has now a great influence. In April there are many good days, but little or no signs of vegetation. The month of May is rendered chilly and uncomfortable by the prevalence of east winds, which continue to the middle of June, when the warm weather commences. July and August are both very warm, and likewise the greater part of September; calms prevail, and the nights are close and sultry.

The winters of Canada have long been an object of terror to Englishmen; and yet a Quebec winter, cold as it is, will be found much more agreeable than an English one; and fewer, in proportion, suffer from its severity. The people of Canada are more careful to protect themselves from cold: they do not expose themselves to the external air, without being warmly clothed; and they are particularly attentive to the keeping of the head, hands, and feet, warm. These precautions the Indians likewise take, and never seem to be affected by the coldest winter.

In winter the air is very dry, and entirely deprived of its moisture by congelation; and, from this dryness, it has less effect on the human body than moist air, many degrees warmer.

The climate of Upper is milder than that of Lower Canada, the change being very perceptible as you proceed up the river St. Lawrence. At Kingston, the season is ten or twelve days earlier than at Montreal; and at Niagara they are as much earlier than at Kingston. Indeed, the difference of the

seasons at Niagara and York, though distant only thirty miles, is very considerable. It is evident through all this country, that the climate is not more essentially determined by the latitude than by the longitude. Here much of the surface is yet covered with water, and the remainder with thick weeds, so that the rays of the sun have very little power. Human industry appears, from experience, to diminish the inequality of the seasons, but has little or no effect in altering the average temperature. In the open country the snow disappears much sooner than in the woods: but the grain sown is thus exposed to late frosts in the autumn, and early frosts in the spring, without protection; and the ground, puffed up and loosened with frequent freezing and thawing, throws the roots of the wheat out, and it immediately perishes.

As the country gets cleared, the weather becomes more changeable, and perhaps less healthy: the ground is covered with water instead of snow; and sloppy roads are more inimical to the constitution, than extreme cold. It is remarked, in Canada, that the mild open winters are the most unhealthy; and for this, no other reason can be assigned, than that the greater degree of moisture engenders pleurisy.

Halifax Poor Man's Friend Society.

A BENEVOLENT institution, under this title, was last year founded in the town of Halifax, Nova-Scotia, which embraces in its articles of association every class of the community, and is patronized by the governor of the province, and all the principal inhabitants of the place; and which, we are assured, has already been the means of preventing much distress and suffering among the indigent and unemployed part of the community, particularly during the rigours of winter. A general meeting of the Society was held on the 20th of December last, when the first annual report was presented, from which we make the following extracts:—

“This important Charity was founded in the month of February of the present year, a season, of all others, the most severe and distressing to the poor:

but whilst the committee, in referring to that season, are reminded of the numerous and distressing scenes of wretchedness that were then exhibited, they cannot deny themselves the pleasure of acknowledging, with gratitude to God, the liberality of the public, by means of which many deserving families and individuals were rescued from the extreme of misery.

“Some idea may be formed of the importance and extensive usefulness of the Halifax Poor Man's Friend Society, when it is stated, that in little more than *nine months*, not less than *eleven hundred and eighty-three* cases, consisting of *four thousand two hundred and thirteen individuals*, have been relieved by it.

“Your committee nominated several of their members a committee to wait upon his excellency the earl of Dalhousie, to present him with a copy of the rules, which was condescendingly accepted, and the object of the Society approved of by his excellency, who directed the committee to be furnished with *one hundred great coats, one hundred pairs of stockings, forty blankets, fifty bill hooks, and twelve cot bedsteads*, at a time when many individuals were suffering from want of these articles.

“On the arrival of our present worthy governor Sir James Kempt, a committee was also appointed to wait upon his excellency with a copy of the rules and regulations of the Society, and to solicit his excellency's favourable consideration; to which he was pleased to reply, ‘That he would be most happy to contribute to the funds of the Society, and to give to the committee, for the use of the poor, any articles of clothing and bedding of which he might have the disposal.’

“It is the peculiar character of this Society, that it attends to the wants of the suffering poor at a time, and in a manner, best calculated to afford effectual aid; but in order that the designs of the institution be fully carried into effect, a sufficient number of active visitors to supply all the wards of the town, are *at all times* necessary, in order that no interruption may take place in affording necessary relief to the poor.

in any of the districts into which the town has been divided by your committee. In fact, the very existence of the Charity is dependant upon the regular and conscientious discharge of the duties of the visitors.

"Amongst the cases already relieved have been almost every possible grade of distress and misery; and your committee trust that the *manner* in which relief has been afforded, will give general satisfaction; and although it would have afforded them more pleasure to have given relief to a greater extent in many particular cases than they have done, yet a desire to make the funds hold out until this general meeting, induced them to be as economical as possible.

"The government of this Society is in a committee of twenty gentlemen annually chosen by and from among the subscribers, who also elect a treasurer and secretary. The committee have divided Halifax into seventeen wards, and from time to time, appoint two gentlemen as visitors to each, whose duty it is to become acquainted with every case of distress therein, by visiting through it occasionally during the month they are in office, bestowing such relief as the nature of the case requires; to meet the sub-committee (which consists of four members of the committee, the treasurer, and secretary) on the evening previous to the monthly meeting of the committee; to pay in the amount of collections made by them during the month; to render an account of the cases relieved by them, together with the nature and extent of relief given; and to receive the amount of the same from the treasurer, who is directed by the sub-committee to pay it. The committee meet on the evening of the first Thursday in every month, to receive from the sub-committee a report of what has been transacted by the visitors during the preceding month, and to reappoint the sub-committee and visitors, or to name other persons to these offices."

From a schedule attached to the report, it appears the Society aid the necessitous with money, fuel, clothing, victuals, and other necessary articles of life.

Professor Turner's Report.

To the Trustees of the Theological Seminary of the Protestant Episcopal Church.

Gentlemen,

THE first term of study in the Theological Seminary having come to a close, the Professor begs leave respectfully to report,—That he entered on the duties of his office on the 7th day of Sept. last, and since that time has pursued with the pupils of the institution the following course of studies:—The Criticism of the Greek and Hebrew Texts, comprehending accounts of the most important versions and editions of the Bible, together with discussions on the Vowel Points, Targums, Talmuds, &c. —All those parts of Jewish Antiquities which tend to illustrate the Pentateuch —The Pentateuch itself, which has been carefully read in the Septuagint version, and compared with the Hebrew text; the variations having been in general pointed out, and where it was found practicable, accounted for. Besides various commentators and critics, the works of Marsh, Prideaux, Gray, and Jennings, have been used as text books.

The constant occupation of his time has prevented the Professor from being able to prepare many written lectures. It has been his care, however, always to accompany the recitations with remarks designed to illustrate the subject; and he has read to the students several discussions, curious as well as useful, translated from the Latin of Bochart. In consequence of the impossibility of obtaining suitable Hebrew Grammars, the students have made but little progress in that language. Two of them, Messrs. Schroeder and W. L. Johnson, had prosecuted it to a considerable extent before they entered the Seminary.

In addition to those studies, some of the pupils have read Pearson on the Creed. Their wish to pursue Systematic Theology at this time, was acceded to, from the consideration that they had been pursuing studies in divinity between one and two years before they entered the Seminary, and were apprehensive lest they should not be able to continue in it long enough to complete its regular course.

The students have also attended the instruction of the Right Rev. Bishop Brownell, since his residence in New-Haven, in the department of Composition and Pulpit Eloquence.

At the opening of the institution nine students attached themselves to it, viz. David Botsford, A. B. of the diocese of Connecticut; Augustus L. Converse, A. M. New-York; John M. Garfield, A. B. Connecticut; Richard Haughton, A. B. Connecticut; Bennet L. Glover, A. B. Connecticut; William L. Johnson, A. B. and Samuel R. Johnson, A. B. New-York; Seth B. Paddock, A. B. Connecticut; and Frederick Schroeder, A. B. Maryland. Since that time there have been added, Robert Croes, A. B. of New-Jersey, on the 18th of September; Francis Rutledge, A. B. of South-Carolina, on the 19th; Mr. Lemuel Hull, of Connecticut, on the 22d; Peter Van Pelt, A. B. of Pennsylvania, on the 26th; and Franceway R. Cossit, of New-Hampshire, on the 1st of November. I regret to be obliged to add, that Mr. Van Pelt, whose general state of health is very delicate, became too unwell to pursue his studies, and left New-Haven for his residence in Philadelphia, about three weeks ago. Mr. Cossit also was obliged to set out on a journey to North-Carolina before the end of the term, and obtained leave of absence.

I am, Gentlemen,

With great respect,

Your obedient servant,

SAML. H. TURNER.

New-Haven, Dec. 14, 1820.

Annual Medical Commencement in the University of the State of New-York.

AGREEABLY to a resolution of the honourable the Regents of the University of the State of New-York, the annual commencement, for the purpose of conferring the degree of Doctor in Medicine in the College of Physicians and Surgeons in this city, was held on the 3d of April, 1821. The following exercises took place in the hall of the University, in Barclay-street, and a numerous and respectable audience honoured the occasion with their presence. Conformably to the decision of the Regents

of the University, the degree of Doctor of Medicine was conferred on the following gentlemen, who had been students of the college, and had complied with the requisitions of the laws of the state and of the University, regulating the practice of Physic and Surgery, and publicly defended their respective inaugural dissertations.—Prayers were offered up by the Right Rev. Bishop HOBART; the other exercises were performed by the senior Professor of the College, Dr. HOSACK.

Salmon A. Arnold, of Rhode-Island, on the Pestis Tropicus; Gerard Bancker, of New-York, on Diseases of the Liver; Hersey Baylies, of New-York, on Lithotomy; William A. L. Collins, of Georgia, on Aneurisms; James Demarest, of New-Jersey, on Hydrocephalus; Thomas I. Epps, of Virginia, on Anasarca; Ralph E. Elliot, A. B. of South-Carolina, on Cold Bathing; Edward H. Fisher, of South-Carolina, on Dropsy; Wilson Faulke, of Tennessee, on Diseases of the Liver; Robert L. Green, A. B. of South-Carolina, on Syphilis; Robert Greenhow, of Virginia, on Galvanism; Lana I. Hancock, of South-Carolina, on Influenza; William Hume, of South-Carolina, on the Functions of the Lungs; William Ley, A. B. of South-Carolina, on Phthisis Pulmonalis; Thomas L. Lamar, of Georgia, on Uterine Hæmorrhage; Lueco Mitchell, of North-Carolina, on Dyspepsia; Elijah Mead, of Massachusetts, on the Spirea Tomentosa; Alexander M. Montgomery, of New-Jersey, on Scurvy; James McFarlane, of South-Carolina, on the Fourth Stage of Labour; John Neilson, jun. A. B. of New-York, on Mania; Richard Pennell, of New-York, on the Bilious Typhus which prevailed in Bancker-street, and its vicinity, in this city, in the summer and autumn of 1820; J. Smyth Rogers, A. B. of New-York, on Dyspepsia; Jacob Schmidt, of South-Carolina, on Sulphur Sublimatum; Jacob S. Swann, of Virginia, on the Diseases of Females; Samuel S. Treat, of New-York, on Cruritis; Henry A. Tatum, of Virginia, on Dysentery; John Allen Taylor, A. M. of New-Jersey, on Trachitis; Abraham D. Wilson, A. B. of New-York, on Hydrocephalus; Robert C. Wood,

of Rhode-Island, on Hereditary Diseases; Reuben C. Worthington, A. B. of South-Carolina, on Cantharides.

Episcopal Acts.

Geneva, Feb. 28.

On Tuesday, the 20th inst. St. Luke's Church, in the town of Rochester, at the falls of the Genesee river, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Hobart; and the following day in the same Church, the Rev. Francis H. Cuming, Deacon, was admitted by the Bishop to the Holy Order of Priests.

Niagara, Feb. 27.

On Sunday, the 25th inst. the new Church, erected in this village, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Hobart, by the name of St. Paul's Church. It is a neat and commodious edifice, with a tower and spire in the Gothic style. The erection of this building during the present period of pecuniary depression, reflects much credit on the enterprise and liberality of those concerned in it. And it must be a source of pleasure to every pious and benevolent mind, to see a Christian temple raising its spire on the banks of Lake Erie, where a little more than twenty years since, only the inhabitants of the wilderness roamed. In this pleasing prospect, our brethren on the sea-board may see the fruit, in some measure, of their pious and benevolent exertions in sending us missionaries; and we are satisfied that the continuance and extension of missionary labours through the destitute settlements of our country, would be followed by results equally gratifying, in the establishment of Christian congregations, and in the erection of churches, from which would be dispensed the light and blessings of that holy religion, which is not more essential to the spiritual and eternal, than to the present happiness of man.

The Right Rev. Bishop Hobart arrived in this city on Wednesday, the 14th March, from an official visit to Niagara, and preached in St. Peter's church last evening. We are happy to learn, that active preparations are

making for the establishment of the literary and theological institution at Geneva, mentioned in a former number of this paper.—Six thousand dollars have already been subscribed by the citizens, towards defraying the expense of erecting a building, which will be commenced early in the ensuing season.—*Albany Statesman.*

In St. Michael's Church, in Bristol, Rhode-Island, on Sunday, 4th of March, the Rev. Stephen H. Tyng, of Boston, and the Rev. Silas Blaisdell, of New-Hampshire, were admitted, by the Right Rev. Bishop Griswold, to the holy order of Deacons. Attending clergy, the Rev. Dr. Jarvis, of Boston; Rev. Mr. Searle, of New-Hampshire; and Rev. Professor Adams, of Providence. The sermon was delivered by the Rev. Dr. Jarvis.

On the 24th of August last, a new and commodious church at Ripton, Huntingdon, Connecticut, was consecrated by the Right Rev. Bishop Brownell, by the name of St. John's Church.

The Bishop also consecrated St. John's Church at Washington, on the 14th of October last.

On Tuesday, the 20th of March, the new Episcopal Church in Augusta, Georgia, was consecrated, by the name of St. Paul's Church, to the worship of Almighty God, by the Right Rev. Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in the diocese of South-Carolina; the Rev. Henry Anthon, minister of St. Bartholomew's parish, South-Carolina, and the Rev. Hugh Smith, pastor of the new church, being present and assisting.

Obituary Notices.

DIED, suddenly, on Friday morning, the 28th of March, JACOB SHERRED, Esq. aged 65 years. In the death of this worthy and most respectable citizen, society, in common with his family and friends, have to deplore a most afflictive loss. In all the relations of life, and in various public stations, the conduct of Mr. Sherred was highly useful and exemplary; but it has been eminently characterized by acts of benevolence

and public spirit. The memory of a character so endeared to this community will long be cherished and respected.

We insert the following from the Evening Post, with some corrections in the details, authorized by the writer.

Bequest of JACOB SHERRED, Esq. to the Protestant Episcopal Theological School in the State of New-York.

In the obituary notice of the late Mr. SHERRED, it was stated, that his conduct was marked by numerous acts of liberality and public spirit. It appears that he has closed a life of usefulness and benevolence in a manner worthy of the brightness of its course. During the late winter he subscribed and paid one thousand dollars to the Protestant Episcopal Theological School in this state. And by his will, he vests this institution with a large proportion of his fortune. After several private legacies, to the amount of about fifty thousand dollars, and five thousand to the Orphan Asylum, and two thousand five hundred to St. Philip's (the African) Church, he bequeaths the residue of his property, which is conjectured to amount, in all, to about one hundred and twenty-five thousand dollars, to the Protestant Episcopal Theological School in the State of New-York. The bequest is made in such a way, that no difficulty can possibly arise in the amount being speedily realized; and the institution will receive, according to the above conjectural estimate, about seventy thousand dollars, and an additional legacy of ten thousand dollars if not claimed within six years by some collateral relations.

Thus it appears that this excellent individual, who seemed to delight in the secrecy with which he did his good deeds, considered himself as the steward of that Almighty Being who had largely blessed his industrious exertions; and that he regarded with no narrow or hesitating views the plans which are forming in this diocese for promoting the important objects of theological education. He magnanimously relinquished the plaudits which, during his life, would have followed this elevated act of munificence. But long will his memory be cherished by the friends of religion and learning, to

which he has proved himself a liberal patron; and never shall it cease to be consecrated by the devout affection and gratitude of the Church to which he is a most munificent benefactor.

He has set to Episcopalians a noble example. If they imitate it with proportionable zeal, an institution, with which are connected the best hopes of the Church, will be reared, which, nurturing a learned and pious ministry, will produce incalculable good to the latest generations.

Episcopalians should consider that the judicious plan of the Convention embraces the establishment in the interior (at Geneva) of a branch of the State Theological School in this city. And to place these seminaries on a footing with those in prosperous operation among other religious denominations, large funds will be necessary for the support of professors in the various departments of theological learning, for the aid of pious and indigent students, for the purchase of extensive libraries, and for the erection of the necessary buildings. The legacy of Mr. SHERRED puts beyond all hazard the success of these establishments. And if Episcopalians in this city and state, generally, will manifest the same liberal spirit, which has already distinguished the contributions of several individuals in this city and at Geneva, these Theological schools will be established on a scale that will raise their church to the high station which she merits in the Christian world. And thus also will be advanced those great interests of religion which, essential to our well-being here and hereafter, should occupy the first place in our affections, and receive a large portion of that wealth with which Providence may have blessed us, and for the employment of which we must render an account to him.

AN EPISCOPALIAN.

DIED, on Tuesday morning, the 27th of February, in the 48th year of her age, SUSAN B. LOW, consort of John Low, Esq. Cashier of the Union Bank, in the city of New-York.

The death of a Christian, even when accompanied with no extraordinary circumstances, is an impressive and

edifying spectacle. But if at that time the graces of the Spirit shine forth in all their lustre; if faith is strong, and hope steadfast, and patience unwearied, and submission full and absolute; if the dying person, amidst the agitation and distress of friends, is the only one who has power over the feelings of nature, and enters firmly and calmly into the valley of the shadow of death; then the scene is as sublime as it is affecting. Every believer rejoices in this triumph of faith, the bereaved themselves sorrow not as others who have no hope, and all, in wishing that their last end may be like this, are excited to follow the living example of the righteous. It was the preparation of health which made the protracted and wearisome sickness of this Christian woman a continued exercise of those graces and virtues, which are proper to a state of suffering and trial. In the tedious wasting of a consumption, in the faintness, oppression, and debility of that disease, where nature longs for death, but it cometh not, in the alternations of hope and discouragement, there was no murmuring nor impatience, no elation and no despondency, but a steady resignation to the will of God. She was so meek, and gentle, and placid, so correct in her views of the Gospel, so composed, yet fervent in her devotions, so sensible to the consolations of her pastors, that those who went to minister to her came away not only delighted, but feeling their own minds tranquilized and their own hopes exalted. And her piety was the more engaging as it was sober and rational, and owed none of its fervour and elevation to the heated fancies and confident assurances of enthusiasm. She trusted, for the mercy of God, not in her own righteousness, but only in the merits of our Lord Jesus Christ, and looked for strength to support her in her weakness and distress only in the grace of the Holy Spirit. And this grace was abundantly manifested in the time of her greatest need. When the last struggle approached, and death was seen in her countenance, the habitual impression of serenity and hope did not leave it. *O death (it was said to her) where is thy sting? O grave where is thy victory?*

Thanks be to God who giveth us the victory through our Lord Jesus Christ. She replied, "I could not have conceived that there would be so little pain and terror in this hour." And thus sweetly and peacefully did she sink away, till she slept in the Lord.

Good Morn.

(By one of a Family Circle.)

Good morn, good morn—see the sweet light breaking
O'er hill and dale to greet thy waking!—
The dark grey clouds are flitting away,
And the young sun sheds forth a twilight ray;
And a halo of bloom is in the skies,
Yet the night of slumber is on thine eyes.
The opening dew lies fresh on the flower,
And sweetly cool is the youthful hour;
And the birds are twittering their tender song,
The bright and weeping boughs among;
And all seems fresh, and with rapture rife,
While wakening into conscious life.
O rouse thee!—rouse thee!—the precious time
Is fleeting fast; and merrily chime
The morning bells: and the beautiful view
Thy touch should arrest, is fading too:—
The glow of the cloud is darkening fast,
And the sunny mist is almost past;
And thy lyre is lying all unstrung,
And thy matin hymn is still unsung;
And thy lip is mute, and thy knee unbending,
Nor is yet the sweet prayer to heaven ascending.

Good Night.

(By the same.)

Good night, good night; for the dews are sleeping,
And the moon in the pale blue skies is sleeping
Her radiant locks; and the birds are at rest,
And the cushat sits brooding on her nest:
And the shade on the woods is a deeper green;
And the dark grey hills are more faintly seen;
And the flowers their bells of beauty close,
And wearied nature seeks repose.
—There is rest for all, but none for thee,
For thy heart is spell bound, and thou must flee
From the influence of this twilight hour,
For it hath a strange bewitching power.
'Twill breathe of hopes which will never be true;
'Twill bring thine infancy fresh to thy view;
And with its sweet and shadowy light,
Retouch each vision to thy sight.

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[Vol. V.

Some Account of Daniel De Superville, formerly Pastor of the French Protestant Church at Rotterdam.

MONSIEUR SUPERVILLE lived at a period of extraordinary difficulty to the Church of Christ. He was cotemporary with Claude and with Saurin, possessed with them a congenial spirit, had adopted similar theological tenets, and was scarcely inferior to either of them in learning and talents. In their days, Louis the fourteenth revoked the edict of Nantz, whereby the public exercise of the Protestant religion was prohibited throughout France, all the ministers of that persuasion were commanded to embrace the Catholic Apostolic and Roman religion, or to depart out of the country within a given period on pain of being sent to the galleys! While, on the other hand, lures and temptations to violate their consciences and sacrifice truth on the unhallowed altar of worldly ease and prosperity, were liberally supplied. "These were the times that tried men's souls"—and those who stood firm in their allegiance to the cause of God and truth deserve well of posterity. Superville was of this number. He was one of about six hundred ministers who preferred exile with a good conscience to apostacy from his principles, though it were recompensed by the treasures of Egypt. At an early period of his ministry, he was called to the pastoral charge of a numerous and respectable church at London, which he accepted in the year 1683, but, two years afterwards, the flourishing and prosperous state of the church over which he presided, attracted the notice, and inflamed the envy of the higher powers, who bent all their efforts to accomplish its ruin. Spies were set to watch the conduct of the young pastor, whose prudence for some time disappointed their wishes, and they could find no matter of accusation. He was

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at length, however, accused of preaching a seditious sermon, and a *Lettre de Cachet* was issued, citing him to Paris, there to answer for his conduct. This was prior to the revocation of the edict of Nantz—but during the three months that he was detained at Paris, Versailles, and Fountainbleau, dancing attendance upon the court, this sanguinary measure was carried into effect—"the edict was signed on the 8th of October, 1685, and registered on the 22d of December following." Superville retired to Rotterdam, where he continued to exercise his ministerial functions, till, at the advanced age of seventy-one, his constitution bending under the pressure of age and infirmities, after languishing a few weeks, he died in peace, June 9th, 1728.

"The character of Superville was held in universal esteem, and well merited all the esteem it received. With the mildest temper, and the most affable and engaging manners, he united a steadiness to his purpose which never compromised the interests of truth and virtue. Singular politeness and facility of expression, a lively imagination, a correct judgment, a memory retentive and ready on every occasion; the gentleness, modesty, and benevolence portrayed in his person, gave charms to his conversation more easily conceived than described. Never niggardly of his stores of knowledge, he was particularly communicative to young persons, especially to those in whom he discovered promising dispositions. He felt pleasure in imparting the information which they sought; and that not with magisterial superiority, but with the freedom and familiarity of a friend. In the domestic circle he was truly amiable: a condescending master, an affectionate husband, and a tender father. In the pulpit he was qualified to shine, but his grand aim was to be useful. Clear statements of Christian

doctrine and practice, solid arguments addressed to the understanding, exhortations and reproofs pressed upon the conscience, urgent persuasion and kind remonstrance, tones and gesture perfectly natural, *pathos* produced by the overflowings of a pious heart—conspired to place him among the first preachers of his age. In counsels and admonitions to his exiled brethren, the French refugees who composed part of his auditory, he was more than commonly impressive. His instructions from the pulpit were enforced by the unblemished purity of his life. He always exhibited a sanctity becoming his profession: but in his latter years it seemed to acquire additional lustre. To those who visited him in his retirement, his conversation was truly edifying. He was particularly careful to impress upon them the necessity of possessing the religion of the heart as well as of the head. Long familiarized with death, he beheld its approach without alarm and without regret: he even desired and prayed for its coming, to *dissolve his earthly tabernacle*, and remove him to a house not made with hands eternal in the heavens.”

As a specimen of the animated style of Superville, we make the following extract from the close of a volume of his Sermons, translated by John Allen, and published in London in 1816:—

“Ye Christians, long attached to Jesus Christ, who desire yet to draw closer the bonds which unite you to him; how great is your happiness! I cannot, indeed, suppose you to be without imperfections and infirmities, without some trepidation and dread at the dissolution of the body and the prospect of the tomb. But these relics of weakness are not sufficient to counterbalance your assurance and joy. Persevere in the means which we have been recommending, and which will always be useful to you as well as to the feeblest of your brethren: perpetual supplication for pardon, mortification of sin, the formation of the new man. Yet a little while, and your labours will be ended. Soon the angels will come to ‘bring you to the ancient of days,’ to carry you to the bosom of Christ. Ah! when will that glorious day

arrive? Methinks I behold it, all grand and delightful! The heavens open; the clouds divide; Jesus descends, surrounded by cherubim and seraphim. The earth trembles, sensible of the approach of its God. The mountains sink; the sea retires, the abysses appear dry. The trumpet sounds; the voice of Christ is heard, and his power is felt even to the centre of the earth. All nature, agitated, beholds itself teeming with new bodies, formed from the dispersed bones and scattered dust of all mankind. There reappear our first parents, the first fathers of the world, whose bodies returned to their original elements so many ages ago. There I behold again those martyrs who, devoured by beasts of prey, swallowed up by monsters of the ocean, burnt, consumed in the flames, seemed to have not a particle of matter remaining properly their own. Tyrants, persecutors, death, what have they gained? Christ retrieves and reassembles all the precious relics of his beloved. But in what state will their bodies be raised? How great must be their beauty and glory, fashioned like to that of their Master himself! The infirm, the decrepid, the infant have bodies, how different from those which they left! There I behold also that happy generation who shall pass to immortality without dying; those changed saints on whom death shall have no power, and whom the Lord will change in a moment, by that energy ‘whereby he is able to subdue all things unto himself.’ What happiness, my brethren, to find ourselves at that great day, and to find ourselves there under the propitious eyes of Jesus Christ, and at his adorable right hand, surrounded by the righteous, separated from the wicked, and united to the choir of angels! What felicity, to be caught up together with Christ in the air, to follow him to paradise, to see all the gates of heaven unfold, and to enter them in triumph! Then, casting our crowns before him that sitteth on the throne, and before the Lamb, we shall shout with inexpressible transports: ‘Thanks be to God, which hath given us the victory through our Lord Jesus Christ.’ God grant us this grace. Amen.”

(From the British Critic.)

The History of the Crusades, for the Recovery and Possession of the Holy Land. By Charles Mills.

THE first Crusade, viewed separately and as a whole, is of all others probably the most noble subject for heroic song. The events are too splendid to need the inventions of fancy, or even the artificial embellishments of language. The loftiness of the theme is capable of inspiring, and occasionally does inspire even the meagre chronicle with the vitality and vigour of poetry. To all the other requisites of epopœia it adds what is essential—unity of action. In one respect it resembles, though the comparison is infinitely in its favour, the *Iliad* of Homer, and in the very circumstance for which the *Iliad* is most deservedly admired: we allude to the variety and contrast of its characters. Both are a confederacy of chiefs united for the prosecution of a martial enterprize; but the strong religious feeling, however erroneous, which gave birth to the Crusades, elevates them far above the expedition of the Greeks against Troy. A martial confederacy affords room for the development and display of character, which we look for in vain when the transcendent mind of a single hero depresses the energies and directs the exertions of the subordinate personages around him.

The train of events by which the first Crusade is distinguished, from the pilgrimage of Peter, to the time when Godfrey was invested with the sovereignty of the Holy City, are the most important and diversified that the imagination can picture. So far from meriting the epithets of “tedious and uniform” with which they are slurred over by Gibbon, no two battles or two sieges are alike. So far were the “blind achievements” of the Crusaders “performed by strength” alone, that (to adopt his language in a subsequent page, speaking of the same achievements) they “were varied and balanced by the contrast of arms and discipline.”

The vices of the Crusaders were the vices of the age, or rather such as belong in a greater or less degree to all

ages; their good qualities were their own, such as the common ardour of military glory, or the usual temperament of devotional feeling, has never before produced. Plenty and famine, conquest and defeat, were succeeded in the Crusading army, as in every army, by correspondent crimes; but often was their virulence mitigated, or their duration shortened by the predominance of piety, whether rational or misguided. To the Crusaders, Antioch was calculated to prove a second Capua; but even after they had been enervated by its luxuries, we find them still eager to press forward to Jerusalem, and the enthusiasm of the people more vigorous than that of their leaders.

The first Crusade, as is well known, was suggested by the enthusiastic eloquence of Peter the Hermit, aided by the power of Urban the Second, the sovereign Pontiff. Though none of the sermons of Peter have been preserved, their success is a convincing proof of their efficacy. He traversed the provinces of France and Italy, and was every where received with respect and veneration. From the authority of Guibert, we learn that even the hairs of his mule were treasured by the people as relics. We should not have noticed this circumstance but to reprehend the indecent and unauthorized assertion of Gibbon, introduced with a view of vilifying the author of Christianity; “the ass on which he rode was sanctified by the presence of the man of God.”

When Europe had been sufficiently prepared by the preaching of Peter the Hermit, Urban summoned a council, first at Placentia, and a few months afterwards at Clermont, to promote the great enterprize. The Pope himself ascended the pulpit at Clermont, and the effects of his exhortation may be seen by the following extract:—

“Cries of *Deus vult, Deus lo vult, Dieux el vult* interrupted the Pontiff. He then raised his eyes to heaven in thankfulness, and, by the motion of his hand commanding silence, he thus proceeded:—“Dearest brethren, to-day is verified the scriptural promise, that where two or three are gathered to-

gether in the name of Christ, he will be with them. The power of God can alone have caused this unanimity of sentiment. Let the very words then which his spirit dictated, be your cry of war. When you attack the enemy, let the words resound from every side, Deus vult, Deus vult. The old, the infirm, the weaker sex altogether, must remain in Europe. They would be an impediment rather than an assistance. In this holy undertaking the rich should succour their poorer brethren, and equip them for war. The clergy must not depart without the license of their bishops; for if they should, their journey will be fruitless. The people must not go without a sacerdotal benediction. Let every one mark on his breast or back the sign of our Lord's cross, in order that the saying may be fulfilled, 'he who takes up the cross and follows me is worthy of me.'"

The undisciplined crowds of plebeians who set forward to the Holy Land, some without a guide, and one division under the conduct of Peter, their calamities and their destruction may be passed over; we hasten to the serious and successful enterprise of the chiefs. In the third chapter Mr. Mills has given the characters of the leaders of the first Crusade. We shall only select the character of Godfrey of Bouillon, who was afterwards king of Jerusalem.

"The father of Godfrey VI. was Eustace II. count of Boulogne, celebrated for his bravery and power among the puissant and courageous lords of Belgium. His mother was Ida, daughter of Godfrey le Barbu, duke of the Lower Lorraine. He was apparently destined to act a great part on the theatre of the world, for nature had bounteously bestowed upon him her choicest gifts. His understanding was enriched with such knowledge and learning as his times possessed: and his ready use of the Latin, Teutonic, and (one of their results) the Roman languages, qualified him for the office of mediator among the confederated but disputing nations. The gentlest manners were united to the firmest spirit; the amiableness of virtue to its commanding gravity. He was alike

distinguished for political courage and for personal bravery. His lofty mind was capable of the grandest enterprises. His deportment was moral; his piety was fervent; and he appeared, perhaps, to be better fitted for a cloister of reformed monks, than for the command of a furious and licentious soldiery. He regretted the stern necessity which drew him from the immediate service of God; but when in arms he was a hero; and his martial zeal in the cause of heaven was always directed by prudence, and tempered by philanthropy. In the wars between the emperor and the popes, he took the part of Henry IV. he received the distinction of bearing the imperial standard; and his own heroic valour changed the tide of victory, and gave the throne to his friend. On the death of his maternal grandfather, and the termination of the rebellion of Conrad, son of the emperor, he was invested with the titles of duke of Lorraine, marquis of Anvers, and lord of Bouillon. Gratitude preserved the mind of Godfrey firm and energetic in its allegiance. In the siege of Rome he broke through the walls, and opened the gates to the assailants. These services were ill requited. Henry dishonoured, in an outrageous manner, his empress Praxeda, who was sister of the duke of Lorraine. Alive to every call of honour, and knowing that marriage does not supersede the claims of consanguinity, he armed himself against the emperor; his valour triumphed, and Henry was put to flight. From the siege of Rome till the report reached him of the intended expedition to Jerusalem, a lingering fever burnt in Godfrey's veins. But the blast of the holy trumpet roused his martial and religious spirit; and he resolved to go to the Holy Land, if God would restore his health. 'Immediately,' says Malmesbury, 'he shook disease from his limbs, and rising with expanded breast, as it were, from years of decrepitude, he shone with renovated youth.' He appeased the wrath of the clergy of Verdun by yielding to them his temporal rights over their episcopal city; and in order to furnish his viaticum, he sold to the church of Liege his beautiful lordship and castle of

Bouillon. His brother Baldwin, his relation Baldwin du Bourg, and many other knights high in fame, marched under his standard. The army comprised the Frisons, the Lorrainers, and indeed all the votaries of the sepulchre who dwelt between the Rhine and the Elbe."

The different chieftains, with their troops, first assembled at Constantinople, where they experienced the dissimulation of the emperor Alexius, whose treachery was more openly manifested at the capture of Nice. He obtained the homage of the chiefs, and under his character of imperial sovereign, seized their first and one of their most important conquests. They were not permitted to enter the city but by decades, and then only to "take a hasty view of the objects of their veneration."

On the ninth day after the capture of Nice, the Crusaders began their hazardous march through Asia Minor, and the battle of Dorylæum taught the "heroes of Asia" the prowess of their new invaders. Perhaps the least interesting part of the history of the Crusaders is their progress towards the capital of Syria. The investiture of that celebrated city—the calamities of the Christian army during the siege—and their greater miseries after they had obtained possession of Antioch, are successively detailed. The superstitious fraud of the discovery of the lance, a resource which saved the Christian army, is too interesting to be omitted. We subjoin the following account of the effects of its discovery:—

"In a moment twenty-six days of misery were forgotten. Hope succeeded to despair, courage to cowardice. Fanaticism renewed its dominion, and it was resolved that the sacred lance should pierce the hearts of their enemies, if the Turks would not depart in peace. Peter the Hermit, accompanied by an interpreter, was sent on this expedition of mercy. The sultan received him with all the splendour of oriental magnificence, but the fanatic was undaunted, and indeed so contemptuous was his demeanor, that his character of ambassador alone preserved his life. His language was as

haughty as his manner. The Turks must immediately quit a country, which, by the beneficence of St. Peter, belonged to the faithful. God befriended the Croisés, and he would punish those who infringed the rights of his people. If the Moslems would acknowledge the Divine will, they might retire to their country with their baggage and goods; and if they would abjure their false religion, they might become the brethren of the Christians by baptism, and even Antioch and its territory should be theirs. But if they persisted in their iniquity and infidelity, the swords of the Franks would convince them on whose side justice and heaven stood. Astonishment at the effrontery of Peter possessed all the auditors, and a storm of rage broke from the Persian general. 'We despise and abhor the idolatry of your religion. But if you will acknowledge that there is only one God, and that Muhammed is his prophet, we will feed and clothe your wretched bodies. If, however, you dare to propose conditions to conquerors, we will, with our swords, humble the pride of your nation. Slavery and death is the appointed lot of those who dispute the right of the Turks to a land which they had taken from the effeminate Greeks.' The companion of the Hermit continued the discourse, and still further inflamed the mind of Kerboga. The ministers of the Croisés were contemptuously dismissed, and the menacing fierceness of their foe urged them to make a speedy return to the camp.

"The soldiers as well as the chiefs crowded around Peter when he rejoined them, and anxiously inquired whether their fate were peace or war. The Hermit told his tale, and began to be eloquent in his description of the pride and power of the Persians; but the prudent Godfrey, dreading the contagion of the terrors of the ambassador, drew him to his tent, and heard the details in private. Indignation at the contumely of the Moslems spread through the city, and the soldiers prepared to chastise the enemies of God. They polished their shields, and sharpened their swords. What few provisions they had left, they freely gave to each other: and their horses (only two

hundred) were allowed a double portion of provender. Temporal cares did not possess them wholly. They sang hymns, they prayed, made religious processions, confessed one to another, and, in receiving the sacrament of the holy supper, they felt their anger kindled against the impious despisers of the efficacy of the death of Christ. The clergy were seen in every church, and among each band of soldiers, promising forgiveness of sins to those who fought bravely. The leaders of the army, the bishops, and particularly the pious Adhemar, poured not their blessings only, but largesses of money and provisions: and now these people who had seemed just before pale, wan, and spirit-broken, appeared with a bold and martial front, anticipating nothing but victory. Religion had changed all. Every one felt that he was the man of God, and that, assisted by the lance of his Saviour, he should discomfit his foes."

We need not add any observations on the fate of the battle. From Antioch the reader participates in the impatience of the army, till their arrival at the place of their fondest hopes. The French historian of the Crusades, M. Michaud, tells us that the *coup d'œil* of Jerusalem is extremely imposing, and that the professors of every religion feel a veneration on approaching it. This is confirmed by Professor Carlyle. The following description of the feelings of the army on this occasion, is well worthy of insertion.

"The Holy City was then in view; every heart glowed with rapture; every eye was bathed in tears. The word Jerusalem was repeated in tumultuous wonder by a thousand tongues; and those who first beheld the blessed spot, called their friends to witness the glorious sight. All past pains were forgotten; a moment's happiness outweighed years of sorrow. In their warm imaginations the sepulchre was redeemed, and the cross triumphed over the crescent. But with that rapidity of thought which distinguishes minds when strongly agitated by passion, the joy of the stranger, and the fierceness of the warrior, were changed in a moment for religious ideas and feelings. Jerusa-

lem was the scene of the resurrection of Christ; and, therefore, the subject of holy rejoicing: but it was the place of his sufferings also; and true devotion, full of self-abasement and gratitude, is as strongly affected by the causes and circumstances as the consequences of the Great Sacrifice. The soldier became in an instant the simple pilgrim; his lance and sword were thrown aside; he wept over the ground which, he said, his Saviour had wept over; and it was only with naked feet that he could worthily approach the seat of man's redemption."

In the siege of the Holy City by the Crusaders, Godfrey occupied the same station as, in the more memorable siege by the Romans, was occupied by Titus; the count of Thoulouse encamped opposite that part of Mount Sion where the Saviour of the world, as it was supposed, celebrated the Last Supper.

All the Crusaders had experienced the most horrid draught, and after many unsuccessful attacks, the city was taken by storm on July 15, 1099.

"On entering the city, the duke of Lorraine drew his sword and murdered the helpless Saracens, in revenge for the Christian blood which had been spilt by the Moslems, and as a punishment for the raileries and outrages to which they had subjected the pilgrims. But after having avenged the cause of heaven, Godfrey did not neglect other religious duties. He threw aside his armour, clothed himself in a linen mantle, and, with bare head and naked feet, went to the church of the sepulchre. His piety (unchristian as it may appear to enlightened days) was the piety of all the soldiers: they laid down their arms, washed their hands, and put on habiliments of repentance. In the spirit of humility, with contrite hearts, with tears and groans, they walked over all those places which the Saviour had consecrated by his presence. The whole city was influenced by one spirit; 'and the clamour of thanksgiving was loud enough to have reached the stars.' The people vowed to sin no more; and the sick and poor were liberally relieved by the great, who thought themselves sufficiently rich and happy in living to see that day.

All previous misfortunes were forgotten in the present holy joy. The ghost of the departed Adhemar came and rejoiced: and as at the resurrection of Christ the bodies of the saints arose, so at the resurrection of the temple from the impurity of the infidels, the spirits of many of those who had fallen on the road from Europe to Jerusalem, appeared and shared in the felicity of their friends. Finally, the Hermit who, four or five years before, had wept over the degraded condition of the Holy City, and who had commiserated the oppressed state of the votaries of Christ in Palestine, was recognized in the person of Peter. It was remembered that he had taken charge of the letters from the patriarch to the princes of Europe: it was acknowledged that he had excited their piety, and inflamed their zeal; and the multitude fell at his feet in gratitude for his faithful discharge of his trust, praising God who was glorified in his servant."

(To be continued.)

Last Hours of an Infidel who burnt his Bible.

[The following affecting narrative is extracted from the Evangelical Magazine for February, 1821, where it is asserted to be strictly true, and where the name of the Rev. Mr. Coombs, of Manchester, is given as the minister who visited the unhappy man.]

On the Lord's Day, October 24th, 1819, I was called (says the person who has furnished the following account) to visit a poor man in Manchester. He was described to me as dying in the most distracting agonies of mind. I found him in the full possession of his mental faculties, but much agitated and alarmed by a sense of his great sinfulness and approaching misery. For this I was at no loss to account, when I had learned, partly from himself, and partly from his neighbours, the following particulars of his history:—

He had been accustomed from childhood to reverence the institutions of religion, to read the Word of God, and to attend his worship. Regular in his habits, and moral in his deportment, he had generally maintained a fair character. About six months before the time at which I saw him, he had been deprived

of his wife by death. To suppress the sorrow occasioned by this loss, he went frequently to a public house; there he found companions whose mirth caused him to forget for a moment his troubles. At first he was surprised and shocked by their profaneness, but he soon proved that "Evil communications corrupt good manners." These men were INFIDELS; and it was not long before they persuaded their new associate to imitate their example, in abandoning the profession, and casting off the restraints of Religion. On SUNDAY mornings they met to encourage each other in all manner of wickedness; and on one of those occasions, according to previous agreement, they together committed their Bibles to the flames, and vowed never again to enter a place of religious worship.—"All this (said the wretched man) did well enough while I was in health, and could keep off the thoughts of death." Now, however, he was stretched on a bed of sickness, and conscious of his near approach to eternity; in this state, forced to reflection, his guilt and danger excited the utmost horror and alarm: despair had taken full possession of his mind. When I spoke to him of the mercy and forgiveness, which the most heinous offenders are encouraged to seek through the mediation of a Redeemer, he hastily exclaimed, "What's the use of talking to me about mercy?" When entreated again and again to behold the Lamb of God, which taketh away the sin of the world, he said, "I tell you, it's of no use now; 'tis too late—'tis too late." In reply to my exhortation to pray, he said, "Oh! I could pray once, but now I can't pray"—and, after a pause, "I will not pray." These expressions were subsequently several times repeated, "I cannot pray, I will not pray." Two men having entered the room, whom I understood to have been leaders in the guilty company by whom this poor man had been deluded, he hastily turned his face from them with obvious disgust and terror; and after they had addressed to him some blustering expressions, by which they hoped to rally his spirits, he raised himself on his bed, lifted up his hands, and in the most deliberate and solemn manner

called on God Almighty to blast those wretches to all eternity! They almost immediately left the apartment, uttering a profusion of oaths. Some time afterwards three others of the wretched men entered, and occasioned a repetition of the imprecations, which it was impossible for any to hear without shuddering.

After I had been with him two hours, (during which time he frequently repeated such expressions as have been stated), he became quite indifferent to what was said to him, rolling about on his bed, and now and then ejaculating, "My Bible! Oh! the Bible." His eyes were for several minutes fixed on me, but he seemed not to hear the questions and entreaties which I continued to address to him. He then concealed his face by turning it to the pillow, and after having remained in this position perhaps a quarter of an hour, his whole frame was violently convulsed; he groaned, and then again was still; and whilst I was speaking to the by-standers, he expired.—"It is a fearful thing to fall into the hands of the living God!"

Extracts from Bishop Griswold's Address to the Biennial Convention of the Eastern Diocese, assembled in Newport, Rhode-Island, September 27th, A. D. 1820.

REVEREND BRETHREN, AND
RESPECTED FRIENDS,

I ADDRESS you under some circumstances of peculiar disadvantage; and the pleasure of meeting you again, on this interesting occasion, is mingled with regret, that in the discharge of this duty I cannot equal your just expectations. The infirm state of my health during the nine months last past has necessarily occasioned some deficiency in the performance of Episcopal duties. Early in August a tour was commenced with the intention of visiting the northern parts of the diocese: but for particular reasons, respecting the churches in Vermont, I was requested to postpone my visit to that state till the next spring.

A minute detail of the churches visited, and of all my official transactions,

would probably be as useless, as it certainly would be dull and uninteresting. The mention of those which are of the most general concern will suffice.

On the Friday next following the day of our last Biennial Convention, in Greenfield, Joel Clapp was ordained Deacon. The Sunday after I passed in Guilford, in Vermont. A number of people, actuated by a laudable zeal for promoting God's holy worship, had erected a neat and very convenient edifice, in which I was invited that day to officiate. The congregation was respectable, and very attentive; and though there were then no Episcopalians in that town, a number of the principal people expressed a desire to become acquainted with the doctrines and worship of our church; and invited Mr. Baurý, a student in theology, and since a candidate for holy orders, to perform Divine service for a few weeks in their church. Mr. Baurý, who has continued with them to the present time, has devoted himself, with great diligence and pious zeal, to all the duties allowed to those who are not ordained to the ministry; and his labours have been remarkably blessed.

On the Wednesday following, the new church in Hopkinton, in Massachusetts, was solemnly dedicated, and set apart to the worship and service of Almighty God, by the name of St. Paul's Church. On the 10th day of November, in the same year was also consecrated, St. Paul's Church, newly erected in South-Kingston, in the State of Rhode-Island. The day following, and in the same church, Herbert Marshall was ordained Deacon. The services, on each day, were attended by a large assembly of people, who appeared to be suitably and deeply impressed; and gave reason to hope that the impression might be of lasting benefit.

On the 18th day of the same month, I was present at the State Convention of Massachusetts, which met in Salem. Confirmation was administered; and the Rev. Calvin Wolcott, Deacon, was admitted to the order of Presbyters. And on the 19th day of December following, at Bristol, in Rhode-Island, Carlton Chase, and Patrick H. Folger, were ordained Deacons.

Early in the next year I again visited Guilford, in Vermont, being invited by the proprietors of the new church, and others, who had formed themselves into a society: and on the 18th of February, 1819, the house, by their unanimous request, was dedicated, according to the Canons and usage of the Protestant Episcopal Church. Twenty-one persons, including some children, were baptized. Thirty-two received confirmation apparently with a very deep sense of the nature and solemnity of the ordinance. The next day I preached in the congregational meeting-house, about four miles from the church, and near the centre of the town. And, on Sunday, the 21st, again officiated in the church, baptized four adults and five children, confirmed eleven more, and administered the Lord's Supper to forty-two very devout communicants; of whom about thirty, then for the first time, received that sacrament. On no occasions have I ever witnessed more pleasing evidence of sincere piety and religious reverence; or felt more sensibly the presence and the goodness of God, who, in his great mercy, as there is reason to believe, was pleased to bless that visitation to the comfort and edification of his people. In August of the same year I made a third visit to that parish; on the 20th preached and administered baptism in the meeting-house; and on the 21st preached in the church, baptized three adults and two children, confirmed nine persons, and gave the communion to about forty-five. Another society has, for convenience, been organized in that town, and Divine service is performed alternately in the meeting-house and in the church; and on every Lord's day a third service is held in the latter place.

In the spring of last year, the old church in North-Kingston, (R. I.) was put in complete repair, and a bell has been added. On the 6th of May it was dedicated to God's glory and worship; and on the 14th day of the same month, at North-Providence, the Rev. James B. Howe, Deacon, was ordained Priest.

About the middle of the summer of 1819, I made a tour through Massachusetts, and visited the most of our

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churches in that state. The following are extracts from a journal of that tour.

'Wednesday, the 30th of June, preached in Bridgewater. A decent and respectable congregation attended. Here is "a famine of hearing the word of God:" May the Lord, in his merciful goodness send them the bread of life. Here was I met by Mr. Wolcott, a zealous, faithful minister of the Lord Jesus. May the Lord send many such into his vineyard.—Thursday, A. M. preached in Hanover, confirmed, and gave the communion. Into this cold region, there is hope that the Sun of Righteousness is diffusing his vital rays, and that some are now rejoicing in the light of his truth. In the afternoon preached again. The people hear with eager attention: May the Lord graft his word in their hearts.

'Friday, July 2d, preached in Marshfield. The small church was crowded, even in this busy season: nor could it hold the people assembled of various denominations pressing to hear "the things which belong to their peace." Grant, O thou God of all mercy and grace, that those things may not be "hid from their eyes;"—may they be led into the way of truth, and hold the true faith of the Lord Jesus Christ, in unity of Spirit, in the bond of peace, and in righteousness of life, till finally they are united with the innumerable assembly of just men made perfect.

'Saturday, preached, confirmed, and gave the communion in Quincy. The very few who were confirmed appeared, to possess an awakened sense of God's mercies, and of a Christian's duty. May their piety be permanent—the fruit be with holiness, and the end everlasting life. O blessed Lord, how inestimable are the privileges of these thy holy ordinances: let none who enjoy them, receive thy grace in vain. Confirm and strengthen their faith and hope, and make them thine for ever.

'Sunday preached in Boston;—in the morning in Trinity Church;—in the afternoon in St. Matthew's, and in the evening in Christ Church. Monday pursued my journey to Marblehead, accompanied by the Rev. Mr. Eaton. On our way met, in Lynn, with a small congregation, recently formed into an

Episcopal society. Their deportment was pleasing, and they appeared devout. All things here seem to be done decently and in order. God grant that they may also "be done unto edifying." This is indeed a "little flock;" but "who hath despised the day of small things?"

'Tuesday, in Marblehead, preached and confirmed. In the midst of judgment the Lord remembers mercy. This church has much declined. Mr. Smith, the fifth of their ministers, still living, is about to leave them. But there is consolation in believing that there yet remains among this people the spirit of piety, and prayer, and devotion to God. A faithful, praying people, however few their number, or scanty their means, the Lord will never leave nor forsake.'

These brief extracts from the journal may add some variety to a narrative which at best must be tedious.

The last place visited in this journey was Springfield, where I remained several days. The efforts made by a gentleman of piety and high respectability in that place to establish a church for the more particular accommodation of those employed in the service of the United States, are deserving of much praise: but whether there yet remains a hope of ultimate success, I have no recent or certain information.

At an ordination held in Providence, September 2d, of the same year, Patrick H. Folker and George Taft, Deacons, were admitted to the order of Priests; and Addison Searle, Jasper Adams and Edward Lippitt, were ordained Deacons.

From Providence I proceeded to Boston, and, on the 4th, assisted in the interesting ceremony of laying the corner-stone of a new church in that town. The next day being Sunday, I officiated in Dedham; and on Monday proceeded on a tour which was extended through New-Hampshire, and a part of Vermont. In the course of it, on the 16th, I assisted in the institution of the Rev. James B. Howe into the parish of Union Church, in Claremont, and administered confirmation and the Lord's Supper. The next day we had Divine service and confirmation in the morning at

Cornish; and in the afternoon prayers, and a sermon at Windsor, in Vermont. On the 17th, in Windsor, assisted by my Rev. Brethren, Abraham Brownson, James B. Howe, George Leonard, and Titus Strong, I gave Priests' orders to the Rev. Joel Clapp, and to Rodolphus Dickenson, the order of Deacons. Confirmation was administered, and the communion of course given. The audience appeared deeply interested in the solemnities, and I have rarely known the services of our church, of ordination especially, effect, in a congregation, a more serious impression. It is sufficient to observe, that with some few exceptions, when others perform the duty, my general practice is to preach in the churches visited. In this tour I visited sixteen parishes.

On the 17th of November I met with the State Convention of Massachusetts in Hanover: we had the usual services in the morning; and also in the evening. Confirmation was administered. The next day I preached in Marshfield, when also, and for the first time in that town, there was a confirmation. There appeared to be an awakened attention to religious inquiry among that people, and a very general concern for their spiritual state.

From January to May, of the present year, I was visited with sickness, and able to perform but few official duties. The people of my parish in Bristol, without curtailing the stipend allowed me, generously engaged the Rev. Mr. Taft to aid in the ministry; and he still continues my assistant. With difficulty and some hazard, on the 29th of April, I admitted to the order of Deacons, Isaac Boyle, Marcus A. Perry, and Milton Wilcox;—and in May attended the General Convention. Confirmation was administered in Bristol on the 30th of April, the 7th of May, and the 25th of June of the present year.

June the 30th, assisted by the Right Rev. Bishop Brownell, of Connecticut, and several clergymen from various parts, I consecrated St. Paul's Church, in Boston. The erection of that elegant edifice, by the very liberal exertions of a few respectable individuals; the

chaste style of its architecture; the particulars of its dedication, and the institution of the Rev. Samuel F. Jarvis, D. D. the following week, are things so generally known in the diocese, that it is unnecessary now to repeat them. But it is highly fitting and very much our duty to render united and unfeigned thanks to the Father of mercies for an acquisition so valuable to our churches, and to our clerical body.

Besides the institutions already noticed, the Rev. Mr. Ten Broeck has been inducted into the parish in Portland; the Rev. Joel Clapp into the church in Shelburne, Vermont; and the Rev. George Leonard into the church in Cornish, New-Hampshire.

At an ordination holden in Providence, on the 4th day of August last, the Rev. Jasper Adams, and the Rev. Lemuel Burge were ordained Presbyters. Also in Bristol, on the 9th day of the present month, the Rev. Addison Searle, Deacon, was admitted to the order of priesthood. The whole number ordained presbyters, since you last convened, including the Rev. Mr. Chase, this day admitted to that holy order, is nine. Eleven have been ordained Deacons, three hundred and twenty-four persons have been confirmed, six only have been received as candidates for holy orders; to wit, Alfred L. Baury, Stephen H. Tyng, Henry C. Knight, Samuel B. Shaw, Joseph Muncher, and Jordan Gray. The total number of candidates at present on the list is eleven.

The Rev. Benjamin B. Smith, Herbert Marshall, George L. Clayman, Rodolphus Dickenson, Patrick H. Folker, Amos Pardee, Marcus A. Perry, and Milton Wilcox, have removed from this Diocese.

The Rev. James Nichols, having by his letter, dated at Manchester, in Vermont, July 2d, A. D. 1819, declared his resolution to renounce the ministry of the Protestant Episcopal Church, and in future not to exercise any of its functions; in consequence, agreeably to the provisions of the 2d Canon of the General Convention of 1817, he, we said James Nichols, on the 2d day of September, 1819, in the presence of the Rev. Mr. Crocker, and other clergy-

men, was declared to be, and is suspended from his grade of the ministry in said church.

Since our last Biennial Convention, the District of Maine has become a State, and now holds a respectable rank in the Union which forms this rising empire. It became proper, of course, and was judged expedient, that the few churches in this new state should form a State Convention. Accordingly a meeting of Delegates from the two churches in Maine, took place in Brunswick, on the 3d of May in this present year. They acceded to the constitution of the General Convention, and formed a constitution for that State. Their Delegates, sent to the last General Convention, were received, and their proceedings recognized and approved; and agreeably to their request, they are annexed to this Eastern Diocese. Whether any and what alteration in our Diocesan constitution, may in consequence be necessary, will claim a place in your deliberations.

The church in Maine, though small, is a just subject of gratulation and praise. Three years ago we had but about twelve communicants in that District; there are now about one hundred. Most laudable have been their efforts and liberality in making provision for the decent performance of Divine worship, and the regular administration of the Christian ordinances. In Gardiner they have erected a new and very handsome church, excelling, in the purity of taste displayed, and perfection of the Gothic style, any edifice perhaps in the United States. If the Lord permit, it will soon be solemnly dedicated to his holy worship. The parish in Portland are second to none in their pious liberality: "for to their power (I bear record) yea and beyond their power they are willing,"—and generously endeavour to render the situation of their worthy Pastor comfortable and happy. I have supposed it my duty to give them some little aid from our Easter contributions. They have obtained a bell for their church. May the Lord remember them for good, and visit them with his salvation.

The church in New-Hampshire has

not materially changed from the state reported at your last convention. The Rev. Daniel Barber has left this Diocese, and also it is reported, the communion of the Protestant Episcopal church. The Rev. Mr. Howe has succeeded him in the church in Claremont, where his labours are much blessed. The parish, having very much increased, have purchased a new and convenient church, in the village, and they are enlarging their old church: Divine services are performed alternately in the two. The Rev. Mr. Chase has the pastoral charge of the church in Drewsville. The Rev. Mr. Searle has officiated the greater part of the year last past in Concord, Hopkinton, and Bradford, and occasionally in some of the neighbouring towns; three months of which time he was employed as a missionary. Had we the means of employing even one itinerant clergyman in that state, he would probably be able to form some new churches, and would, with the Divine blessing, be of very great use in the cause of the Redeemer's kingdom. When shall we follow the example of all other churches?—When perform that work of propagating his faith which our Saviour requires? In every state should be a Missionary society, encouraged by every parish, and supported by every churchman. He who cannot give one dollar, if such there be, let him give a cent or a mite: let him show that he loves the Lord, regards his word, and desires to build up his kingdom.

In no part of this Diocese is the change for the better, during the last two years, more apparent than in Vermont; though even there, but little, we fear of what we ought to do, has been effected. Mr. Chase has succeeded Mr. Chapman at Bellows Falls. The church in Shelburne, under the care of Mr. Clapp, has very much increased. New parishes might easily be formed, had we missionaries to feed them with the bread of life, and rear them up to strength and maturity. Some promising young men, in that state, are now prosecuting their studies, with a view to the sacred ministry. In Manchester a new church is now in building; and another in Windsor.

In February next, it is expected that the very important law question, respecting their church lands, will be decided.

In Massachusetts we have to lament the decline of the church in Marblehead; as also some unhappy dissensions which have interrupted the peace, and clouded the prosperity of the parish in Great-Barrington. In August I visited that and the other churches in the western part of the state; and the hope is cherished that, through the Lord's goodness, union and peace may again be restored. Such, I am happy now to state, has been the result in Lanesborough:—the Rev. Aaron Humphrey, from Connecticut, has succeeded the Rev. Mr. Pardee in the pastoral charge of that church, which is united and prosperous.

A new society has been formed in Ashfield, which loudly calls for our fostering care. It is painful to reflect on our inability to give this and many other new and small parishes that attention and aid which they chiefly need. In Taunton some measures have been taken, and it is hoped will be pursued for resuscitating the ruins of that once little church. St. Paul's Church, in Boston, is gradually filling with a very respectable congregation.

The Rev. Mr. Chapman was absent four months, employed as a missionary chiefly in Lenox. As there appeared an urgent call for Mr. Wolcott's labours, and a prospect of much usefulness in Marshfield, it was judged expedient that he should discontinue his services in Quincy, and that something should be allowed him for a year or two, as missionary in Marshfield: And the prospects thus far seem to justify this arrangement. That the church in Quincy might not in consequence suffer, the Rev. Mr. Lippitt was employed as a missionary there for six months: And provision has since been made for the continuance of public worship in that parish till the present time.

The church in Rhode-Island continues to enjoy the smiles of its Divine Head. The number of communicants has very considerably increased: nor is there reason to believe that piety or zeal is in any degree diminished. The

sacerdotal connexion between the Rev. Mr. Blake and the church in North-Providence, is, by mutual consent, dissolved. The Rev. Lemuel Burge is settled in the parish of St. Paul's Church, in North-Kingston and South-Kingston.

It would seem that the soil of the Eastern Diocese is peculiarly unfavourable to missionary societies. The one in this state, I am sorry to say, has not received that general patronage of our few churches which was anticipated. The greater part of what has been contributed, is, I believe, from one parish, and that not the largest. A missionary society was, some years since, formed and incorporated, in Massachusetts, and some measures have more recently been taken, by the convention and standing committee of that State, to collect funds: but their efforts have not, to my knowledge, been attended with any considerable success.

The sums collected at our Easter contributions, I have endeavoured, with the advice of our standing committee, to apply to the purposes intended, with the utmost frugality, and according to the best of my judgment. This fund is annually diminishing. The collections of the present year are from a few churches only, and amount to about two hundred and forty dollars. The greater part of our churches have no such contributions. Whether you will judge it expedient and just still to call on those few, seeing it is not made, as our convention recommended, a general thing, may be worthy of consideration. The apology, which is usually made, for not asking the people to contribute is, that the parishes are poor, and their burdens already heavy; facts which we well know, and sensibly feel. But this excuse, as I conceive, is founded on a misapprehension of what is required. It is not enjoined upon any parish or individual to contribute any thing but what can be given with convenience, and with "a willing mind?"—It is required only that our people may all have a suitable *opportunity* to give. In the poorest parish there may be a few persons who are able, and willing, and desirous to contribute something to this most important and charitable object.

We know well that among Christians of other denominations, handsome collections are made in parishes much poorer than some of ours who contribute nothing: and we know too that many of our people contribute to the propagation of the Gospel by other sects, who would more gladly give, if, with even less importunity, they were called on by the clergy of our own communion. Should it by any be said that the sum like to be collected will be so small they are ashamed to present it, let such reflect on the impiety of thus dishonouring our Divine Master, and neglecting his work, through fear of bringing discredit upon ourselves! Is it thus we take his cross, and bear his reproach? Permit me, my Clerical Brethren, to ask, whether *we* are not the chief delinquents in this thing?—We who ought to *lead* in every measure which will spread the faith of the blessed Saviour, and build up his kingdom. Are not the people more ready to give for this noble purpose than we to ask? Are we duly mindful of our Lord's command, doing all in our power to preach his Gospel to *every creature*?

Sunday schools have been introduced into many, and I believe into the greater part of our parishes, and their success has more than equalled our most sanguine expectations. It is not necessary that I should now dwell on the salutary effects of this mode of instruction. It will suffice to observe that what is chiefly essential, to avail ourselves of its full benefits, is the pious zeal, and generous disposition of our people to bestow their services in what we may truly denominate, this "labour of love." What is most to be feared is, that they may at length be "weary in well doing." Let it not be so: let the young especially be encouraged to engage and continue in this charitable work, than which none can be more useful to individuals, to religion, and to society.

Finally, I take this opportunity of once more requesting that the several State Conventions, and all whose duty it is, or who are willing to perform the duty, will, in the time to come, carefully transmit to me the parochial reports, and whatever else may be re-

cessary or useful, in giving a full and more particular view of all our churches. My earnest desire is, and indeed my full intention, should God in his forbearing mercy still prolong my life and give the means, to make a more particular and accurate statement, than has yet been made, of the annual prosperity or decline of our churches.

That he who alone is able will give us success; that the business of this convention may be conducted with harmony and wisdom; and our hearts and lives be devoted to the building up of the Redeemer's kingdom, is my humble prayer.

ALEXANDER V. GRISWOLD.

The Annual Meeting of the New-York Bible and Common Prayer Book Society was held in Trinity Church, in this city, on Tuesday, February 27th, when the following Report was read, accepted, and ordered to be published:—

Eleventh Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.

TWELVE years have now elapsed since the establishment of the New-York Bible and Common Prayer Book Society, the first institution in this city which had for its declared object, the gratuitous distribution of the Holy Scriptures. During the period of its operations, it has been so far blessed, as to be enabled to raise a permanent fund of \$5295 35 cents, to obtain a set of 8vo. stereotype plates for the Book of Common Prayer, and to expend, in procuring Bibles and Prayer Books for distribution, nearly \$4000.

The result has been, the circulation, through the medium of this society, of 2966 Bibles, 500 New Testaments, and 5485 Prayer Books; making an aggregate of 8951 volumes.

Of the above, 252 Bibles, and 630 Prayer Books, have been *gratuitously distributed*, and 101 8vo. Prayer Books, from our stereotype plates, *given to members and donors, on the terms of the society*, since its last meeting.

Our operations, during the past year, have been much facilitated, through the instrumentality of the office of

Agent, recently established by the Board, and the very faithful discharge of its functions by the present incumbent.

The sum of \$250 has been appropriated by the Board to the purchase of Bibles, and the like sum for that of Prayer Books, for gratuitous distribution, the ensuing year.

The operations of the society, in consequence of the urgent and perpetually increasing wants of our own diocese, have been almost exclusively confined within its bounds. The managers would have rejoiced at ability to extend them more widely, but have found themselves incapable of even approximating to the full supply of the necessities at home. They regret that such should have been the state of things in the largest, wealthiest, and most flourishing diocese in the Union. They would respectfully, but most earnestly urge upon their brother churchmen—and hope to be not wanting in their own attention to it—the Christian obligation which lies upon so highly favoured a section of the church, to employ the ability intrusted to it by a bountiful Providence, not only to the care of its own children, but, also, to the extending of aid to dioceses from which God's mere goodness has made us to differ in the possession of means for advancing the cause of Christ.

With these feelings, however, we would mingle—and call upon our fellow-members to add their's—emotions of lively gratitude to him from whom cometh every good and perfect gift, for what he has enabled us to do. The circulation of nearly 9000 copies of the Scriptures, and of a Liturgy carrying to the heart, in every variety of most interesting and impressive form, their divine doctrines and precepts, cannot have been without effect. The blessing of God has gone forth with them. His grace has awakened attention to their sacred contents—has brought them home to the heart—has thus blessed them to the conversion of the sinner, to the comforting of the penitent, to the confirming of the faithful, to the reclaiming of the wandering, to the encouragement of the striving, to the consolation of the sick and the afflicted, to

the support of the dying, and, perhaps, to the furnishing of the departed soul with its first hallelujah, when delivered from the prison of the body.

In the enlargement and increasing prosperity of the church in this diocese, we see cause to cherish the humble hope, that these effects may have been produced to no very inconsiderable extent. In the year 1809, in which this society was formed, there were, in this state, but 42 clergymen of our church. There are now 78. The number of congregations has increased in about the same proportion. To this encouraging state of things, although we delight to perceive in it the Divine blessing upon a well regulated system of ecclesiastical concerns, and upon Episcopal and pastoral fidelity, we may, also, humbly hope that our society has been not a little conducive. It gives us great pleasure, indeed, to acknowledge as powerful, and, in some instances, more effectual auxiliaries, those sister establishments of our church, in various parts of the diocese, which have for their objects this same good work of circulating the Bible and the Book of Common Prayer—the support of missionaries—and the distribution of religious tracts. And it now gives us the highest satisfaction to hail, as an enterprize surpassing them all in magnitude of importance, and in probable extent of beneficial influence, the measures commenced at our last convention, and prosecuting, under the auspices of managers appointed by that body, for affording the means of securing, by competent provision for their education, a pious, orthodox, and learned clergy. When we consider the order set forth in the word of God, as that by which he designs the blessings of the Gospel to be disseminated and preserved among men, we cannot but regard the various and momentous functions of the ministry of his church, as most intimately connected with the interests of evangelical piety, with regard both to the sanctification and salvation of individuals, and to its benign influence on communities. Hence the state of religion, and its practical influence, have ever been graduated by the character and abilities of the clergy.

In this noble institution, therefore, we see an effort for the advancement of the Redeemer's cause, which we all should most heartily bid *God speed*; and the interests of which, we should all, according to our respective ability and opportunity, endeavour to be God's honoured instruments of promoting. This will be perfectly consistent with the continuance, and even increase of our exertions in behalf of those other excellent institutions, by which our church aims, though, indeed, in an humbler sphere, at the furtherance of the same great object—the spiritual and eternal welfare of the sons of men.

When we contemplate the resources of this diocese, possessing upwards of 120 congregations, and these including no inconsiderable share of the wealth of our state, and then suppose that deep influence of religious affection, which its everlasting moment deserves, our minds, at once, form the idea of a magnitude of exertion in the various methods for advancing the interests of religion and the church, commensurate to the just expectations which should be entertained, of a diocese so peculiarly favoured with means and facilities. May God put it into the hearts of those whom he has blessed with this world's goods, to consecrate a liberal share of them to the glory of the all-bounteous Giver. Gratitude to him demands this offering. His promised blessing urges to it. His church asks it, as a return of *temporal* for *spiritual* things; and as furnishing her with the means of accomplishing the blessed and eternally momentous objects for which she was established.

Signed by order of the Board,
MATTHEW CLARKSON,
Chairman pro tem.

BENJAMIN T. ONDERDONK, *Secretary.*
New-York, Feb. 21, 1821.

The following gentlemen were elected to be associated with the Bishop and clergy of the city, as the Board of Managers for the ensuing year:—

Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carrow, Richard Whaley, Henry M'Farlan, and Richard Platt.

At a meeting of the Board of Managers, on Friday, March 2d, the Rev. Benjamin T. Onderdonk was chosen secretary, Gulian Ludlow, treasurer, and Henry M'Farlan, agent.

Annual Report of the Orphan Asylum Society in the city of New-York, made in the month of April, 1821.

AT this joyous season of the year, when nature rouses from her lethargy to put on her fairest garments in praise of her Creator, there is no sentiment more predominant in the hearts of the Board of Direction of the "Orphan Asylum Society," than that of gratitude. They began the year in sorrow, and their friends and patrons mingled their feelings with those of the Board on the recollection of departed worth. But, though clouds and darkness rested on them for a time, the gloom has been dispersed by that light which has shone on the Society, and guided them in seasons of perplexity and doubt from its commencement to the present day.

At no period has the aspect of the Society been more promising than at the present. It is true that "daily bread" has been all the Orphan's portion, but the hand that bestows it has never yet been shortened. The large debt which was contracted in requisite repairs and alterations of their establishment, during the former year, is, by the annual grant of the Legislature and the contributions of benevolent individuals and congregations, in a good degree liquidated. The blessing of health, with few exceptions, has been dispensed with unsparing bounty to their orphan family. The Board have been able to place a larger number of children than usual in respectable situations, where every reasonable hope may be indulged that they will be taught that knowledge which maketh wise unto salvation, and to fulfil their duty in their respective stations. The continuance of the worthy Superintendents in their sphere of usefulness, and the acquisition of their daughter to aid in the instruction of the girls—the good conduct of the Monitor, who was brought up under their care, and the general propriety of the children's behaviour, are causes of heart-

felt gratitude to the Friend of the fatherless, and incitements to that confidence in the protecting care of Providence, which occasional discouragement and inquietude should never be able to destroy.

Since the last Report, 16 boys have been bound to farmers or mechanics; 16 girls placed in respectable families; 10 boys and 8 girls have been received into the institution; and there now remain 128 children dependent upon you for the necessities of life. In order to inure the boys to hardship and fatigue, they are required to cut all the wood, draw the water, &c. and are taught to cultivate the grounds belonging to the Asylum, which have yielded a very large supply of vegetables of various kinds.* The girls are employed in work appropriate to themselves: they have, within the last year, made 550 garments of different sorts, 40 pair of sheets, 18 mattresses, besides quilting 13 bed-quilts, repairing their clothes, knitting, assisting in washing, ironing, and every variety of house-work.—Although care is taken to give them habits of industry, the culture of their mind is not neglected. It is with pleasure the Board observe the larger portion of the children able to read their Bible, and the assiduity with which they store their minds with scripture truth. They have, during the last year, committed to memory from 49 to 1666 verses; and their progress is very good in arithmetic and writing; several of the boys are also studying the rudiments of grammar.

The Board have been called to resign to his Heavenly Father one little boy, whose debilitated health, when he entered the Asylum, seemed to revive for a season under the genial influence of kindness and wholesome diet; but his constitution was too much impaired to sustain a very severe attack of influenza during its prevalence in our city.

The increasing expenses of so numerous a family are often the source of harassing anxiety to the Board, and certainly require an extension of the

* There have been raised, in the past year, 2000 heads of cabbage, 150 bushels of potatoes, 100 bushels of turnips; also, beans, peas, parsnips, onions, &c. &c.

means of their support; earnestly is it desired, that those whose minds have not yet dwelt on the usefulness of the institution, would be induced to investigate it, and judge for themselves of the necessity of larger pecuniary aid. By the Treasurer's account it will appear, that the Society are still in debt. Let not the hope be disappointed, that the necessities of the Orphan will be regarded, and they, whose kind hearts "teach them to feel another's woe," will give cheerfully according to their ability.

One circumstance is attended with painful interest to the Board: it is the resignation of their respected Treasurer. Deep are their feelings of gratitude and affection, on recurring to the services of their beloved friend. At the origin of the Society, when the magnitude of its object seemed almost to appal the firmest mind—when a building must be erected, and there were no resources, their benevolent coadjutor became personally responsible for large amounts of money, which enabled them to complete a commodious and well-finished house. The prudence and economy which were manifested in the fulfilment of the duties of her office, have ever inspired implicit confidence in her judgment and discretion. Many a child of affliction can bear testimony to the maternal kindness with which she gladdened the heart of the Orphan. Her counsels will always be cherished as the result of mature and conscientious reflection. The Board indulge the hope that, although she decline the arduous duties of Treasurer, she will not resign her situation as Trustee, but still animate and encourage them by her countenance and advice. In the retirement of domestic life, long may she enjoy those consolations which flow from the reflections of a well-spent life; long may she be spared to her friends and associates as their example to render the various talents of wealth, of influence, and of leisure, conducive to the end for which they were given.

The memory of herself and her early associates cannot be obliterated. With steady and undeviating perseverance they originated and matured an institution, which, in an extended sense, initi-

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gates the Orphan's sufferings, and causeth the heart of the widow to rejoice, as her soul melteth within her at beholding her infant offspring just ready to relinquish for ever the protection of their only surviving parent.

Happy those children, who, bereft of their parents' care and deprived of the necessities of life, have found an Asylum from their wretchedness! Happier they who, rejoicing in the smile of parental love, and rich in the enjoyment of domestic and social happiness, with their *sympathy* for the destitute Orphan, dispense those more *substantial* gifts which are absolutely essential to the existence of the institution.

Murder of Becket.

(From Lingard's History of England.)

THE next day about two in the afternoon, the knights abruptly entered the archbishop's apartment, and neglecting his salutation, seated themselves on the floor. It seems to have been their wish to begin by intimidation: but if they hoped so succeed, they knew little of the intrepid spirit of their opponent. Pretending to have received their commission from Henry, they ordered the primate to absolve the excommunicated prelates. He replied with firmness, and occasionally with warmth, that if he had published the papal letters, it was with the royal permission: that the case of the archbishop of York had been reserved to the pontiff: but that he was willing to absolve the others on condition that they previously took the accustomed oath of submitting to the determination of the church. It was singular that of the four knights, three had, in the days of his prosperity, spontaneously sworn fealty to him. Alluding to this circumstance, he said, as they were quitting the room, "Knowing what has passed between us, I am surprised you should come to threaten me in my own house."—"We will do more than threaten," was their reply.

When they were gone his attendants loudly expressed their alarms: he alone remained cool and collected, and neither in his tone or gesture betrayed the slightest symptom of apprehension. In this moment of suspense the voices

of the monks singing vespers in the choir struck their ears, and it occurred to some one that the church was a place of greater security than the palace. The archbishop, though he hesitated, was borne along by the pious importunity of his friends: but when he heard the gates close behind him, he instantly ordered them to be re-opened, saying, that the temple of God was not to be fortified like a castle. He had passed through the north transept, and was ascending the steps of the choir, when the knights, with twelve companions, all in complete armour, burst into the church. As it was almost dark, he might, if he had pleased, have concealed himself among the crypts, or under the roof: but he turned to meet them, followed by Edward Grim, his cross-bearer, the only one of his attendants who had not fled. To the vociferations of Hugh, of Horsea, a military subdeacon, "Where is the traitor?" no answer was returned: but when Fitzurse asked, "Where is the archbishop?" he replied: "Here I am, the archbishop, but no traitor. Reginald, I have granted thee many favours. What is thy object now? If you seek my life, I command you, in the name of God, not to touch one of my people." When he was told that he must instantly absolve the bishops, he answered, "Till they offer satisfaction, I will not."—"Then die!" exclaimed the assassin, aiming a blow at his head. Grim interposed his arm, which was broken, but the force of the stroke bore away the primate's cap, and wounded him on the crown. As he felt the blood tickling down his face, he joined his hands, and bowed his head, saying: "In the name of Christ, and for the defence of his church, I am ready to die." In this posture, turned towards his murderers, without a groan and without a motion, he awaited a second stroke, which threw him on his knees: the third laid him on the floor at the foot of St. Benet's altar. The upper part of his skull was broken in pieces, and Hugh, of Horsea, planting his foot on the archbishop's neck, with the point of his sword drew out his brains, and strewed them over the pavement.

An Account of a Funeral Ceremony at Rome.

(From Matthews's Diary of an Invalid.)

IN my way home I met a funeral ceremony. A crucifix hung with black, followed by a train of priests, with lighted tapers in their hands, headed the procession. Then came a troop of figures, dressed in white robes, with their faces covered with masks of the same materials. The bier followed;—on which lay the corpse of a young woman, arrayed in all the ornaments of dress, with her face exposed, where the bloom of life yet lingered. The members of different fraternities followed the bier—dressed in the robes of their orders—and all masked. They carried lighted tapers in their hands, and chanted out prayers in a sort of mumbling recitative. I followed the train to the church, for I had doubts, whether the beautiful figure I had seen on the bier was not a figure of wax;—but I was soon convinced it was indeed the corpse of a fellow-creature;—cut off in the pride and bloom of youthful maiden beauty. Such is the Italian mode of conducting the last scene of the tragi-comedy of life. As soon as a person dies, the relations leave the house, and fly to bury themselves and their griefs in some other retirement. The care of the funeral devolves on one of the fraternities, who are associated for this purpose in every parish. These are dressed in a sort of domino and hood; which, having holes for the eyes, answers the purpose of a mask, and completely conceals the face. The funeral of the very poorest is thus conducted, with quite as much ceremony as need be. This is perhaps a better system than our own, where the relatives are exhibited, as a spectacle to impertinent curiosity, whilst from feelings of duty they follow to the grave the remains of those they loved. But ours is surely an unphilosophical view of the subject. It looks as if we were materialists, and considered the cold clod as the sole remains of the object of our affection. The Italians reason better; and perhaps feel as much as ourselves, when they regard the body,—deprived of the soul that animated, and the mind that informed it,—as no

more a part of the departed spirit than the clothes which it has also left behind. The ultimate disposal of the body is perhaps conducted here with too much of that spirit, which would disregard all claims that "this mortal coil" can have to our attention. As soon as the funeral service is concluded, the corpse is stripped, and consigned to those who have the care of the interment. There are large vaults, underneath the churches, for the reception of the dead. Those who can afford it are put into a wooden shell, before they are cast into one of these Golgothas;—but the great mass are tossed in without a rag to cover them. When one of these caverns is full, it is bricked up; and, after fifty years, it is opened again, and the bones are removed to other places, prepared for their reception. So much for the last scene of the drama of life;—with respect to the first act, our conduct of it is certainly more natural. Here they swathe and swaddle their children, till the poor urchins look like Egyptian mummies. To this frightful custom, one may attribute the want of strength and symmetry of the men, which is sufficiently remarkable.

The New-York Protestant Episcopal Missionary Society held their fourth anniversary meeting in St. Paul's Chapel, in the city of New-York, on the 6th day of December, 1820; when the following report of the Board of Managers was read by the Chairman of their Committee:—

Fourth Annual Report of the Board of Managers of the New-York Protestant Episcopal Missionary Society.

In presenting the Fourth Report of this Society, we cannot refrain from expressing our gratitude for its timely formation, and for the important advantages which have already resulted from its establishment. Animated by our past success, even under circumstances which might well have discouraged any efforts, we are authorized to look forward with new confidence, while we recognize that Superintending Protection which so evidently demands the homage of our thankfulness.

Shortly after the last annual meeting, a sermon was preached at Grace Church, in behalf of this society, by the Rev. Mr. Montgomery; and in reverting to it we find great satisfaction, not merely on account of the valuable addition then made to the funds of the institution, but more particularly because the importance of a missionary spirit was then set forth with such an union of piety, of eloquence, and of zeal, as imparted new animation to its friends, and was calculated to enrol all who were before indifferent among its well-wishers and supporters. The sum of three hundred and sixty dollars and ninety cents, then collected, forms nearly the one half all that we have been able, during the past year, to appropriate to the general missionary fund of the diocese, and is itself an evidence of the talents and energy with which the cause was advocated.

Of the three societies which we numbered as auxiliary to this at the last report, we have received remittances from two only; that established at Albany having not yet made its return. The Goshen Female Auxiliary Missionary Society have remitted twelve dollars, and the Episcopal Missionary Society of Geneva thirty dollars. It would have been very grateful to our wishes, if we could have announced a large increase in the number of these auxiliary institutions, as their formation is one of the most prominent features of our plan, and one of the utmost promise to our usefulness. One auxiliary only has been added during the last year; but that is one of which we may well be proud, and from which we anticipate important aid. The Episcopal Missionary Society of Zion Church, in this city, (our fourth auxiliary), in August last placed in our treasury the very generous sum of one hundred and eighty dollars, raised from the spirited subscriptions of that congregation alone.

It is impossible to record the co-operation of these societies without feeling that we are indeed brethren—brethren in affection and in purpose, as well as in name. Such a true and active charity extends and perpetuates itself by the flame which it kindles; and provokes others to good works by the light

which its own holds out. The instances which we now most cheerfully record impress themselves in gratitude upon our hearts. Would that the same genuine spirit of Christianity might pervade every parish in our diocese; and that the universal approbation they are calculated to excite, might evince itself, not in word only, but also in deed! Would that the eloquence of these examples, more powerful than any arguments which we can address, might be effectual in bringing forward such friends to our cause, and such allies to our institution, as our renewed appeals have failed to excite!—They speak to the public spirited and the pious of every congregation, and call upon them, as they admire so pure an exercise of benevolence, or appreciate its tendency, to “go and do likewise.” Though their contributions may be small, yet will they refresh and animate us by the spirit from which they proceed.—We cannot forbear again to call the attention of Episcopalians to our former circulars on this subject; and again to appeal to those numerous congregations who have not yet united with us in this earnest object of our wishes: nor will we despair of their aid, while we have any confidence in their love to God, or their regard for the eternal welfare of men.

The amount received into the treasury since the last anniversary is nine hundred and forty-seven dollars and seventy-three cents. “The Committee for Propagating the Gospel” have been authorized to draw for eight hundred and fifty dollars, without which assistance the Missionaries now employed could not have been paid even their scanty salaries. This sum, added to those previously paid over, makes the whole amount contributed by this society, since its establishment, three thousand one hundred and fifty dollars. The balance in the treasury, after paying the contingent expenses of the year, is twenty-four dollars and forty-one cents.

We have to regret a considerable diminution in our resources, arising from removals and other causes. The names of many who have heretofore been our patrons, have also been withdrawn; not, we are sure, from disaffection to a

cause so truly in the spirit of the Gospel, but in some instances from the inability which the times have produced, and in others from an unwillingness to be troubled with matters comparatively small and unimportant. While we do justice to the motives of the former of these classes, we would urge upon the latter the reflection, which cannot be too often inculcated, that the acknowledged and indispensable benefit of the fund we have raised, is the result of many small, and, of themselves, inconsiderable contributions, scarcely if at all felt by most of those from whom they are derived, but constituting in the aggregate a rich stream of extended blessing.

It ought also to be recollected by all who aid in charities like this, that, from the smallness of the subscription a large part is often absorbed in the collection, which might be applied to the object in view, if paid directly to the treasurer; and also that the expense of collection is increased by the difficulties which are often thrown in its way. The offering which we make is one of principle, of conscience, and of free will—not of necessity. That contribution which is given with reluctance, extends a dampening influence, perhaps more than equivalent to the benefit of the gift. On the contrary, a small gift, tendered with a willing and a ready heart, by the spirit which it excites and communicates, outweighs, in its actual benefit as well as in its real merit, all the ponderous offerings of an ungracious hand. He that hath much, and he that hath little, should both give gladly if they are in earnest in promoting the common interest.

In this simple statement we have traced the course of that stream which your bounty has supplied; and in frankness of speech have suggested the means of still further promoting its object. With all who have borne a part in this accumulation, we feel a common bond of Christian attachment; nor will we exclude from this expression of regard, those who, in the absence of any other offering, have given to our cause the sincere tribute of their good wishes, their commendation, and their prayers.

We hail the spirit which originates, the beneficence which supports, and the blessing which speeds institutions for spreading the Gospel; for in them we find the best hope of man's moral improvement, and the best promise of the amelioration of his condition. Let the mere politician aim at these effects by the efforts of worldly wisdom and of legal enactment;—let the man of cultivated reason or refined feeling employ the most enlightened method to soften and bend the human character, and to overcome its perversities; yet will it ever be found that no means are so effectual, even for the accomplishment of these objects, as that of making men Christians in affection and in principle. Modify and regulate as they may the outward action by the influence of law, or the restraints of custom, or the power of argument, or the winning eloquence of fiction and of sentiment; yet if the dispositions and passions of the individual are not brought into conformity to the pure model of the Gospel, they must ever be a source of misery to himself as well as of annoyance to others.

Christianity sustains most fully its divine character and origin by its fitness to promote the best interests of men. If, therefore, as friends to individual happiness or social order, we wish to make men better in their own condition, and better disposed towards their neighbour—to soften what is rugged and overbearing—to keep down what is vain, and proud, and aspiring—to disarm what is injurious—to circumscribe the power of whatever is unfriendly, or cruel, or malicious—and to temper all into good will and peace, we will diffuse the spirit of pure religion, and the commanding influence of Christian obligation.

To us who have still higher objects in view than those which merely relate to this passing world;—to us, who aim at the immortal happiness of our fellow men, it is at once reason for exultation and for exertion, that this great object includes in it so many of lesser endeavour; and that while we impart to men the knowledge of the one thing needful for their spiritual welfare, the blessings of outward happiness and temporal

good are added to our triumph, and follow in the train of our victory.

In order to make known among all nations his saving health, God, the Fountain of all wisdom, has been pleased to require the agency of men: and if an effect, which to human reason seems almost miraculous, has attended the preaching of the Gospel, causing its doctrines to be received, and its principles to predominate, and its fruits to abound, we should be encouraged to persevere in our present exertions by such clear indications of the influence of his Spirit, who promised to be with his ministers to the end of the world.

In associating to subserve the unspeakably benevolent scheme of Almighty Goodness, we have been careful not to intrude into affairs beyond our proper sphere, nor officiously to endanger the order and unity of our church. The constitution of our society, therefore, limits its views to the humble but useful part of furnishing the means of supporting Missionaries to that authority to whom has wisely been committed their appointment and direction.

Among those who are engaged in promoting a charity so pure, so efficient, so comprehensive, there should be no room to reprove their indifference, nor any need to excite their zeal. It is no visionary scheme of doubtful issue to which our efforts are directed. Almighty Wisdom has devised the plan, and has constantly followed it with success. Neither is it an impracticable extent of benevolence to which our efforts are drawn out: Almighty Providence has placed within our community the subjects of our regard, as the means of testing our fidelity, our Christian wakefulness, our trust in God's promises. It is the spiritually destitute of our state to whom we desire to extend relief. It is the dispersed flock of our own church and of our own diocese, who look up to their spiritual Shepherd for that aid which the bounty of their more favoured brethren can alone enable him to supply.

What could be effected, by diminishing the salaries of Missionaries that their number might be kept up, has al-

ready been done, to an extent which is painful to a liberal mind. Nor have the limited resources of those who are to be benefitted, been scantily applied. Even yet there is a great deficiency, and those who are employed are spending their labours under privations which ought not to be felt. For, surely, if ever the labourer be worthy of his hire, he who banishes himself from the sweets of home and friends, who quits the ease and retirement of study, and gives himself up to all the inconveniences of an itinerant and unsettled life, in the cause of humanity, of society, and of God;—he who seeks the wilderness, to make it rejoice with the good news of salvation—who visits the ignorant, to enlighten them—the erring, to reform them—the penitent, to confirm—and the broken-hearted, to cheer them, even in the dreariness of their distant solitudes;—such a labourer, in such a loneliness, is indeed worthy of no stinted boon. But with those that are so occupied there is no reward save that of their own bosom. Scantily and miserably provided, they give up all for Christ; and are voluntarily exposed to the privations and extremities of a primitive self-devotion, rather than desert those who are perishing in their spiritual need.

Our united exertions have done something to alleviate all this; but it is important that more should be done. We therefore earnestly address ourselves to all whose hearts are open to the influence of Christian gratitude or Christian love; all who feel an interest in extending the Christian Church; beseeching them to compare their own happy circumstances and privileges with the destitution of their distant brethren, and the privations of those who minister to them.

Could you accompany in his duties one of these pious Missionaries, we need not place before you any more solemn appeal. The kind feelings of your own nature, the enlightened dictates of your own minds, the dilating charity of your own bosoms, would most effectually plead our cause. It would be sufficient that the humble cabin was the scene of every temporal *destitution*—that neither science beam-

ed, nor kindly intercourse soothed, nor cheerful relaxation enlivened or refined. You would yourselves be anxious to dispel the ignorance of religion which is witnessed there; you would yourselves be anxious to supply the desire for knowledge which is there manifested; you would yourselves be solicitous to guide the aspirations of those hearts which are lifted up to God with little more than the light of nature to direct them.

There, in many a distant and retired abode, where no cheerful spire points the thoughts from earth to heaven, and where no joyous peal announces the day of rest and of peace, the indolent and careless profaner of its sacred hours is destined to be saved by you from the extremity of irreligion and of crime; there the earnest inquirer after the truths and consolations of the Gospel appeals to you to dispense to him the bread of life: there the Episcopalian, far distant from his native altars, asks at your hands the services of the church he reveres; and his appeal is addressed to a responsive feeling in your own bosom, which it is impossible for you to disclaim.

But there is one class of those who come within the scope of our bounty whose case we had well nigh forgotten. Nor would it be strange if they were forgotten, who in silence and in banishment weep over their sufferings and their wrongs. The Indians, whose birth-right was co-extensive with this vast continent, and its noble game the reward of his native enterprize and hardihood, now driven from his original domain, is himself the prey of an invader. For as he has left behind him the hunting-ground of his ancestors, there is scarcely a path through his forests that the white man has not traversed—there is scarce a retreat in his wilderness to which avarice has not followed him. In too many instances only the curses of civilization have attended this pursuit of selfish and private ends. The Indian has too often been contaminated, that he might be subdued; while the inheritance of his fathers has been bartered for trifles without value, or for a poison destructive of his habits and fatal to his existence. To the sur-

vivors of a brave and ancient race fast gliding away, they who now occupy their soil have the two-fold obligation to compensate for the original disadvantages of their lot, and to make reparation for the injuries they have endured.

We rejoice that the charity to which we contribute is extended to them, and that within our own diocese the praise of the Most High is heard in a Christian temple, from voices which have heretofore resounded only the whoop of war and the yell of extermination—that the Liturgy of our Church, translated into an Indian tongue, is led and responded by Indians duly instructed and religiously disposed—that the savage bosom has been taught to glow with the tenderness of Christian feeling—that the sons of Indian chieftains, no longer foremost in the march of hostility and blood, now employ their talents and influence in promoting the religion of peace—that the warrior who would not turn on his heel to save his life, kneeling before the ambassador of Jesus Christ, has confirmed the vows of his religious obedience, and they who have been divested of their temporal inheritance, have by faith been directed to that better country, where they shall no more be strangers and pilgrims.

The great field of our present exertions will one day form the centre of a countless population. But in the condition of men thus rapidly penetrating the wilderness of primitive nature, leaving behind them the regular ministrations and services of religion, and the established restraints which give order to society; removed from public observation, and the influence of public opinion on the conduct; in such a condition, there must exist a strong tendency to immorality and irreligion. Policy and humanity alike require that this tendency should be steadily counteracted. The hardy frontier settlers, if long abandoned to its operation, will be irrecoverably confirmed in evil habits, which, growing with their growth, will be extended with their progress. This is the time when we ought to pour upon them the light of Christian truth: this is the time to attach them to the principles and institutions of the Gospel. Let the good seed now be scat-

tered, and they who bear it forth will doubtless return again rejoicing, rich in the fruits of their success. As soon as the forest is subdued, its choicest cedars shall rise again in temples to the Lord. The voice of thanksgiving shall ascend from our farthest borders; and successive generations, urged by the spirit of adventure, or borne forward on the tide of population, shall convey the blessings of religion to the distant ocean and its remotest isles.

Though it is not within the compass of our means to produce results so glorious and so extensive, yet their possibility is an unanswerable motive to exertion, and should induce us to bear a willing and a faithful part.

And when that night of oblivion, which is rapidly advancing upon us and our pursuits, shall have shadowed us in the darkness of its mantle;—when the busy hum of other men shall be heard in the scenes which we now occupy; and the seasons of other years shall spread their summer verdure and their winter desolation over our lowly resting place,—the impulse which our feeble efforts have communicated in the great cause of religion, will form the best memorial to redeem from forgetfulness lives too exclusively devoted to the world and its fleeting cares; and at the last day may realize for us the truth of that gracious promise, that he who gives a cup of cold water in the name of Christ, shall not lose his reward.

By the Committee.
CORNELIUS R. DUFFIE,
Chairman.

(From the Christian Observer, for Jan. 1821.)

To the Editor.

In a volume of letters from the pen of Lady Rachel Russell, recently given to the world from the original manuscripts preserved in the Devonshire Collection, occur the following remarks on a future state and the blessed effects of true religion. Those of your readers who have been interested in the celebrated published letters of this eminent woman, will peruse with pleasure these reflections written in her old age; and will be led to contrast her delightful hopes for time and eternity, with

the chill prospects of that infidel system which has been revived in our own day, with new absurdities; and which, quitting the schools of a proud philosophy where it once sought shelter, is extending its ravages among the poor and illiterate who are totally incompetent to disentangle its delusions.

Lady Russell to her Son the Duke of Bedford.

“Stratton, July, 1706.

“When I take my pen to write this, I am, by the goodness and mercy of God, in a moderate and easy state of health—a blessing I have thankfully felt through the course of a long life, which, with a much greater help—the contemplation of a more durable state—has maintained and upheld me through varieties of providences and conditions of life. But all the delights and sorrows of this mixed state must end; and I feel the decays that attend old age creep so fast on me,* that, although I may yet get over some more years, I ought to make it my frequent meditation that the day is near when this earthly tabernacle shall be dissolved, and my immortal spirit be received into that place of purity, where no unclean thing can enter; there to sing eternal praises to the great Creator of all things. With the Psalmist, I believe that ‘at his right hand there are pleasures for evermore:’ and what is good and of eternal duration, must be joyful above what we can conceive; as what is evil, and of like duration, must be despairingly miserable.

“And now, my dear child, I pray, I beseech you, I conjure you, my loved son, consider what there is of felicity in this world that can compensate the hazard of losing an everlasting easy being: and then deliberately weigh, whether or not the delights and gratifications of a vicious or idle course of life are such, that a wise or thoughtful man would choose or submit to. Again, fancy its enjoyments at the height imagination can propose or suggest, (which yet rarely or never happens, or, if it does, as a vapour soon vanishes); but let us grant it could, and last to fourscore

years, is this more than the quickest thought to eternity? Oh, my child! fix on that word, eternity! Old Hobbs, with all his fancied strength of reason, could never endure to rest or stay upon that thought, but ran from it to some miserable amusement. I remember to have read of some man, who reading in the Bible something that checked him, he threw it on the ground; the book fell open, and his eye fixed on the word eternity, which so struck upon his mind, that he, from a bad liver, became a most holy man. Certainly, nothing besides the belief of reward and punishment can make a man truly happy in his life, at his death, and after death. Keep innocency, and take heed to the thing that is right, for that shall bring a man peace at the last—peace in the evening of each day, peace in the day of death, and peace after death. For my own part, I apprehend I should not much care (if free from pain) what my portion in this world was—if a life to continue, perhaps one year, or twenty, or eighty; but then, to be dust, not to know or be known any more—this is a thought has something of horror in it to me, and always had; and would make me careless if life were to be long or short: but to live, to die, to live again, has a joy in it; and how inexpressible is that joy, if we secure an humble hope to live ever happily; and, this we may do, if we take care to live agreeably to our rational faculties; which also best secures health, strength, and peace of mind, the greatest blessings on earth. Believe the Word of God, the Holy Scriptures, the promises and threats contained in them: and what most obstructs our doing so, I am persuaded, is fear of punishment. Look up to the firmament, and down to the deep, how can any doubt a Divine Power? And if there is, what can be impossible to Infinite Power? Then, why an infidel in the world! And if not such, who then would hazard a future state, for the pleasure of sin a few days? No wise man, and, indeed, no man that lives and would desire to see good days; for the laws of God are grateful. In his Gospel, the terrors of majesty are laid aside, and he speaks in the still and soft voice of his Son incarnate, the

* Lady Russell was now more than seventy years of age.

ain and spring whence flow glad-
 A gloomy and dejected coun-
 ce better becomes a galley-slave
 a Christian, where joy, love, and
 should dwell. The idolatrous
 ten performed their worship with
 le and terror; but a Christian and
 d liver, with a merry heart and
 ome spirit: for, examine and con-
 well, where is the hardship of a
 ous life? (when we have moderat-
 ar irregular habits and passions,
 ubdued them to the obedience of
 n and religion.) We are free to
 e innocent gratifications and de-
 of life; and we may lawfully,
 further, I say, we ought to re-
 in this beautiful world, and all the
 eniences and provisions, even for
 ure, we find in it; and which, in
 goodness, are afforded us to
 en and allay the labours and trou-
 ncident to this mortal state, nay,
 ieve, inseparable, by disappoint-
 s, cross accidents, bad health, un-
 returns for good deeds, mistakes
 among friends, and, what is most
 ing, death of friends. But in the
 t of these calamities, the thought
 nappy eternity does not alone sup-
 but also revive the spirit of a
 ; and he goeth forth to his labour
 inward comfort, till the evening of
 ay, (that is, his life on earth), and,
 the Psalmist, cries out, 'I will
 der the heavens, even the work of
 ngers, the moon and the stars
 h thou hast ordained. What is
 that thou art mindful of him? or
 on of man, that thou shouldest so
 d him?' Psalm viii. 'Thou
 est him lower than the angels, to
 n him with glory.' Here is mat-
 f praise and gladness. 'The fool,'
 e Psalmist expresses it, 'hath said
 s heart, there is no God.' Or, let
 nsider the man, who is content to
 an invisible power, yet tries to be-
 that when man has done living on
 arth he lives no more: but I would
 if any of these unhappy creatures
 ily persuaded; or that there does
 emain in those men, at times, (as
 ckness, or sober thoughtfulness),
 : suspicion or doubt that it may be
 : than they try to think. And al-
 gh they may, to shun such a
 OL. V.

thought, or be rid of such a contempla-
 tion, run away from it to some unpro-
 fitable diversion, or, perhaps, suffer
 themselves to be rallied out of such a
 thought, so destructive to the way they
 walk in; yet, assuredly, that man does
 not feel the peace and tranquillity he
 does, who believes a future state, and
 is a good man. For, although this
 good man, when his mind may be
 clouded with some calamity very grievous
 to him, or the disorder of vapours
 to a melancholy temper—I say, if he is
 tempted to some suspicion, that it is
 possible it may be other than he be-
 lieves—pray observe, such a surmise or
 thought, nay, the belief, cannot drive
 him to any horror: he fears no evil, be-
 cause he is a good man, and with his
 life all sorrow ends too; therefore, it is
 not to be denied that he is the wisest
 man who lives by the scripture rule,
 and endeavours to keep God's laws.
 First, his mind is in peace and tran-
 quillity; he walks sure who keeps in-
 nocency, and takes heed to the thing
 that is right: secondly, he is secure
 God is his friend, that Infinite Being;
 and he has said, 'Come unto me, ye
 that are heavy laden, my yoke is easy:'
 but guilt is, certainly, a heavy load;
 it sinks and damps the spirits. 'A
 wounded spirit who can bear?' And
 the evil, subtle spirit waits, I am per-
 suaded, to drive the sinner to despair;
 but godliness makes a cheerful heart.

"Now, O man! let not past errors
 discourage: who lives and sins not?
 God will judge the obstinate, profane,
 unrelenting sinner, but is full of com-
 passion to the work of his own hand,
 if they will cease from doing evil and
 learn to do well, pray for grace to re-
 pent, and endeavour with that measure
 which will be given, if sincerely asked
 for; for at what time soever a sinner
 repents—but observe, this is no licence
 to sin, because at any time we may re-
 pent, for that day we may not live to
 see; and so, like the fool in the para-
 ble, our lamps be untrimmed when we
 are called upon. Remember, that to
 forsake vice is the beginning of virtue:
 and virtue certainly is most conducive
 to content of mind and a cheerful spi-
 rit. He (the virtuous man) rejoiceth
 with a friend in the good things he en-

joys; fears not the reproaches of any; no evil spirit can approach to hurt him here, or accuse him in the great day of the Lord, when every soul shall be judged according as they have done good or evil. Oh, blessed state! fit for life, fit for death! In this good state I wish and pray for all mankind; but most particularly, and with all the ardour I am capable of, to those I have brought into the world, and those dear to them. Thus are my fervent and frequent prayers directed—that you may die the death of the righteous, and to this end, that Almighty God would endue you all with spiritual wisdom, to discern what is pleasing in his sight.”

The language of this letter is not, in some parts, altogether scriptural; as, for instance, where Lady Russell speaks of “taking care to live according to our rational faculties,” &c. I trust, however, that the sound is in reality worse than the meaning; and that whatever ambiguity may rest—and ambiguity certainly does rest—upon some of her statements, she was herself trusting humbly and *exclusively* to the sacrifice of her Redeemer, and did not mean to convey any idea contrary to the fundamental principle of justification by faith alone, and the inability of the best human actions to *merit* any thing from Divine Justice. I would refer your readers for some remarks on this subject to the last paper of your correspondent, C. N. in his Memoir of Bishop Wilson, (see Christ. Observ. for Dec. 1820, p. 789—790.) We have great reason to bless God, that in the present day the wide diffusion of sound scriptural information has done much to correct the language of theological writers; so much so, indeed, that verbal correctness is not unfrequently found where, perhaps, in reality, there is not equal accuracy of sentiment. In the last two centuries, the contrary was sometimes the case; so that certain writers, who give strong evidence of having been really evangelical in their views, and pious in their conduct, are not always so correct as might be wished in their expressions. It is of great importance to point out this defect wherever it occurs, in order, among other reasons, that the ex-

ample of such writers may not be pleaded by persons really heterodox or defective in their religious opinions. The unskilful reader is frequently perplexed in perusing the pages of some celebrated, and, I trust, pious authors, who have unguardedly adopted current remarks and expressions, which, in strictness, convey ideas very adverse to the purity of Christian doctrine. I do not mean to infer, that the creed is not much oftener in fault than the phraseology; but it is important to guard the young and incautious reader against adopting defective views of the Gospel, from the unguarded, and sometimes even heterodox, language of highly admired theological writers, who, perhaps, had they been asked strictly to define their doctrines, would have given statements very different in their complexion from those conveyed in some of their casual expressions. G. T.

Abstract of the Proceedings of the Annual Convention of the Diocese of Connecticut, held in Christ Church, Hartford, on the 7th and 8th days of June, A. D. 1820.

THE Convention was composed of the Right Rev. Bishop Brownell, 27 Presbyters, one Deacon, and lay-delegates from 28 parishes.

The Convention was opened with morning prayer, conducted by the Rev. Birdsey G. Noble, Rector of Christ Church, Middletown, and a sermon by the Bishop.

The Rev. Ashbel Baldwin was elected Secretary, and Burage Beach, Esq. Assistant Secretary.

The Bishop delivered the following Address to the Convention, agreeably to the 45th Canon of this Church.

*My Brethren of the Clergy,
and of the Laity,*

In discharging the duty enjoined on me by the 45th Canon of the Church, I cannot, at this time, be expected to give you a full and accurate account of the state of the Diocese. During the few months which have elapsed since the commencement of my Episcopal functions, I have been absent from my home more than half the time, engaged in visiting different parishes, and

making myself acquainted with their condition; and in performing such official duties as seemed to be the most immediately pressing. But I find that much still remains to be done; and that I have still much information to acquire, before I can pronounce concerning the general prosperity of the Church, or offer to you any general remarks, concerning its present state and prospects, which are not already familiar to the most of you. I shall, therefore, only give a brief detail of the Episcopal duties which I have performed, and add a few observations on such subjects as seem to me to be most essential to the welfare and prosperity of the Church in this diocese.

My first official act was to admit Mr. Edward Rutledge, of Charleston, South-Carolina, to the holy order of deacons. This was performed in Christ Church, at Middletown, on the 17th of November last. He had passed the regular probation of a candidate in this diocese, and exhibited to me all the requisite testimonials. On the 13th of January last, in Christ Church, at Norwich, I admitted the Rev. Peter G. Clark, a deacon, to the holy order of priests.

On the 24th of November I consecrated the new church in Sharon, by the name of St. Paul's Church. This is a very neat and commodious brick building; well finished, and furnished with all the requisite appendages. It is, at the same time, an evidence of good taste, and of the pious zeal which distinguishes the people of that parish. On the following day I consecrated the church in Kent, by the name of St. John's Church. The congregation in this place seems to be rising from the state of depression in which it has languished, and, together with the other congregations composing the cure of the Rev. Mr. Andrews, appears to be deriving much benefit from his assiduous labours.

There are several other churches ready for consecration, which, by permission of Divine Providence, will be visited by me in the course of the present summer.

The holy rite of confirmation has been administered by me in the following Churches, viz.

In St. Paul's Church, Sharon, to 46; St. John's Church, Kent 35; parish of New-Preston, Washington, 22; St. John's Church, New-Milford, 34; St. John's Church, Brookfield, 15; Trinity Church, Newtown, 53; St. John's Church, Bridgeport, 28; St. Paul's Church, Norwalk, 24; Christ Church, Norwich, 6; parish of Poquatannock, Preston, 9; Christ Church, Hartford, 21; Christ Church, Middletown, 35; Trinity Church, New-Haven, 24; in all 352 persons.

In addition to the foregoing duties I have also visited the following parishes, viz. Litchfield, Stratford, Derby, East-Windsor, New-London, Granby, Simsbury, Brooklyn, Cheshire, and Glastenbury. In all of these parishes I have preached, and in several of them I have administered the holy communion.

On my visit to Norwalk, I instituted the Rev. Reuben Sherwood to the rectorship of St. Paul's Church, in that place; and I cannot help regretting that a service so well calculated to impress upon the minister and his congregation their mutual, intimate, and solemn relation to each other, should have fallen into such general disuse in this diocese. I would recommend it to the Convention to examine whether any canonical provision, on this subject, may be expedient or practicable.

Several changes have taken place in the diocese since the meeting of the Convention in October last. Among these, none can have excited a deeper sympathy among my clerical brethren, than the death of the Reverend and venerable Dr. Mansfield. After a laborious life, extended to a period which seldom falls to the lot of man, his exit has followed close upon that of the venerable layman,* his equal in years, whose name "is in the Churches," and who has stood pre-eminent for his usefulness in the state. Their memories will long be held in veneration, for their names are associated with those interesting events and circumstances, by which the Church in this diocese has been raised to her present comparative prosperity and enlargement; from that

* Dr. Johnson.

state of depression which was at first occasioned by the religious prejudices of the original settlers of this country, and afterwards aggravated by the passions of the revolution. They have gone, as our charity would trust, to that "rest" prepared for the people of God. Let it be our care to "be also ready;" and so to discharge all the duties enjoined on us by our divine Master, that "with all those who are departed hence, in the true faith of his holy name, we may have our perfect consummation and bliss in his eternal and everlasting glory."

The Rev. Jonathan M. Wainwright, late the Rector of Christ Church, Hartford, has received letters dismissory from this diocese, and now fills the station of Assistant Minister of Trinity Church, New-York: and the Rev. Nathaniel S. Wheaton, from the diocese of Maryland, has been appointed to the vacancy in Hartford. Under his ministrations the Church in this city appears to be eminently prosperous.

The Rev. Aaron Humphrey, lately employed as a missionary by the "Society for the Promotion of Christian Knowledge," has received an appointment to the Church in Lanesborough, in the Eastern Diocese; and we shall henceforth be deprived of his services in a station which he has filled with great faithfulness and usefulness. The Rev. Joseph M. Gilbert, and the Rev. Edward Rutledge, deacons, have received letters dismissory from this diocese, and have gone to that of South-Carolina. The Rev. Nathaniel F. Bruce, M. D. from the diocese of New-York, has resided in Hartford during the last winter, and, since the 15th of April, has been employed as a missionary in the vacant parishes of this diocese.

The Rev. Calvin White, with the consent of the parish of Derby, has resigned his station as Assistant Minister there: and having given my official assent to the dissolution of the connexion, that parish is now vacant.

The parish of Brooklyn, in the county of Windham, has also become vacant, by the expiration of the term of service agreed on with the Rev. George S. White.

The Rev. Mr. Mills has relinquished the charge of the parish of Glastenbury, and henceforth confines himself wholly to that of Chatham; and the Rev. Nathan B. Burgess has taken the temporary charge of the parish of Glastenbury, in connexion with that of Middle-Haddam.

The parish of Warehouse-Point, East-Windsor, is again re-organized, after several years of depression; and now bids fair to be a united and prosperous parish. The vestry have made an arrangement, by which the Church is supplied with regular ministrations, and in addition to the appropriations necessary for this purpose, the congregation have, with great liberality, furnished their house of worship with a good bell and clock. Few parishes were, six months since, in a less prosperous state than this, but they have given to the Church a noble example of what may be done when the ability possessed, instead of being suffered to lie dormant, is brought into exercise by a well directed zeal.

The associated parishes of Simsbury and Granby have also made respectable exertions for the re-establishment of the ministry and ordinances of the Gospel among them, and having raised a sufficient sum for the support of a clergyman, they have presented a call to the Rev. Samuel Griswold, of Great-Barrington, in the Eastern Diocese.

There are several parishes in the diocese now vacant; which, I am persuaded, possess the ability to support public worship; and which I hope soon to see animated with a zeal which shall overcome their present embarrassments and impediments, and supply them with the refreshing ministrations and ordinances of the Gospel.

The following persons are, at present, candidates for holy orders in this diocese; viz. Daniel Somers, Lemuel B. Hull, David Botchford, Bennet Glover, Shadrach Terry, William Shelton, and John M. Garfield. The last named person was admitted as a candidate in the diocese of New-York, and has been transferred to this diocese by letters dismissory from the Right Rev. Bishop Hobart. Ambrose L. Todd, late a candidate for orders in this diocese, has

received letters dismissory, and now resides in the state of New-York.

In the month of April last I visited the Episcopal Academy in Cheshire, and attended during a part of one of its quarterly examinations. The young men acquitted themselves with reputation, and I am happy in being able to bear my testimony to the industry and fidelity of the teachers in that institution.

In travelling through the different parts of the diocese, and witnessing the number of vacant parishes, and the depressed state of others, which are only supplied with occasional services; and observing the opportunities of forming new parishes in places where there are scattered Episcopal families, I could not but deeply feel the want of additional missionary services. The collections made through the "Society for the Promotion of Christian Knowledge," are utterly inadequate to the wants of the Church; and I am sorry to find that the treasury of that society has received returns from so few of the parishes which were called upon to make their collections in the months of January and February last. Though the sums to be expected from many of these parishes must necessarily be small, yet these small sums, if duly collected, would form an aggregate which would be highly useful to the Church. The light contributions obtained in this way impoverish no one; and so far from taking any thing that would otherwise be devoted to the support of the minister, their natural tendency is to make his support the more liberal, by creating in his congregation an additional interest in the concerns of the Church. I cannot but hope that a society, which embraces objects so well calculated to advance the interests of religion and the prosperity of the Church, will not be stinted in its exertions by any want of liberality in the public, or any supineness on the part of those whose duty it is to make the collections.

Among the subjects of general interest to the Church, I cannot forbear to recommend the universal establishment of Sunday schools, for the religious instruction of the young. I believe, indeed, that they are already very gene-

rally established throughout the diocese; and much praise is due to the clergy, and others who have promoted them, as well as to those generous individuals who have taxed their charity with the labour of instruction. To withdraw the young from profane amusements, or a thoughtless indolence on the Lord's day; to assemble them together for religious worship; to store their minds with the elements of Christian knowledge; to excite in their hearts devout affections; and to familiarize them to the pious and evangelical services of our liturgy, are objects which may well call forth the charities of the friends of religion. I trust there may always be found such, in every parish, who will cheerfully devote themselves to this "labour of love."

I have attended the late meeting of the General Convention of our Church, in Philadelphia, and am happy to inform you, that the greatest harmony prevailed among the members, and that all important questions were decided with singular unanimity.

Among the proceedings most interesting to the Church at large, were the establishment of a "General Missionary Society," and the transfer of the "Theological Seminary" from the city of New-York to New-Haven.

Missionary efforts, in our Church, have heretofore been confined to local institutions. The General Society is not designed to supersede these institutions; but, by the united support of the Church, to send missionaries through our extensive western regions, and to co-operate with the Christian world, in the more universal diffusion of the blessings of the Gospel.

The Theological Seminary is an object of paramount importance to the Church. Without a learned, as well as a pious ministry, it is impossible that her character can be maintained, or her boundaries enlarged. The state of our country now demands higher theological attainments than our candidates have an opportunity of acquiring. In the institutions at Andover and Princeton, examples are presented to us of what a communion is capable of effecting, when its zeal and resources are concentrated on a common object.

I feel confident that neither ability nor liberality are wanting in our Church, to establish such an institution as her exigences require, and I trust there will not be wanting either unanimity or zeal to bring her resources into the most efficient operation. The high salaries necessary to support competent professors in New-York, and the inability of most young men to support themselves during a three year's course of study, in so expensive a city, rendered necessary an amount of funds altogether beyond the reasonable expectations of the friends of the seminary;—especially while there existed, in various parts of the union, such strong objections to its location. Influenced by these considerations, and by the consideration of the more moderate habits which the students would be likely to form in such a place as New-Haven, as well as by various other motives of preference, the vote of the Convention for transferring the Seminary to Connecticut was almost unanimous. While this removal appears likely to prove highly beneficial to the Church at large, it seems especially calculated to be useful to the Church in this diocese, and throughout New-England, where so large a portion of the clergy of the Episcopal Church have been born and educated. But a great responsibility is thrown upon this diocese; as both its clergy and its laity will naturally be expected to take the lead in the patronage and support of the institution. I trust that neither will be found wanting in their duty in so important a matter. And among the small means calculated to produce great and beneficial results, permit me to recommend the establishment of societies throughout the diocese, for the assistance of such students in the institution as may be unable to support themselves. A small sum, annually collected in this way from each parish, will be found to have impoverished no one, and will, in the course of a few years, be seen to have produced the most beneficial effects.

My Brethren of the Clergy,

Though the interests of religion demand the united support of clergy and laity, yet they are confided by Providence to our especial care. Let us, then,

constantly bear in mind our great responsibility, and cherish a deep sense of our "high calling" in the church of Christ. That minister who is indolent or unfaithful, or who contradicts by his example the precepts which he delivers from the pulpit, becomes a stumbling-block to the ignorant, and a jest to the wicked. He brings a stigma upon his profession, and on his brethren, and reproach upon the cause of his divine Master. Let us, then, "take heed to our ways"—"giving no offence in any thing, that the ministry be not blamed." Let us often ponder upon the import of our solemn vows of ordination, and often supplicate the Throne of Grace for assistance in fulfilling them. Let us ever keep in mind the great and leading objects of our ministry—to persuade sinners to embrace the way of salvation by the blood of Christ, and to build up his church in the most holy faith. While then, we "shun not to declare the whole council of God," let "Jesus Christ, and him crucified," constitute the chief theme and subject of our preaching.

My Clerical and Lay Brethren,

Let us now proceed to the business of the Convention in the spirit of brotherly kindness and Christian holiness. And may "he who did preside, by his holy Spirit, in the councils of the blessed Apostles, and who has promised, through his Son Jesus Christ, to be with his Church to the end of the world," be present with us. May he guide us by his Spirit, secure us from error, and prosper all our consultations to the advancement of his own glory, and the good of his Church.

T. C. BROWNELL.

Hartford, June 7th, 1820.

Resolved, That the thanks of the Convention be presented to the Bishop, for his sermon and address, delivered before them this day.

(To be continued.)

(From the Calcutta Journal, of Dec. 16.)

Suttee at Sulkeah.

SUTTEES, so often and so justly deprecated by every Christian spectator, as disgraceful to India, are still unfortunately of no uncommon occurrence. A rite of this kind which took place

at Sulkeah last Thursday in the person of a young Hindoo female, immolated on the same pile as her deceased husband, need only to have been witnessed, not merely to arouse heart rending sympathies, but most unequivocally to exemplify a case of the cruellest murder. I was informed that the deceased had fallen a victim to cholera some time during the preceding night; and his infatuated widow, determining to become a Suttee, the corpse had been brought some miles from the interior to mix in ashes with its living partner by the river's side. This zeal, by the bye, appeared rather extraordinary, as all the parties concerned were of very inferior casts. The devotee was a good looking woman of 17 or 18 years of age, and on this occasion, as many others, regardless of maternal feelings, had left an infant child at home to come to the awful pile. Their first care on arrival, about 9 o'clock in the morning, was to take measures to procure legal authority for this pious sacrifice, and as some delay occurred in consequence, an opportunity was offered to several European gentlemen who were attracted to the spot to endeavour, if possible, to prevail on her to relinquish her rash design; but her mind appeared already so fortified with religious bigotry, so bewildered and occupied with the phantome of a terrified and disordered imagination, that no persuasion could prevail, because none, however forcible, could be understood. —The jarring emotions of her soul had created such a degree of frenzy or madness, that she already seemed to belong to another world. Yet when a gentleman present observed to her, that in giving her life to be destroyed, she was not only acting contrary to the will of God, but also doing an injury to society by leaving her child unprotected, she evinced the most poignant anguish that can possibly be conceived. With a look of wild and pitiable distraction, she said, "Speak not of my child—Why do you wound my bosom with the idea?" Then relapsing into superstitious ravings, she added, "But that child no longer belongs to me—I am not its mother, or wherefore did I suffer this death four times before at this age;

shall I not 'complete my immortality; and I know that I am doomed to crimination twice again after regeneration."—So powerful is bigotry over the noblest affections of nature!

Amidst this scene of sorrow and misery, it may not be amiss to glance for a moment at the behaviour of the surrounding mob. Here nothing but merriment, laughter, noise, and obscenity, abounded in all directions. Not a man or woman amongst them seemed to have a heart to pity, or understanding to judge. One sally of wit set the whole audience a laughing for half an hour, and gave occasion to many more good jokes.—"Come on," cried a wag, "ye women of Sulkeah, as many as are fond of fire and husbands, now is your time to hug and to burn." Another, on the importunity of the unfortunate wretch who was the subject of their merriment, to be put out of misery as quickly as possible, tauntingly replied, "Dont be so impatient, my dear, you will be among the faggots soon enough."—Indeed, so far was any religious solemnity from being attached to the occasion, that no levity, confusion, and indecency, could have been greater than were exhibited in the conduct of both Hindoo and Mussulman spectators.

At length, about 6 o'clock, it was announced, that the sanction of the magistrate had arrived. The writer of this article now again approached the devotee, and endeavoured, by exciting a love of life, to induce her to renounce her intention. He told her that if she had any fear of future poverty or distress, all the gentlemen present pledged themselves to provide comfortably for her, and that they would immediately give her 100 Rs. I had noticed, with some hope, the gradual decay of her resolution as time elapsed, and I was sanguine in believing she might be recovered. Still to the very edge of the pile, she was deaf to all entreaty. Her last words, however, betrayed much secret vacillation. She said, "How can I go back?" The expression, with the look and action which accompanied it, immediately struck me as importing, "how can I suffer the shame and reproach of such impiety?"

The usual *Poojah* being now performed, she was hurried to her doom; and employing the remaining moments of life in blessing her family, and tenderly recommending her child to the care of her mother-in-law, she stepped upon the pile. A scene ensued which I shall never recollect but with horror and indignation. The devotee's father-in-law, who, throughout the occasion, had shown the most execrable anxiety to close the business, now came forward with a thick rope to tie her down; so that if any attempt was made to escape it should prove unavailable; but by the interference of Mr. ———, he was frustrated in his design. Determined, however, not to be disappointed, if possible, he next produced two long bamboo poles, and would have fastened these across the pile, but being again prevented, he had recourse to a more infallible expedient, to which it was not our province to make any objection. He heaped such an unusual weight of heavy logs of wood and fagots on the bodies, as effectually rendered the living as incapable as the dead from ever rising beneath their pressure. In this stage of the ceremony some of the mob cried out, "*koon koon*, set fire to the pile, light the pile."—This being done, I only remained to witness a catastrophe, that in fictitious tragedy, would have been performed behind the curtain. As soon as the action of the fire caught her body, the strugglings of this unhappy victim in the excruciating agonies of death, amidst the devouring element, would have melted a heart formed of adamant.

Who, within the pale of Christianity, could view this scene, without sighing for the depravity of human nature—who leave it, without lamenting that practices so abominable should be tolerated.—*Hurkaru.*

From the Evening Post.

We are informed that a highly respectable gentleman of this city yesterday sent to Bishop Hobart a check for five hundred dollars, for the use of the Protestant Episcopal Theological School in this State. The late bequest to that institution furnishes a powerful motive to those who have hitherto hesitated, from doubts as to its success, to send their contributions

which will be necessary to its final establishment. The institution is very far from being rich. The individual subscriptions hitherto have indeed been liberal, several of them amounting to \$1000; but as from various causes few persons have yet been solicited for contributions, the aggregate of them is very inconsiderable. It is apprehended also, that the bequest of Mr. Sherred will not equal the original estimate. It will, indeed, be unfortunate if his bequest should check or diminish those further contributions, which will be essential to the success of an institution so intimately connected with the best interests of society.

Episcopal Acts.

On Thursday before Easter, April 19th, the Right Rev. Bishop Hobart held an ordination in Christ Church, in this city, and admitted Messrs. George W. Doane, William Thompson, and Lawson Carter, to the holy order of Deacons. Morning Prayer was conducted by the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York, and an appropriate exhortation delivered by the Rev. Benjamin T. Onderdonk, an Assistant Minister of Trinity Church, New-York.

On Sunday, the 28th of January, 1821, a new church was consecrated to the worship of Almighty God, in St. Bartholomew's parish, South-Carolina, by the name of Edmondsbury Chapel, by the Right Rev. Dr. Bowen, Bishop of the Diocese. The Rev. Henry Anthon, Minister of St. Bartholomew's, being present and assisting. Confirmation was administered at the same time and place.

An ordination was held by the Right Rev. Dr. Bowen, on the 10th of Feb. 1821, at St. Michael's Church, in the city of Charleston, South-Carolina, when William H. Mitchell, of Charleston, was admitted to the holy order of Deacons.

At the consecration of the church in Augusta, Georgia, on the 20th of March last, mentioned in our Journal for April, confirmation was administered to twenty-one persons by the Right Rev. Dr. Bowen.

Ordn. on the 4th of April, at Norfolk, Virginia, in the 31st year of his age, the Rev. Samuel Low, late rector of Christ Church, in that borough.

In this city, on Saturday afternoon, April 7, in the 69th year of his age, the Rev. William Smith, D. D. a presbyter of the diocese of Connecticut. Dr. S. was a native of Scotland, and received orders from one of the nonjuring Bishops in that country. He came to the United States soon after the revolution, and exercised his ministry, chiefly, in the states of Rhode-Island and Connecticut.

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[VOL. V.

The History of the Crusades, for the Recovery and Possession of the Holy Land. By Charles Mills.

(Continued from page 135, and concluded.)

ALTHOUGH the possession of the Holy City and sepulchre was the result of the first Crusade, yet this conquest, however honourable to the valour, or valued by the piety of the Crusaders, could contribute little to the security of the Latin kingdom of Jerusalem. Other battles must be fought and other victories achieved, to preserve the important prize. When the celebrated battle of Ascalon had completed the consternation and apparent ruin of the Musselman cause, many of the Christian chiefs returned to their native countries. To Godfrey and to Tancred were left the defence of the infant state. Tancred, acting in obedience to the commands of his sovereign, reduced the towns of Galilee, Tiberias, and the towns on the lake of Gennesaret; while Godfrey himself was employed in bringing to submission the Arabs inhabiting the left bank of the Jordan. But after all the conquests of Godfrey and his immediate successors, they found that the crown of Jerusalem was little more than an empty name. The lords of Jaffa, of Tiberias, and of Ramla, scarcely recognized the regal authority; the sovereigns of Tripoli, of Antioch, of Edessa, could be esteemed nothing more than natural, though often insincere allies.

Of the kingdoms, or rather baronies, by which Jerusalem was bounded, the two chief were Antioch and Edessa. They were the most formidable barriers against the Saracen power. The first was situated near the river Orontes; the last by the river Euphrates. The lords of these respective cities had always regarded each other with jealousy,

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and the mediation of friends could only procure an outward reconciliation. When Zenghi, the Turkish lord of Aleppo, had formed the design of subverting the Edessene principality, the Antiochans maintained a disgraceful neutrality. The kingdom of Palestine was tardy in its succours. Edessa fell, and though, after the assassination of Zenghi, an attempt was made by the Christians to recover it, the Turkish dominion over the city was finally established by Nouredin.

The loss of Edessa was the cause of the second great armament of Christendom against the Infidel world. Eugenius the Third then filled the Papal throne, and the Bishop of Gaballe, in Syria, accompanied by a great number of priests and cavaliers, made a formal representation to the Pontiff of the miseries of the Christians in the East.

“Louis VII. was the first sovereign prince who engaged himself to fight under the banner of the cross. The news of the calamities in Palestine quickened his holy resolution, and like other men he was impetuously moved by the eloquence of St. Bernard, the great oracle of the age. By the superiority of his talents, and also of his consideration in the eyes of Europe, this new apostle in a holy war was far more capable than Peter the Hermit, of exciting the tumultuous emotions of enthusiasm. From his ancestors, the counts of Chatillon and Montbart, Bernard inherited nobility; but he felt not its usual accompaniment, the love of military honour. His ardent and religious soul soon disdained the light follies of youth; and, casting off the desire of celebrity as a writer of poetry and songs, he wandered in the fanciful regions of sanctified beatitude, or the rough and craggy paths of polemical theology. At the age of twenty-three he embraced the monastic life at Ci-

teaux; and soon afterwards, with the co-operation of about thirty other enthusiasts, many of whom were his relations, he founded the monastery of Clairvaux, in Champagne. His miraculous eloquence severed the connexions of social life: sons separated themselves from their fathers, and husbands dissolved the nuptial ties. Genuine fanaticism only could have followed a man who sternly told his admirers, that if they wished to enter his convent, they must dismiss their bodies, for their souls alone could dwell in a place which was sacred to contemplation and devotion. His self-denial and his earnestness for religion gained him the reverence of his contemporaries; and in the altercations between rival authorities, his decision was appealed to as that of an inflexible and incorruptible judge. When the clergy of Louis the Gross asserted the clerical prerogatives of exemption from taxes, and from submission to secular authority, Bernard supported the selfish and rebellious prelates, and treated the king as the enemy of God. In the war for the pontificate between Anaclet and Innocent II. he supported the cause of the latter; and by the display of his zeal and ability in France and Germany, he placed his friend in the chair of St. Peter. He reconciled the conflicting interests of Pisa and Genoa; and the Genoese thought that his disinterestedness was angelical, when he refused their offer of a bishoprick. He was celebrated as a writer as well as a preacher, but he was far inferior both in genius and erudition to his distinguished contemporary: and he opposed him more successfully by authority than by argument. Abelard was the great supporter of the scholastic philosophy; and his love of disputation, unchecked by reverend and holy discretion, led him into some strange and absurd errors in theology. He was vain of the graces of his person, and proud of his intellectual powers. He presumptuously thought that his accomplishments were irresistible by the opposite sex; and that it was by genius alone he had mastered those sciences which mortals, framed in nature's common mould, can only obtain by mute abstraction and solitary labour.

Bernard exposed the corruption and licentiousness of the bishops and monks of his age. The austerity of his life fortified him against the seductions of the heart; and while he stood up to his neck in water for the purpose of cooling an amorous flame, Abelard threw himself into the arms of his pupil Eloisa."

It was at Vezelai, a small town of Burgundy, that St. Bernard appeared as the orator of the Christian cause. No building could contain the immense multitudes, and therefore they met on a neighbouring hill. On this spot Pons, the Abbot of Vezelai, built a church in honour of the Holy Cross; and, it is well known, that the pulpit from which St. Bernard preached was in existence, at Vezelai, till the beginning of the French Revolution, in 1789.

The zeal of Louis in the cause scarcely needed the eloquent harangues of the Abbe of Clairvaux; but the languor of Conrad the Third, the then emperor of Germany, required no common stimulants. At length, however, this powerful preacher succeeded. On a certain day at Spire, while the service of the mass was celebrating, St. Bernard interrupted the solemn service. He painted to his hearers the terrors of the last judgment, and addressing himself particularly to the emperor, reproached him with his luke-warmness in the cause of God. Conrad was so moved by this vehement apostrophe, that he instantly assumed the sacred badge, and before Louis had assembled his forces, embarked for Constantinople.

The disastrous issue of the second Crusade is sufficiently known; but we think that many of its events are too rapidly passed by our author. We regret that he has omitted to mention the fate of St. Bernard, who fell a victim to chagrin at its failure. We are still more surprised that he has not named in his text the friend of St. Bernard, Suger, the Abbe of St. Denys. This virtuous minister of Louis VII. had always, from political motives, opposed the Crusade, but on the return of his master, though at the age of seventy, took the desperate resolution of making an expedition at the head of his vassals, to retrieve the misfortunes of his so-

vereign. This omission is the more extraordinary, as Mr. Mills, in a note, alludes to the battles of the first holy war "storied" on the windows of the church of St. Denys, and which paintings were made by the order of Suger.

Edessa was the object for the recovery of which the second Crusade was undertaken; a greater loss than Edessa summoned the warriors of Europe the third time to the Holy Land. The victorious arms of Saladin had captured Jerusalem itself; its imbecile monarch, Guy, of Lusignan, was long detained in captivity, and was at length liberated, because his conqueror entertained a fear lest his subjects might elect a more formidable successor. This hero of Islamism, in whose praise subjects and enemies have been almost equally prodigal, acquires a greater interest, because he was the rival of our own Richard. The third Crusade will be read with peculiar pleasure as connected with the English history of former times, and as its theatre, the plains of Acre, is connected with recent and memorable transactions. We shall extract the following as a happy instance of our author's talent of description:—

"Shouts of warm and gratulatory acclamations saluted the English on their arrival at Acre. The brilliant scene before them was culminated to excite all the animating feelings of warriors. The martial youth of Europe were assembled on the plain in all the pride and pomp of chivalry. The splendid tents, the gorgeous ensigns, the glittering weapons, the armorial cognisances, displayed the varieties of individual fancy and national peculiarities. On the eminences in the distance the thick embattled squadrons of the sultan were encamped. The Mameluk Tartar was armed with his bow; the people of the higher Egypt with their flails and scourges, and the Bedoween with their spears and small round shields. The brazen drum sounded the note of war; and the black banner of Saladin was raised in proud defiance of the crimson standard of the cross."

On ground so frequently trodden, not only by the historian, but by the writers who address themselves to the imagination, the reviewer may decline

to linger. We shall therefore content ourselves with offering to the reader our author's narrative of the abandonment of the siege of Jerusalem by Richard.

"The army continued its march towards Jerusalem, and encamped in the valley of Hebron. The generals and soldiers vowed that they would not quit Palestine without having redeemed the sepulchre. Every thing wore the face of joy when this resolution was adopted; Richard participated in the feeling, and although he thought that his presence in England would be the only means of restoring affairs there, yet he professed to the duke of Burgundy and the count of Champagne, that no solicitation from Europe should prevail with him to leave the allies until after the following Easter. Hymns and thanksgivings testified the popular joy at this resolution; the army recommenced its course; and so sure were the soldiers of a speedy accomplishment of their wishes, that they carried with them only a month's provisions. In every step of their progress they were harassed by flying parties of Saracens; on one occasion the valour of the Bishop of Salisbury saved the French division of the Croisés; and on another, the ever vigilant earl of Leicester recovered the caravan of stores which the Saracens had seized, on its road from Jaffa to the army. The nearer the approach of the Christians, the greater was the terror of the Musselmans in Jerusalem; many of them prepared to leave the city, and even Saladin was alarmed for its safety. The Crusaders were at Bethlehem; the French nobility in the council were as clamorous as the people without to press forward; but the mind of Richard vacillated, and he avowed his doubts of the policy of the measure, as his force was not adequate to a siege, and to the keeping up of communications with its stores on the coast. He proposed that they should march to Beritus, to Cairo, or Damascus; but as the barons of Syria, the Templars, and Hospitallers, had a perfect knowledge of Palestine, he thought that their decision should regulate the proceedings of the army. A council of twenty was

accordingly appointed from the military orders, the lords of the Holy Land, and also the French knights. They learned that the Turks had destroyed all the cisterns which were within two miles of the city; the heats of summer had begun; and for these reasons it was decided that the siege of Jerusalem should be deferred, and that the army should march to some other conquest. As a general, Richard was fully aware of the impolicy of advancing against the sacred city, yet he was unable to suppress his bitter feelings of mortification at a decision which would probably blast the proud hopes that he had indulged of redeeming the sepulchre. A friend led him to a hill which commanded a view of Jerusalem; but, covering his face with a shield, he declared that he was not worthy to behold a city which he could not conquer."

After the termination of the third Crusade, we follow the narrative with feelings comparatively languid. The fourth, though its opening prospect was the fairest, soon experienced a signal defeat, and the fifth ended in the foundation of the Latin empire at Constantinople.

The space which we have allotted for our review, will allow only a summary notice of the four remaining Crusades. The sixth was instigated by Innocent III. but was brought to a successful issue by his enemy the emperor Frederick II. and in defiance of Papal authority. The seventh, after the redemption of the sepulchre by Richard, earl of Cornwall, ended in the introduction of the Korasmians into Palestine. The two remaining Crusades were carried on jointly by the French and English. Louis IX. the great stayer of the French Crusades, died at Tunis, in his progress, a second time, to the Holy Land. The last European hero who appeared on the shores of Palestine, was English. Prince Edward, afterwards Edward I. with a force not exceeding one thousand men, landed at Acre, and the name of Plantagenet drove the sultan of Egypt from its vicinity. The capture of Nazareth, and the defeat of a large Turkish force, were the proofs of his hereditary valour. Our last extract shall relate to this prince.

"But the march of victory was closed, for the English soldiers were parched by the rays of a Syrian sun, and their leader was extended on the bed of sickness. The governor of Jaffa was the apparent friend of Edward, but the sultan's threat of degradation, if further commerce were held with an infidel, changed courtesy into malignity, and his brutal zeal for the display of his loyalty must have satisfied even the suspicious bosom of a tyrant. He hired the dagger of one of those assassins who had escaped the proscription which the Tartars, mercifully for the world, had made of the followers of the old man of the mountain. The wretch, as the bearer of letters, was admitted into the chamber of his intended victim. The purpose of his errand being accomplished, he drew a poignard from the concealment of his belt, and aimed a blow at Edward's breast. After receiving two or three wounds, the vigorous prince threw the villain on the floor, and stabbed him to the heart. The dagger had been steeped in poison, and for some hours Edward's fate was involved in danger. The fairy hand of fiction has ascribed his convalescence to one of that sex, whose generous affections are never restrained by the chilling calculations of selfishness. But the stern pen of history has recorded that his restoration to health was the simple result of surgical skill, co-operating with the salient spring of a vigorous frame. The English soldiers burned to revenge on the Turkish people the dastardly act of the assassin. But Edward checked them, and forgot his own injuries when he reflected that were he to sanction murder, the humble unarmed pilgrims could never claim the protection of the Saracens. After the English prince had been fourteen months in Acre, the sultan of Egypt offered peace, for wars with the Moslem powers engrossed his military strength. Edward gladly seized this occasion of leaving the Holy Land, for his force was too small for the achievement of great actions, and his father had implored his return to England. The hostile commanders signed accordingly a treaty for a ten years' suspension of arms: the lords of Syria disarrayed

their warlike front, and the English soldiers quitted Palestine for their native country."

The Holy Land finally fell under Turkish dominion in 1291, after the memorable siege of Acre. "The memory of the Templars is embalmed, for the last struggle for the Holy Land was made by the Red Cross Knights."

The fourth anniversary of the New-York Protestant Episcopal Sunday School Society was celebrated in St. Paul's Chapel, in this city, on the afternoon of April 25th, the Festival of St. Mark the Evangelist. The scholars assembled exceeded 1000 in number, and presented a most interesting spectacle; while the great propriety of their deportment gave the most encouraging evidence of the care taken by their Teachers to train them up to devout attendance on the services of the sanctuary. Evening Prayer was conducted by the Rev. *William Creighton*, Rector of St. Mark's Church, and an address, adapted to the occasion, delivered by the Rev. *Thomas Breintnall*, Rector of Zion Church. The scholars having sung some appropriate verses selected from the 119th Psalm in metre, the services were closed by suitable prayers selected from the Liturgy, and the Benediction, by the Right Rev. Bishop Hobart.

Fourth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

THE Board of Managers of the Protestant Episcopal Sunday School Society are gratified in being enabled to report the very flourishing state of the Schools under their care.

Regarding this Charity with deep interest, as intimately connected with the happiness of individuals, the welfare of society, and the great cause of religion, they do not doubt that the details which follow will be favourably received by all who reflect and all who feel.

The extracts which we now present are taken from the reports of the respective Superintendents, ranking the Schools according to the number of their scholars,

The Schools in connexion with this Society are thirteen, viz.—

Male and Female Schools of St. John's Chapel.

Do. do. Zion Church.

Do. do. St. Paul's Chapel.

Female School of Trinity Church.

Associate Male School of Trinity and Grace Churches.

Female School of Grace Church.

Male and Female Schools of St. Mark's Church.

Do. do. St. Philip's Church.

These Schools comprise 1244 scholars, under the charge of 138 Superintendents and Teachers.

No. 1, St. JOHN'S CHAPEL, within the Parish of Trinity Church—Male Department.

"Since the commencement of the School, in March, 1817, 998 boys have been entered upon its register. The School, during the present year, has continued to increase in numbers, and now consists of 258 scholars. Of these 216 are regular attendants, and 42 occasional and irregular. The whole are divided into 12 classes—159 of the scholars are readers, but in various stages of advancement, and all of them commit to memory the Catechism, portions of Scripture, and other exercises.

"The improvement of the greater part of them is regularly progressive, and highly gratifying, and a general punctuality exists in committing to memory the required exercises, and many are in the habit of exceeding them. Between 50 and 60 boys have lately committed to memory the whole of the Church Catechism as broken into short questions and answers, and recently published under the direction of the Bishop, and have been advanced to the larger Catechism.

"There are many of the scholars who, for their diligence, industry, and uniform good conduct, receive the particular commendation of their Teachers and the Superintendent: and one of the oldest, a lad of about 16 years of age, who has been in the School from its commencement, has, for several months past, had charge of a class, (the Teacher whereof has been absent), and

has conducted himself in an exemplary manner.

"The School is at present conducted by a Superintendent, Assistant, and 12 Teachers, whose duties, owing to the increase of the School, and the loss of several Teachers, during the past year, have been very laborious. The zeal of the Teachers, however, continues unabated, and they have supplied, by diligence and regularity, the want of additional assistance.

"During the past year, the School has felt the want of Bibles and Prayer Books, and also of other suitable books to distribute among the scholars as premiums. There are many who by the rules of the School are now entitled to Bibles and Prayer Books, which we are unable to furnish. The Superintendent trusts that the mention of the circumstance that the Bibles and Prayer Books are most of them absolutely necessary to the progress of the scholars, and that no premiums of any consequence have been distributed for 18 months past, will be sufficient inducement to measures for an immediate supply.

"The Superintendent has been lately enabled, by offers of assistance from several gentlemen concerned in the institution, to organize a plan of *visiting*, which promises to realize the best effects. It is that of dividing that part of the city from which we receive our scholars into small districts, and assigning to each a *permanent* visitor, who will undertake to act for at least one year. Each visitor will thus soon become acquainted with every scholar in his district, will more readily find the absentees, and will have an opportunity to acquire much useful knowledge of the character and habits of their parents, and in many instances to the benefit both of the scholars and their families.

"Upon a review of the operations of the last year, the Superintendent is pleased to remark a general improvement. A greater attention is paid to the School by all persons concerned in it; a more ardent anxiety in the religious improvement of the children is evinced by the Teachers, and a deep interest in the welfare of this establishment is exhibited by many who were

formerly sceptics to the supposed advantages of Sunday Schools. Their operation upon society begins to be apparent, and too many instances of individual improvement are constantly before our eyes to admit of the supposition that our labours have been in vain."

No. 2, St. JOHN'S CHAPEL—Female Department.

"Since the last annual report there has been an increase of 33 scholars; making the total number 190, of whom 126 are white, and 64 coloured; 29 of the latter being adults. Five have been baptized; two admitted to the Holy Eucharist, and two more are preparing for that holy ordinance at the next celebration. They appear anxious for instruction, and grateful to their Teachers. Their behaviour during Divine Service is almost uniformly devout and attentive. Many of them have committed large portions of Scripture to memory, and one the whole of the Hymns contained in the Book of Common Prayer.

"The white children have become more orderly, and many of them evince a desire of improvement. There are several not over six years of age, who can repeat correctly from memory our Saviour's sermon on the Mount, his miracles and parables. There are many, very many of these girls, who would do credit to any institution.

"The School is divided into 15 classes, with 17 Teachers, 7 of whom commenced with the organization of the School; 9 of them are communicants. The number of scholars regularly attending is from 100 to 120."

No. 3, ZION CHURCH—Male Department.

"The Superintendents report that the School under their charge has, during the past year, increased in the regular number of attendants, and that a manifest improvement in their exercises and deportment has taken place both in School and in Church during Divine Service.

"The School consists of 124 regular attendants, divided into 12 classes—11 white and 1 coloured, under the charge

of 12 Teachers, who have been particularly attentive in imparting to the objects of their care the first rudiments of human learning, in reforming their morals, and impressing on their young minds religious truths; and it is with pleasure the Superintendents state, that, under God's blessing, their zealous exertions have been in a great degree successful."

No. 4, ZION CHURCH—Female Department.

"The Superintendents of this department state, that the progress of the School has exceeded their expectations. Among other particular instances of improvement, one little girl, who was kept at home by illness the greater part of the winter, committed to memory 28 chapters in the Bible, and 18 Psalms. The number of regular attending scholars is 126, under the care of 12 young ladies."

No. 5, St. PAUL'S CHAPEL, within the Parish of Trinity Church—Male Department.

"The Superintendent reports, that very shortly after the last annual meeting of the Society, considerable additions were made to the number of scholars, and that its present state is prosperous. The average number of attendants is 50.

"One of the boys, who has been a pupil in this School from its commencement, has been rewarded for his improvement and general good conduct by the charge of a class.

"Several other instances of diligence and good deportment are mentioned by the Superintendent. Many have evinced a remarkable degree of attention and retentiveness of memory, in committing and reciting the whole of the Catechism broken into short questions and answers, in the short space of two Sundays, without omitting any of the ordinary exercises assigned them.

"On the whole, (he concludes) this School may be considered as in a flourishing state, and, under the Divine blessing, much good may be expected from the continued and successful prosecution of the meritorious labours of its instructors"

No. 6, St. PAUL'S CHAPEL—Female Department.

"Since the commencement of the School, in May 1817, 544 white, and 183 coloured pupils have entered; of this number 137 have been added since the last anniversary, 106 white, and 31 coloured females. This School has suffered very considerably during the winter, from the illness of a large proportion of its scholars. The children are in general deserving of very great praise for their behaviour in School and during Divine Service."

No. 7, Male School of TRINITY and GRACE CHURCHES (united.)

"The present number of scholars is 58, of which 39 are white, and 19 coloured. The average attendance is 40 to 45; 23 read in the Bible.

"That the minds of many, and dispositions of some, have been improved is evident: and a hope is entertained that, under the blessing of Divine Providence, all may be benefitted in some way.

"There are at present 6 Teachers attached to as many classes, 2 Superintendents, and 1 Secretary. Committees have, for the last year, been appointed to search for scholars, who appropriate one afternoon each month to engage children for their own department, and for the Female School of Trinity Church. Their last visit produced an accession of 7 scholars."

No. 8, TRINITY CHURCH—Female Department.

"The Superintendent reports the state of this School, during the past year, to have been such as to gratify all who are interested in the important object it professes to advance.

"Through the winter the School has constantly, though slowly, gained, and is now in a more flourishing state than in the same season of any previous year. There are now 94 scholars who actually attend, of whom 41 are coloured women and children. They form 10 classes; 5 of which read well in the Bible; 2 of them have gone twice through the Church Catechism, and one has committed to memory a considerable portion of 'Scripture Instruction.' The younger scholars are

divided into 3 classes, over each of which 2 Teachers preside.

"It has been our aim, (it is added), not only to inculcate Christian duties and doctrines, but to instruct those under our care in the principles of the Church, to explain to them the service in which they are expected to unite, and to lead them to worship the Lord in the beauty of holiness. Instances of misconduct during Divine Service are rare; they scarcely ever occur except in those who have not been long enough in the School to understand and respect its rules. Many of the scholars manifest a degree of seriousness and devotion, particularly interesting to those who have been instrumental in enlightening their minds, and impressing their hearts with the all-important truths of the Gospel of peace.

"There are at present 13 Teachers, the most of whom have been long actively and zealously engaged in the School."

No. 9, GRACE CHURCH—Female Department.

"At the last annual report, this School consisted of 34 scholars; since which 6 have left it; 4 of whom have gone to the country, and 2 to the Episcopal Charity School. During the last year, 36 have been added—11 of whom are white children, 19 coloured women, and 6 coloured children, so that there are now 64 scholars, most of which are generally regular in their attendance, decent in their appearance, and anxious to improve."

No. 10, St. MARK'S CHURCH—Male Department.

"In this School, consisting of 25 boys, little change has taken place since the last report. Their attendance is tolerably regular; but there is the same difficulty, as in former years, in procuring properly qualified Teachers."

No. 11, St. MARK'S CHURCH—Female Department.

"The Superintendent states, that the small number of children under her care have realized her most sanguine expectations, both as it respects their deportment while in School and during Divine Service, and their improvement in that knowledge which 'maketh wise to salvation.' Since the establish-

ment of this School, 279 children have passed through; 39 have been admitted since the last annual report, and 28 have removed or joined other Schools. The number at present on the register is 82, and the regular attendants from 30 to 35, 3 of whom are coloured, and 1 adult, the mother of a large family, who has in one year progressed from the Primer to reading tolerably in the Bible, which would most probably have continued to her as a sealed book, had not a Sunday School been opened for her reception. The School is divided into 6 classes, each of which has a Teacher, who unitedly manifest both zeal and perseverance in their labour of love.

"Several of the children of this School are regularly catechised with the children of the congregation."

No. 12, St. PHILIP'S CHURCH—Male Department.

"Since the last annual report, a great number of scholars have been received into this School, but from various causes the number of regular attendants has decreased. We have at times as many as 35 present, but regularly not more than 25.

"All the books set forth by the Society are used in this School, and the improvement of the scholars generally is beyond what might be expected from the few hours which are thus weekly given to their instruction. Their behaviour during the time of worship is remarkably good. It is gratifying to witness the manner in which they perform the responses, and the attention which they give to the whole service. The School has 7 Teachers and a Superintendent; two of the lads who were scholars have been promoted to assistant Teachers—a station to which their capacity and good behaviour entitled them."

No. 13, St. PHILIP'S CHURCH—Female Department.

"Our School is in a prosperous state. There are usually as many as 45 children, besides 3 adults, in our afternoon School. Our morning School is not so numerous. The children have improved very much in their learning and behaviour. They show a great attach-

ment to their Teachers, and delight very much in uniting in the services of the Church. The Lord has signally blessed this work of our hands, and made it profitable to both Teachers and pupils. Several children that did not know the alphabet twelve months ago, now read with facility in the Testament: among these, a child not quite five years old. The School has nine Teachers and a Superintendent."

It may be proper to remark, that the congregation to which this School is attached, is composed of coloured people, whose discreet and orderly conduct reflects upon them the highest credit, and who promise, under the care of their very respectable minister, to set an example worthy of imitation.

Thus far we have presented the labours and successes of those who have been the active instruments in this commendable work; and, if any thing can increase the gratification which we feel at the evidence of exertions so usefully directed, it must be the disinterested goodness, the noble zeal, and the unwearied perseverance by which they have been characterized.

The review of the past year ought to give new animation to our efforts, and new strength to our resolutions, for it has not been spent in vain. To have given a favourable bias to more than a thousand dispositions, and to have confirmed the principles of virtue in more than a thousand minds, is a work which heaven will approve and bless. Nor are the consequences of this tuition of small importance even in a temporal point of view, when the good which may originate from such a number trained up in the way they should go, is compared with the evils which they might inflict upon society by being abandoned to ignorance and crime.

A charity so beneficial as that of Sunday Schools, wants no recommendation besides what is found in any fair history of their results. By the evidence of their practical benefits, they have extended themselves against the objections of the theoretical, and the doubts of the cautious. Addressing their efforts to minds open and ductile where there are no prejudices to root

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out, and no false systems to unlearn, and where vice, if she has fixed her residence, must hold but a tottering throne; little more is necessary to bring such minds to virtue and religion than to remove the obstacles from their way, and to "suffer them to come."

But the benefits of these Schools do not terminate in those for whom they were designed. They are reflected with increase upon those who conduct them; and while the ignorant are instructed, and the humble are elevated to a rank becoming rational and immortal beings, those to whom Providence has given the responsibility of these duties by higher station, greater knowledge, and more extended influence, discover more fully their own causes of gratitude, by the comparison which is forced upon their view, and become more devoted to the service of their Creator.

One of the peculiar advantages of Sunday Schools which ought not to be forgotten, is the economy with which their benefits are imparted. Powers of intellect, and capabilities of usefulness, which are above all price, and which could not be purchased, are here brought to operate gratuitously upon ignorance and indigence. The expense of books and premiums is the principal one that is required, and owing to the frequent changes in the Schools this is considerable. But inasmuch as the books are thus very beneficially circulated, this circumstance ought not to form an objection. To supply the requisite amount therefore so amply that no advantage may be lost, should be a matter of principle and of pride with all who wish well to the Schools, and particularly with those whose personal exertions are not required to forward the work.

Some of the Schools under the care of this Board have been much retarded for the want of Bibles and Prayer Books; and also of books suitable for premiums for the younger classes. The Auxiliary Bible and Common Prayer Book Society, who have heretofore been liberal in supplying the former of these wants, being now engaged with limited means in publishing a valuable edition of the Bible, have been obliged

to decline giving any aid during the past year. The sum raised by collections fifteen months ago, has been long since exhausted, and there is now due by this Society a debt of nearly \$400. The Board will shortly make an appeal to the friends of the Institution, for the means of continuing its usefulness, and they feel too much confidence in their cause to be apprehensive for the result.

The Board cannot conclude this Report without expressing their high sense of regard, and of obligation towards the Superintendents and Teachers, to whom they are indebted for the prosperous state of the Schools under their care. The commendation which they can bestow, is the smallest part of the reward to which such exertions are entitled. It will arise to them from the children whom they have benefitted, and the parents whose hearts they have made glad; from the approval of their own bosoms, and the respect of all the good; but especially from the favour of him whose cause they have promoted, by rescuing the neglected and the ignorant from their exposure, and nurturing them for his service, and who, therefore, will not fail to give them their recompense.

Signed by order of the Board,
JOHN HENRY HOBART,
President.

Attest,
THOMAS N. STANFORD, Secretary.
New-York, April 16th, 1821.

BOARD OF MANAGERS.

Right Rev. JOHN H. HOBART, D. D. (*ex officio*) President.
JOSHUA JONES, 1st Vice-President.
HENRY ROGERS, 2d Vice-President.
RICHARD PLATT, 3d Vice-President.
DAVID CLARKSON, jun. Treasurer.
THOMAS N. STANFORD, Secretary.

Clergymen being Members of the Society.

The Rev. William Berrian,
The Rev. Benjamin T. Onderdonk,
The Rev. Thomas Breintnall,
The Rev. William Creighton, and
The Rev. Jonathan M. Wainwright.

Delegates from the Schools.

Joshua Jones, } Trinity Church.
Philip Hone, }
H. Cotheal, } St. Paul's Chapel.
John B. Wheaton, }

Richard Platt, } St. John's Chapel.
C. R. Duffie, }
John Heath, } Zion Church.
Jacob Stout, jun. }
J. Smyth Rogers, Grace Church.

Managers for Life.

Joshua Jones, Philip Hone, Thomas L. Ogden, Richard Platt, Henry Rogers, David Clarkson, Luther Bradish, Jonathan Goodhue, Matthew Clarkson, William Bayard, Thomas S. Clarkson, D. P. Campbell, Thomas N. Stanford, Moses Rogers, Ezra Weeks, John Low, D. R. Lambert, B. W. Rogers, John B. Coles, Matthew Clarkson, jun. Richard Whitley, John Watts, M. D. Abijah Hammond, Nehemiah Rogers, Francis Panton, John Anthon, James L. Bell, Peter Schermerhorn, Jonathan Ogden, Frederick Depeyster, William B. Clarkson, Robert Bayard, and John Pintard.

Superintendents.

Trinity and Grace Churches, J. Smyth Rogers.
St. Paul's Chapel, T. T. Groshon.
St. John's Chapel, Charles W. Sandford.
Zion Church, John J. Aymar.
St. Philip's Church.

A payment of twenty dollars constitutes a *Manager for life*, and ten dollars a *Member for life*. The annual subscription is any sum not less than one dollar.

Abstract of the Proceedings of the Annual Convention of the Diocese of Connecticut, held in Christ Church, Hartford, on the 7th and 8th days of June, A. D. 1820.

(Continued from page 158, and concluded.)

THE Rev. Tillotson Brownson, D. D. Rev. Ashbel Baldwin, and the Rev. Philo Shelton, were elected the standing committee.

The Rev. Mr. Croswell presented a report from the society "For the Promotion of Christian Knowledge," which was read and accepted, and such parts of it as should be deemed expedient, were ordered to be inserted on the Journals of the Convention.

Report of the Board of Direction of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge.

In presenting their second annual report to the Convention, the Board regret to say, that the funds of this Society have not been sufficient to enable them to carry its laudable and important objects into such general and ex-

tensive effect as would have been desirable. It will be perceived, however, by the report of the treasurer, that they have, as far as their means would permit, attended to these several objects.

The Rev. Aaron Humphreys, and the Rev. Peter G. Clark, have been employed as Missionaries, during some portion of the year. Their communications A. and B. herewith presented, will show to what extent they have laboured in the Missionary field.

The Board have purchased, for gratuitous distribution, an edition of a tract, entitled, "*Candid Examination of the Episcopal Church*:"—and they have published, for the same purpose, two thousand copies of the second part of the tract, entitled, "*Presbyterian Ordination doubtful*."—A thousand copies of the sermon and addresses delivered at the consecration of the Right Rev. Bishop Brownell, and the same number of the Journals of the Convention, have also been published for distribution, agreeably to a resolve of the late special Convention.

The funds of the Society have been insufficient to admit of the purchase and distribution of a large number of Bibles and Prayer Books. A supply, however, has been procured for the most urgent cases of necessity: and the Board cannot but entertain a hope, that the liberality of the friends of the Church will enable them, in future, to extend much farther this important branch of their charity.

The Board feel a pleasure in acknowledging the receipt of several communications from the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina. This has led to a correspondence, and mutual exchange of publications, which, it is to be hoped, may promote the interests of the respective societies.

From experience and observation, the Board are convinced, that the most beneficial effects may arise from the exertions of the Society, provided the funds should be adequate to the vigorous prosecution of its laudable objects. While, therefore, they gratefully acknowledge the aid already received from various sources, and more especially from associations of ladies in dif-

ferent parts of the diocese, they feel constrained to urge the friends of the Church to extend their patronage and liberality to this infant institution; to strengthen its hands; and to encourage its exertions. They beg leave, also, to suggest the propriety of forming auxiliary associations in the several parishes of the diocese, for the two-fold purpose of enlarging the funds, and of attending to the prompt distribution of its publications.

All which is respectfully submitted.

The committee appointed on the memorial of Messrs. Steele and Lincoln, made the following report, which was read and accepted:—

The committee to whom was referred the memorial of Messrs. Steele and Lincoln, on the subject of publishing the Churchman's Magazine in this diocese, beg leave to report—

That the revival of that publication, under suitable management and control, would, in their opinion, greatly promote the interests of the Church in Connecticut. They, therefore, submit to the consideration of the Convention the following resolution:—

Resolved, That the Right Rev. Bishop Brownell be requested to call in the assistance of such of the clergy, or laity, as he may deem proper, to make arrangements with some suitable person, or persons, to publish the Churchman's Magazine in this diocese, and to take the superintendence of the publication: provided, however, that the whole risk and responsibility of the work shall devolve on the publishers, without any direct, or indirect obligation on the part of the Convention, to make up losses or deficiencies.

HARRY CROSWELL,
NATHAN B. BURGESS,
JOHN L. LEWIS.

The treasurer of the Bishop's fund reported that there had been received, on account of said fund, during the past year, the sum of \$1200 83 cents; and subjoined the following remarks:—

The statement which is enclosed, will show to what extent the parishes belonging to the diocese have complied with the reasonable requisition made on them by the Convention in the year

1813. Although many of them are justly entitled to the gratitude of the Church, and the thanks of the Convention, for the promptitude and cheerfulness with which they have done their duty to the diocese, it is yet mortifying to contemplate the amount of delinquency still remaining. The treasurer hopes the Convention will institute at this time, a rigid scrutiny into the causes of this delinquency on the part of the parishes which have not yet paid. It is manifest injustice to those which have paid, that so large a number should shrink from the performance of their duty, and, where the benefit is common, should refuse or decline to bear their fair proportion of the common burden.

The Bishop's fund amounts, at the present time, to the sum of \$17,356 1 cent, which is invested chiefly in bank stock. This amount is exclusive of any bonds which have been received from any of the parishes, which are not included in the amount of the effective cash fund; because, although they may be ultimately collectible, experience has demonstrated, that little dependence can be placed on the punctual payment of either the principal or interest of them.

Since the Right Rev. Bishop Brownell, in the good providence of God, assumed the charge of this diocese, it has become necessary that the provision agreed to be made for his maintenance, should be carried into effect. On this subject, the treasurer of the Bishop's fund has received no particular directions from the trustees. He has conceived it to be his duty, however, to refrain from infringing on the principal of this fund; and has paid the Bishop the interest only which the fund has produced. This interest has amounted, for the first half year, to the sum of \$574 50 cents. As it is apparent that this sum, when doubled, falls considerably short of the annual provision which the Convention, by their committee, agreed to make for the Bishop, the treasurer would respectfully beg leave to call the attention of the Convention to the circumstance of this deficiency, which it is incumbent on the Church to make up. And he hopes, that the Convention, in its wisdom, may

adopt some measures which shall have the beneficial effect of influencing the delinquent parishes to the final performance of their duty, by paying, without further delay, their just contingents to the general fund, for the benefit of the whole diocese.

Respectfully submitted,
CHARLES SIGOURNEY,
Treasurer of the Bishop's Fund.
Hartford, Diocese of Connecticut,
June 7th, 1820.

On motion, *Resolved*, That this Convention have learned, with much satisfaction, that the General Theological Seminary, formerly established in the city of New-York, has been removed to the city of New-Haven, in this diocese, and that they pledge themselves to use their utmost exertions for its support.

Resolved, as the sense of this Convention, that it is expedient to establish, throughout this diocese, societies to assist in the education at the General Theological Seminary, of such candidates for holy orders as are unable to support themselves.

Resolved, That the Bishop be requested to recommend to the several settled clergymen in this diocese, to visit one or more of the vacant parishes in their vicinity, and make report to the next Convention.

The following persons were chosen the officers of the Society for the Promotion of Christian Knowledge for the present year :—

The Right Rev. T. C. Brownell, D. D.
 L. L. D. (*ex officio*) President.

The Hon. Jonathan Ingersoll, 1st Vice-President.

The Rev. Tillotson Brownson, D. D.
 2d Vice-President.

John Beach, Esq. Recording Secretary.

The Rev. Harry Crosswell, Corresponding Secretary.

Directors.—The Rev. Philo Shelton, the Rev. Ashbel Baldwin, the Rev. Daniel Burhans, the Rev. Asa Cornwall, the Rev. Nathaniel S. Wheaton, the Rev. Birdsey G. Noble, the Hon. Samuel W. Johnson, Burage Beach, Esq. John L. Lewis, Esq. Samuel Tudor, Esq. Seth P. Beers, Esq. Jirah Isham, Esq. the Hon. John

S. Peters, Col. Daniel Putnam, William Mosely, Nathan Smith, Esq. Andrew Kidston, Joel Walter, Richard Adams, and Jeremy Hoadley.

The Parochial Reports rendered to the Bishop, and published agreeably to the Canons, furnish a gratifying view of the state of the Church within the diocese.

(A.)—*Extract from the Report of the Rev. Mr. Humphreys.*

Agreeably to the appointment of the standing committee and the direction of the Society, I have officiated as a Missionary in the parishes of Simsbury, Granby, Harrington, Barkhamstead, Hebron, and Tashua. In Simsbury I found a large and attentive congregation: and many with whom I conversed expressed an earnest desire to enjoy the constant administration of the public ordinances of our holy religion.

At Granby the congregation was also large and attentive. Here I officiated two Sundays; administered the communion; baptized five children; preached a lecture, and visited about twenty families. The members of this parish seemed to desire the settlement of a clergyman, and several of their most influential men assured me, that they intended to take immediate measures for the accomplishment of that object.

At Barkhamstead I found a small but respectable congregation. This Church is yet unfinished. Several of their number have been lately removed by death. They have engaged the services of the Rev. Mr. Griswold, of the Eastern Diocese, one fourth of the time.

The Church in Harrington I found in a state of depression, but it is hoped, that, by the exertions of the Society, the zeal of its members may be awakened, and its affairs become more prosperous. Here I administered the communion, and baptized a child.

The Church at Killingworth has been lately organized, and consists of about twenty-five families. Through the Divine Blessing a Missionary might do much good in this parish.

At Hebron I found a large and attentive congregation. This parish is

rising above its late embarrassments, and, under the Divine Blessing, there is no doubt, could they be occasionally assisted from the Society, that it would increase in numbers, piety, and zeal.

At Tashua I found a large and respectable congregation, distinguished for their piety and zeal. They are now without a rector, and would gladly embrace an opportunity of procuring one.

Besides these parishes, I have visited, in my Missionary capacity, Canaan, Salisbury, Humphreysville, and Milford.

In Canaan I found a small congregation of Episcopalians, despondent and languishing in want of the regular administrations of the ordinances of the Gospel.

At Salisbury there are also a few Episcopalians, destitute of the means of procuring the services of a clergyman, and deprived of the regular administration of the ordinances of the Gospel. The aid of the Society extended to these congregations, might be productive of great usefulness.

The Church at Humphreysville has been distinguished for several years for its piety, its zeal, and its exertions. Here I have spent four Sundays, and administered the communion. Perhaps there is no parish in the diocese where the aid of the Society would be productive of greater good.

I spent two Sundays in Milford, and preached to a small congregation, who are zealously attached to the doctrines and worship of the Church. Here is a field where the labours of a Missionary might be eminently useful.

I have spent twenty-one weeks in the performance of Missionary services.

I collected for the Society, in Simsbury, \$5; in Granby, \$15; and in Hebron, \$2.

(B.)—*Extracts from the Report of the Rev. Mr. Clarke.*

Under the direction of the Society, I have officiated at Poquatannock two Sundays, Preston one, Jewett's City two, Warehouse-Point one; and one in Wallingford and Durham.

I collected, at Poquatannock, \$3; at Durham, \$1 33; at Jewett's City, \$1 50; and at Warehouse-Point, \$5.

In October I received instruction to continue my Missionary services that part of the time which was not taken up in Norwich. Agreeably to these instructions, I have officiated at Hebron eight Sundays, and at Poquatannock six, making in all fourteen Sundays.

Not having any specific direction concerning the parishes in which I should perform Missionary duty, I thought I should best promote the objects of the Society by concentrating my labours in the parishes of Hebron and Poquatannock. It is well known to the Board of Direction, that these parishes have been divided and embarrassed by some peculiar and unfortunate circumstances; under the pressure of these circumstances, they seemed to be sinking, until they received the attention of the Society. There appeared, at the commencement of my last course of Missionary services, to be a favourable prospect of uniting the members of these parishes, and by the blessing of God, of usefulness to the Church, and of bringing many souls to the acknowledgment of the truth as it is in Jesus. It is but justice to my feelings, and to the character of many in both parishes, to say, that they are gentlemen of worth and piety, and zealously attached to the doctrines and worship of the Protestant Episcopal Church; and, notwithstanding the circumstances to which I have alluded, that I have been treated in all the families where I have visited, with the utmost kindness and respect. I cannot but express my gratitude, that God has, thus far, accompanied the aid of the Society with his blessing. The condition of these churches has greatly improved, and with a continuance of the Divine Blessing, I have no doubt the period is not far distant, when they will not fall behind other churches in their piety and zeal, and in their exertions in support of the Gospel of Christ.

The church edifice at Poquatannock has been recently repaired, and is now neat and commodious. That at Hebron is in good repair and convenient. The congregation at Jewett's City is very much depressed in consequence of the failure of the several manufacturing companies, on which the prosperity of

the village depended. There are several very pious families belonging to this church, who, in consequence of the embarrassments to which I have alluded, are deprived of the ordinances of religion. They have a neat and substantial house for public worship, but the interior is in an unfinished state. Could the Society occasionally send a Missionary to this church for a few Sundays, it would be thankfully received, and might be productive of much good.

Abstract of the Proceedings of the Third Annual Convention of the Protestant Episcopal Church in the State of Ohio, held at Worthington, June 7th, 8th, and 9th, 1820.

THIS Convention was composed of the Right Rev. Philander Chase, D.D. Bishop of this diocese, four Presbyters, and one Deacon; and sixteen lay-delegates from thirteen churches.

Divine Service was performed by the Rev. Joseph Doddridge, and a Sermon, suitable to the occasion, delivered by the Right Rev. Philander Chase; after which, the Holy Communion was administered by the Bishop.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following address:—

My Brethren,

This being the day appointed for the meeting of the Convention of the Protestant Episcopal Church in the State of Ohio, we have assembled here for that purpose; and have, thus far, proceeded in supplicating the Divine aid and direction, in the important work before us. May our prayers be heard; may God be with us in all things, and at all times; now especially. In discharging my duty on this occasion, I need not speak to you of my *pleasures* or *pains*: of my pleasure, in meeting you, whom I so well know, and so sincerely respect; for of this, you must already be assured: nor of my *pains*, in reflecting on my poor abilities; for this would not make them any better. I shall, therefore, proceed directly to the work

assigned me by the Canons; and that is to address the clergy and the laity; subjoining such an account of my own proceedings, since our last meeting, as may give a just idea of the diocess.

My dear Brethren of the Clergy— We spend much of our time in preaching to others: will it not be becoming, on an occasion like the present, to preach a few words to ourselves? For that purpose I have selected a text; which, while it implies a deep knowledge of our own deficiencies, seems to press on us the necessity of doing all we can to supply them.

It is written in 2 Cor. ii. 16,—*Who is sufficient for these things?*

When I shall have done with my sermon from these words to the clergy, I hope a proper door will be opened, to say something appropriate to my brethren of the laity. If all men, in their natural state, are corrupt, and so insufficient to do the will of God, that they can do no good thing, without "God's special grace preventing;" how much more conspicuous is this deficiency, in the clergy, when doing the great work of the Gospel ministry?

The apostle was speaking of the discharge of his duty, in preaching the Gospel, in general; and especially in censuring the wicked, and encouraging the good. In these, and all other official duties, he maintains that the ministers of Christ, in their *proper* characters, are accepted of God, through Jesus Christ. "We are, unto God, a sweet savour of Christ; in them that are saved and in them that perish. To the one, we are a savour of death unto death; and to the other, a savour of life unto life." Then the apostle asks, in the words of the text, "*and who is sufficient for these things?*" You see, then, my brethren of the clergy, that the holy apostle, in all the duties of the ministry, would direct us to the knowledge of our deficiencies and dangers; and, through this, he would prompt us to a constant dependence on Divine grace, and to an unremitting use of the means of attaining it.

"Who is sufficient for these things?" For the discharge of the manifold duties involving the fate of immortal souls, alas! who is sufficient? None—none

are sufficient of themselves to think any thing, as of themselves, much less to do what is acceptable; "*but* (as he a little further on adds) *our sufficiency is of God.*"

Let us then pursue the method pointed out by the apostle; showing how difficult and dangerous the priestly office is; and, from this difficulty and danger, argue the bounden duty, in every clergyman, to seek aid from God, in all the means of grace. What, then, does God require in his ministers? That sufficiency which is of God. What is that? The sufficiency which every minister is bound to attain, by the manifold means of grace, which, to that end, God has bestowed on him, viz. *extensive knowledge; great prudence; and an undeviating holiness of life.*

My first item is *extensive knowledge*—Why? Because the Holy Scriptures have declared, that "*The Priest's lips should keep* (or preserve) *knowledge.*" He is to be, as it were, a *Treasurer*, to have always in possession, not only what will serve his own personal use, but that of all under his care. His repository of Divine knowledge must be such, so ample, so well preserved, and so well arranged, that the people, when obeying the injunction, which immediately follows, may never be disappointed. "*The Priest's lips should keep knowledge; and THEY* (i. e. the people committed to his charge) *SHOULD SEEK THE LAW AT HIS MOUTH,* (Mal. ii. 7.) Can this be consistent with that scantiness of learning, that sterility of mind, that ignorance of Divine things, too often observable in those who have thrust themselves into the priestly office? Can this *treasury* of Divine knowledge be compared with those empty heads, and vacant shelves, whose possessors, when they have preached a few sermons, have nothing further to supply the exigencies of immortal souls? We think not: for our blessed Saviour says, that "*every scribe, that is instructed in the kingdom of heaven, is like unto a man that is an householder, which bringeth forth, out of his treasure, things new and old.*"

The Kingdom of Heaven is the cha-

racteristic name which our Saviour gave to his Church ; and by the *scribe*, he means the ministers of that Church : by *being instructed*, he must mean the attainment of that degree of learning, of which we are speaking ; and the learning itself is called *thesauros*, a *treasure*. This is denominated *his treasure* ; to denote that his learning must be *his own*, and *in plenty*.

I could add many other proofs in point ; but these, joined with common sense, must be sufficient. Surely, if all other arts and callings demand knowledge, that of DIVINITY, the greatest of all, cannot be professed without *knowledge*, and that in an extensive degree.

From speaking of *knowledge* in general, as requisite in a minister of Jesus Christ, I might descend unto particulars : and thereby demonstrate the great necessity of a constant application to the many means which are afforded us to obtain the godly sufficiency spoken of by the apostle. But I fear our time will not allow us to be minute. This much, however, I cannot omit observing, that knowledge of divinity in *general* is not the only requisite : it must be particular and well divided.

From a deficiency in these particulars, many clergymen have made but a bad use of their *general* knowledge of divinity. Knowledge is like the materials for building : it may be *good*, and in *plenty* ; and yet, if the several parts thereof be not well selected and arranged, so that each *order* may be distinctly seen, and each *compartment*, as to beauty and use, clearly perceived, great confusion will ensue ; and the effect of the whole will be disgusting. By the help of this simile, contemplate a clergyman deficient in these particulars, attempting to discharge the several duties of his office, the *mode* of which is left to his discretion. Hear his discourses in public and in private. Of *Positive Theology*, or those necessary parts of our speculative faith revealed in Holy Scriptures, how often is he so inadequate a teacher, that he leaves the minds of his hearers quite in the dark, for want of due distinction in the statement of them.

Of *Polemical Divinity*, or that kind of knowledge, in Divine subjects, which

enables us to defend the faith once delivered to the saints, how often does such an one, from want of proper distinctions, expose, rather than aid, the cause of truth ?

It being the character of a shepherd, not only to *feed*, but to *defend*, the sheep ; *he*, who stands in the place of the Great Shepherd of souls, should always be found armed, with the proper weapons of the Gospel of truth, to *defend* the lambs committed to his charge. And what can *he* do to this purpose who knows not the avenues through which the enemies, the wolves and tygers that devour the flock, make their approach ? Many a clergyman has weakened the cause of truth, and exposed the Christian souls under his care, to heresy and infidelity, by not knowing the true point in debate ; or by not managing it with that skill and distinction which are characteristic of digested knowledge and a well disciplined mind.

If you hear him on subjects embracing that all-important branch of a minister's duty, denominated *casuistical divinity*, how apparent is his deficiency and inability to do justice to his calling ? How can *he* resolve difficulties in *cases of conscience*, who, perhaps, never stated them to his own mind ; or if he *did*, never so digested them, as to be able to give a prompt answer according to truth ? Shall the ministers of Christ, the spiritual physicians, be less attentive to the exigencies of the soul, than natural physicians to those of the body ? And does not the skill of the latter materially depend on a knowledge how to act, and how to advise, in the difficult cases which occur ? Is not this the chief part of their study ? Even so, it is the duty of every minister of Christ to give his mind, constantly and ardently, to the study of this part of his profession ; lest he fall under the dreadful crime of being an *Empirick* in Divinity.

But, my brethren, we have dwelt long enough, perhaps too long, on this part of our subject ; especially when we consider the importance of the next head, in the division of our discourse ; which is the absolute necessity of GREAT PRUDENCE, to form that godly sufficiency mentioned by the apostle.

By *prudence*, I mean that which not only knows *what* to do, but *how*, and *when*, to do it, to the best effect.

By *prudence*, I understand that which is, sometimes, termed *wisdom*; and which is alluded to by our blessed Saviour, when sending forth his disciples into a wicked world, and directing them how to contend with sinful man, and how to convert sinners to holiness. "*Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves.*"

This prudence, or wisdom, relates to ourselves, to our individual families, to the particular flocks committed to our charge, and to the Church at large. To be deficient in this quality of a clergyman, in these respects, is to mar the whole face of our characters, and to render our very profession useless. A clergyman's personal, is intimately connected with his official, character; if the former be liable, through lack of prudence, to misinterpretation, the latter, even in cases where the heart is right, and the intention good, must suffer. We owe it, therefore, to ourselves, so to behave, that "*our good be not evil spoken of.*" We owe it to ourselves, to open no door whereby false brethren within, or wicked enemies from without, can, through our sides, wound the peace of the Church, and hinder the progress of the Gospel. God requires this at our hands. It is no inferior part of that sufficiency which is from him, and to his glory.

Again: we must manifest our wisdom in all things relating to our own individual families; teaching and governing them in the ways of piety and virtue. A clergyman's usefulness, in a very great measure, depends on this part of his ministerial sufficiency; and, as such, it is insisted on, as an indispensable qualification, in every Christian shepherd, by the inspired apostle. He must be "*one,*" saith he, "*that ruleth his own house; having his children in subjection, with all gravity: for, if a man know not how to rule his own house, how shall he take care of the Church of God.*" 1 Tim. iii. 4.

What can be the reason, then, that many clergymen (I speak now of the

whole order as such) are so egregiously deficient in this particular?—They have much to say to their parishes, (and the more, if well said, the better), about a holy, sober, and a godly life; but little, of this sort, to say to their own families. They can teach other women to be "*discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed;*" while their own wives are, perhaps, the greatest gossips, busybodies, and tattlers, in the parish. They can preach an excellent sermon to young men and young women; exhorting them to *obey their parents*; to be *sober minded*; in *all things showing themselves a pattern of good works*: while their own children are left at loose ends: their sons ignorant, impudent, and disobedient: foul in their language, dishonest in their dealings, and regardless of the truth;—their daughters vain, idle, and disrespectful in their manners; neglecting every useful branch of female education; and mindful only of those frivolous accomplishments, praised only, in the almost only books they read, *Novels and Romances*.

When the world sees, yea, when their parishes see, that this is the effect of their religion at *home*, what good will their public teaching compass? We fear very little.

Let it, then, be one important point, to manifest our wisdom and prudent sufficiency, as Gospel ministers, by ruling well our own families, and by "*training our children up in the nurture and admonition of the Lord.*"

Again: our sufficiency, in *wisdom* and *prudence*, must be manifested in all that relates to our parishes, and the people committed to our charge.

And here, at every step, we discover the great importance of this part of our subject. We should be wise in our general deportment to all. Mindful of the dignity of our station, as ambassadors of God towards man, we should be careful, that we dishonour not our calling, by mixing with low and vicious company, and tamely listening to their vile discourse, through any hope of *popularity*. This is but to degrade ourselves, without exalting them. And yet,

we should never forget, that these very persons are the objects of our mission into a wicked world. To approach them, and converse with them, is our duty; but it should always be as Moses approached the children of Israel, from the mount of God; with a heavenly radiancy about our characters, at once commanding respect and love.

To the faithful and obedient disciples of the blessed Jesus, we should endeavour to imitate the conduct of our adored Master to St. John. We should cultivate their love, and gain their confidence; that to us they may resort for advice and comfort, in all the difficulties and troubles of life; and, when reposing on us, they should ever find faithful friends, able and willing advisers.

In relation to the poor of our parishes, we must not forget their spiritual, while we sedulously relieve their temporal, wants. If the latter cannot be done by ourselves, we should always prove their able advocates with those that *are* able; ever sensible that it matters little by *whom* the charity is done, if done it is: God's glory is the same. But, we should remember to keep a watchful eye over ourselves, that a pharisaical ostentation have no part in our charities. To let them be known, more than is absolutely necessary, is no less than to *sound a trumpet*; and thus to deprive us of our heavenly reward.

To the *rich and honourable* in our parishes, we should be doubly prudent. While we respect them for their stations in life, and cultivate their friendship, for the noble purpose of exciting to good works, in the support of the Church of God, we are never to forget, that we are their spiritual fathers, endowed with authority from on high; yea, most strictly commanded to reprove them for their vices, to exhort them unto repentance, and to demand of them a strict conformity to the salutary discipline of the Church of Christ.

In our public discourses, being addressed to all, we should take care that all have their portion of Gospel instruction in due season; ever remembering that we are placed as *stewards* of the manifold grace of God. To this end, their characters, their wants, dangers

and temptations, should be well studied. To whatever sins they are inclined, so far from giving way to them, because they are popular, we should "set our face like a flint" against them; at the same time taking pains to manifest that *we*, in reproofing them, are governed more by a sense of duty to God, and a regard to their salvation, than by a love of satire in ourselves.

Should the blasphemies of Atheism, or the vapid arguments of Deism, be in circulation among our flocks, our Master commands us to put on the whole armour of God, and fight the good fight of faith. Like David, we are to go forth to *slay both the lion and the bear*; but, like him, we also are to give all the glory to God, who will never fail to save those who put their trust in him.

In short, we bear such a manifold relation to the souls committed to our charge, that, to be unmindful of the dictates of prudence and wisdom, in the discharge of our several duties resulting from those relations, would involve the highest crime. We are ambassadors of God to themward; and *they* are the "*people ready*," by nature, "*to perish*," to be saved by our ministration. We are their teachers, and they are our scholars, seeking the saving knowledge of the Gospel at our mouth. We are their shepherds, and *they* our flocks, looking to us for spiritual food and protection. *Who then is sufficient for these things?* What prudence, what wisdom, is required of us, in the duties hence resulting!

But a clergyman's prudence or wisdom does not end with his duty to his particular parish; it extends unto the Church at large.

An important duty, by our Canons, devolves upon every parish minister, and especially on such as are members of the standing committee, in recommending Candidates for *Holy Orders*; and few things deserve more prudence than this. I have now been in the ministry twenty-two years; and most of the disturbances which have arisen in consequence of admitting improper characters to orders, might have been prevented, had those clergymen who recommended them exercised that pru-

dence of which we are now speaking; for bad clergymen are generally found to have been bad from the beginning. O what a weight of sorrow must hang on the mind of a conscientious minister, for having been imprudently the means of introducing, to the sanctuary of God, a wicked and unsanctified man! What agony must pierce his breast when he sees the wolf, which *he* had been the means of admitting into the fold, tearing the lambs, and scattering the sheep upon the mountains! Be prudent, therefore, in this particular, that you may avoid such pangs as these.

Again: prudence, or wisdom, should be exercised by every clergyman, in relation to the Church at large, by avoiding every thing that may look like *party* or *party names*. Against the sin of *SCHISM* we supplicate the Divine grace in our prayers. May we, therefore—may the Apostolic Church in this, our dear country, never admit this deadly sin in this shape. *Names*, we know, are innocent things; but if they stir up feuds, and produce rancour, they change their nature, and become sinful.

The grand enemy of the Church never did much harm in his own proper character. To effect his designs, he changes his native dress, and assumes that of an angel of light. Shall we, therefore, be ignorant of his devices? And shall we, when knowing his devices, become a prey to them? May God, in his mercy to the Church of America, forbid it! May it always be a governing principle of our lives to preserve *Charity*, the very bond of perfectness, that which holds the Church, the body of Christ, together, by love to God and man, by unity of design and harmony of effort.

This leads us to the third general head of our discourse, which was to show, that an undeviating, exemplary holiness of heart and life, is absolutely necessary to form that sufficiency mentioned in the text.

Every holy man is not, *therefore*, a minister of Christ; but every minister of Christ must be a holy man, or he is a wolf in sheep's clothing, the worst of traitors to his Master, and the basest of hypocrites.

By a holy man, I mean a good man; good at heart; and good in his life and dealings with mankind: upright and just; faithful to his word and promise; honest, honourable, and candid; above the mean arts and low maxims of policy by which the world are governed; obliging to his friends, forgiving to his enemies, and merciful to the poor and needy; submissive to his superiors in church and state: and all this from the best of motives; from a principle of faith, which worketh by love; love to God and man; love which leadeth him to his prayers; prayers in public and in private; and, when there, makes his devotions arise to God, as the morning and evening incense; love which manifests the grace of God shed abroad in his heart, constituting him a new man; formed and fashioned after the pattern of his heavenly Master, in dealing justly, loving mercy, and walking humbly. This is that *good man*, whom we call a *holy man*; and, if without this holiness, the Scriptures affirm *no man can see the Lord* above, how should he who is deficient therein be permitted to serve at God's altar here below? There is, to every pious mind, something so disgustingly incongruous in a bad minister, that all other qualifications are, in him, as nothing. Suppose him to speak with the tongues of men and angels; to possess all knowledge, and have prudence to set off his gifts to the best advantage, and, at the same time, known to be a bad man; to be deficient in holiness of heart and life, what will all his eloquence and learning avail to the conversion of souls to God, or to the edification of his Church? They will be as sounding brass, and a tinkling cymbal. What will his prudence avail, in recommending the cause of religion? It will be justly regarded as the contemptible arts and manoeuvrings of a hypocrite, to accomplish, under the veil of a sanctimonious exterior, some base and sinister purpose.

It is, then, an exemplary and undeviating holiness of heart and life that is to be the crown and perfection of a minister's sufficiency. Without this, all is as a dead body; a putrid carcass, offensive to God and man.

In common with the rest of mankind, the minister of Christ is concerned to be a good and holy man, for his *own sake*, i. e. to save his own soul. He, as well as they, by living an unholy life, must, at the last judgment, be doomed to everlasting punishments, where the worm dieth not, and the fire is not quenched. Besides this, he has the additional motive to be a good man, for the sake of others, for the sake of the souls whom he may be the instrument of introducing to the kingdom of heaven. If he fail in this, the express design of his profession, and that, through the effect of his bad example, what a weight of guilt must hang upon his head! How deep will it sink his conscious soul in misery, when, to the just Judge of men and angels he giveth in his account, it will then be seen that those whom he was sent to save were lost through the influence of his unholy conversation! With this view of the subject, how dangerous a profession is that of a clergyman; and how detestable a character is that of a *bad one*! To link his soul to the souls of thousands, and then betray both himself and them to the enemy, and together sink into eternal flames!

My brethren, the words of our *ordination service* are so appropriate to this part of our subject, that it would be criminal in me, in closing it, to omit them. "Have always, therefore, in remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom ye serve is his spouse and body. And if it shall happen that the same Church, or any member thereof, take any hurt or hinderance by reason of your negligence, you know the greatness of the fault, and also the horrible punishment that will ensue."

This is the language of our pious Church to all her ministers: and what shall we say; what shall we do, after such awful considerations, and such awakening exhortations as these?—Where shall we find our sufficiency for these things? Where, but at the footstool of our all-powerful, meritorious, and gracious Saviour? *There*, bewail-

ing our sins and acknowledging our weakness, let us implore his forgiveness and heavenly strength. *There*, let us weep tears of blood, if it were possible, that the blood of souls, the guilt of dooming them to eternal misery, cleave not to our priestly garments. *There*, and *thence* alone, let us seek for that assemblage of pious, zealous, and effectual graces, which can arm us for the important warfare into which we have enlisted. And then, with Jesus for our leader, and the aid of his spirit for our comfort, we shall be sufficient, in, and through, the day of trial, and finally crowned with eternal life.

My discourse to my brethren the Clergy is finished; I have now a few words to say to the Laity.

In listening to what has been said to the clergy, *you*, my brethren of the laity, must have perceived its amazing importance. Ask, then, yourselves, from whence this importance arises? Does it not arise, principally, from the value of your own souls? And are you not concerned in *their* salvation? Will all the efforts of the clergy be of any avail without your co-operation? Like the hands in the natural body, they are the ministers to give you the food of eternal life; but if you will not receive it when offered, who is answerable if the members perish? Like the knees, they are at the altar, to bow and pray for you; but if you will not bring gifts to *support God's Church*; above all, the offerings of broken spirits and contrite hearts, what can they do, but save their own souls alive, in the day of visitation?

I have mentioned the support of God's Church. I know, as well as you can know; I feel, perhaps, more deeply than you do feel, how delicate it is, to speak of the *temporal* support which you are bound to give to the ministers of Christ; of whom, however unworthy, I am one. But, delicate as it is, I am constrained, both by the duties of my station and the necessities of the case, to do it. Bear it in mind, however, that I do it not for your consideration alone who hear me, but for that of all, who may become acquainted with what is now said.

I say, therefore, and I say it because

I am bound to declare the truth as it is in Jesus, that all who hope to be saved by the Gospel, must help to maintain that Gospel. If God has seen fit to establish a Church, and constitutes its officers, those who receive the benefits thereof must help to maintain *it* and *them*, or they must be content to have no part nor lot in this matter. Under the Mosaic dispensation, God made ample provision for the support of his Church; and, under the Gospel dispensation, the nature of the thing remaining the same, the duties required from his people, though the mode of rendering them may be more discretionary, are the same. "Do ye not know," saith the apostle to the Corinthian Christians—"Do ye not know that *they which minister about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even so, the Lord ordained, that they which preach the Gospel should live of the Gospel.*" This point, then, is clear beyond all dispute; and if it be stated to you under circumstances which admit no possibility of any sinister or selfish motive, it ought to be urged with a manly ardour, becoming its importance. That these are the circumstances of the person now addressing you, is known unto you all. Having, through the long course of twenty-two years' ministry, procured more than one half of his subsistence, and that of his family, from the arduous employment of educating youth; having left situations much more lucrative than his present one, and come among you, under the aid of *no charitable institution*; and when *here*, with his own hands having ministered, and still ministering, to his own necessities; if he cannot urge this with a becoming freedom, for the benefit of God's Church; for the love of his dear brethren in the ministry; and for the good of souls; it is hard to say who can.

Time there was when the ministers of Christ were maintained by the gifts and offerings at the Christian altar; when churches were richly endowed, and institutions of learning were founded by the pious oblations at the altar of Christ; and from these holy foun-

tains have issued nearly all the streams of religious and moral science which now fertilize the Christian world. These sources, as respects this country, are dried up; and not only institutions of learning, but the clergy themselves, are dependent on the personal and immediate munificence of each individual Christian. What will be the result time will show. If the laity had reason to complain that the clergy made a bad use of their privileges, let them now show that *they* fall not into like error themselves. God is as much the *proprietor* of the wealth of the world, when in the hands of the laity, as when in those of the clergy. In both cases, the possessors are but *STEWARDS*; the use of that wealth, for the purposes of virtue and religion, God will require of both.

Think not, however, my brethren of the laity, that in urging this subject, we sink our characters of *ambassadors of God to youward* into that of *beggars*: for we have feelings as well as you on this delicate subject. We preach not the Gospel of the blessed Jesus unto you for filthy lucre's sake. As our chief motive, "we seek *you*, not *yours*." Every faithful minister of Christ is bound to say with the apostle, "Necessity is laid upon me—yea, woe is unto me if I preach not the Gospel." And, in doing this, he seeketh the *flock*, not the *feece*. But does this preclude the propriety of his addressing you, as did also the apostle the Corinthian Christians, on this selfsame subject—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Let those who would attribute worldly motives to the clergy, give themselves but a moment's reflection, and they will see reason to blush at their uncharitable censure: for there is not a clergyman among us worthy to be such, as respects talents, but could procure much more ample means of support in any other calling. What, then, can be the reason of their entering and continuing in this laborious profession? No other answer can be given to this question but this one. They have thought, and still think, it their *duty* to sustain this character.

Humble as it is in the eyes of a wicked world, and neglected as it often is by the rich and proud, how sure soever they may be of poverty themselves, and to whatever distresses they may subject their families, they have entered, and still continue in the ministry of the Gospel, because they believed, and still believe, that Gospel; because they trust they are called to preach it to others; and because, if they should neglect so to do, the Divine displeasure would rest upon them. To attribute bad motives to such men, and under such circumstances as these, is not only an offence against the dictates of *charity*, but those of common sense.

But, after all, there is another way of giving support to the ministers of Christ, more noble, more effectual in itself, and more dear to them than the offering of all your treasure. And what may this be? It is that of giving your hearts to God, and your lives to his service. This will be more than meat and drink to them: this will cheer and animate their hearts in the gloomiest hours of worldly depression; this will sustain them in all their labours, and comfort them in all their sorrows. Yes, my beloved brethren of the laity, I may boldly say, that I speak the united voice of all worthy clergymen, when I repeat to you, that it is not *yours*, but *you*, they seek.

Offer unto God but a broken spirit, and a contrite heart; know and feel the power of religion on your souls, and practise its holy precepts in your lives, and your worldly substance shall not be so much as named to you. A stable for the birth-place of our children, and a manger for their cradle, are no worse than our adored Lord was treated withal; and why should his ministers complain? Clothe us with "sheep skins and goat skins;" let us wander among you, having not where to lay our heads but on the cold ground, with the wild wood and the canopy of heaven for our covering; let our drink be water, and our only food the coarsest bread; let us but see *you* and *your children seek first the kingdom of heaven, and its righteousness*, and all other things, in respect of ourselves, *shall be as nothing*: a crown of glory,

laid up for us in the eternal world, will outweigh them all.

My discourse to the clergy and laity is now finished. It remains to give a statement of my official duties since we last met in Convention, with some reflections on the state of the diocese.

(*To be continued.*)

Anecdote of Lord Nelson.

In the course of last year a volume of Discourses and Dissertations was published in London by the Rev. Dr. Book-er, Vicar of Dudley. In a discourse on a thanksgiving-day, he takes a cursory view of the blessings which have attended the British nation; and, in commenting on these blessings, he introduces the commencing sentence of Admiral Nelson's despatches after the battle of the Nile—"Almighty God has given to the fleet under my command a great victory;" and adds, "As a proof of whose accuracy of judgment, or rather prescience of mind, an anecdote is here subjoined that has never been communicated to the public.

"On visiting Monmouth, the mayor and corporation of that ancient borough requested his lordship would honour them with his company, and invited the neighbouring gentry to meet him. After dinner the sentiments and songs in compliment to the gallant admiral's profession and victories were entirely, as the war had been, of a naval character. On finding they continued to be so, his lordship rose from his chair with peculiar animation, and said, 'I feel, gentlemen, all the force of the compliment, in confining, as you have done, the eulogy of your toasts and songs to the British navy and the British tars: and I rejoice that we have deserved your praise. But *why* have we deserved it? Because Providence has afforded us an opportunity. The war, hitherto, remember, has been a naval war. Give the army the same opportunity of signalizing themselves, and take my word for it, they will do their duty as well as we have done. And, in my opinion, they *will*, ere long, have an opportunity. We have drubbed the enemy till they dare not show their heads above water. Depend upon it they will not

be easy till they have been as soundly drubbed on land: and be assured they *will* be so, whenever they meet an English army on that element. I therefore, gentlemen, beg leave to give as a sentiment, *the Commander-in-Chief, and army of Great-Britain.*—How remarkably was this hero's prediction fulfilled!—The war *did* soon afterwards change its character—becoming, for some time, almost entirely a continental one; and was attended by a series of victories achieved by the British army, not surpassed in any age. A few are here particularized, as remarkably verifying the declaration of that great man—and as exemplifying the language in the text, prefixed to this discourse: for, he that does not ascribe them to a Divine power, must be an unbeliever in one.—At Lincelles, eleven hundred British soldiers stormed a strong work of the enemy which was defended by 5000 opponents, completely routed them, and took the whole of their artillery. At Tournay, a small British brigade drove back the whole left wing of a large army, and soon decided the victory; which, till that moment, was doubtful. At Nimeguen, six British battalions marched out in mid-day—threw themselves into the enemy's entrenchments, without firing a shot—dispersed the whole force that guarded them; and, after completely destroying the works, returned in perfect order, without the enemy daring to attack them. Lastly, for more recent instances are too numerous to mention, (nor is the man who has forgotten such achievements worthy of being reminded of them), at Cateau, eighteen hundred British cavalry defeated an army of 25,000—took their general prisoner, with upwards of 50 pieces of cannon.

"If, to this brief, though splendid, list of victories, were added those of a Wellington, with other mighty names, and any man should say that heaven has not 'been gracious to this land,' in raising up, for its defence, heroes thus 'valiant in fight,' he must be lamentably defective both in religious and patriotic feeling. Far different were the thoughts, on this subject, even of that formidable enemy of our country, who

so long troubled Europe. 'I should certainly,' said he, 'have become emperor of the west, if it had not been for England: but, wherever I sent troops, there was always found a British force to oppose me.' That he was *effectually* opposed, emancipated Europe now testifies."

Extract from Strachan's Visit to Upper Canada, in 1819.

"My brother had, by his exertions and encouragement among the people, caused a chapel to be built, about eight miles from York, where he officiates once a month; one of the young students under his care reading the service, and a sermon on the intermediate Sundays. On this day of doing duty I went with him, and was highly gratified. The chapel is built in a thick wood; the ground on which it stands, and a small space for a burial-ground, having been cleared on purpose. This gives a most picturesque, and, as it struck me, a solemn appearance to the scene. The church is too low for its length, but it is very comfortably fitted up. The dimensions are sixty feet by thirty: the pews are very decent; and, what was much better, they were filled with an attentive congregation. As you see very few inhabitants on your way out, I could not conceive where all the people came from; and it was pleasing to hear the voice of prayer and thanksgiving rising up from the wilderness, I hope, in sweet memorial, before the Lord. The people were clean and neatly dressed, and interested in the service.

"After the sermon, the clergyman descended from the pulpit, and went to a small altar, erected behind it, in the east end of the church. He then directed that those who were desirous of being baptized should approach. Never was I more astonished than to see five grown-up persons, the youngest upwards of twenty, and the eldest, perhaps, forty, proceed to the altar. In Scotland, I had never seen a grown-up person baptized, except once, by the Anabaptists; for it is the universal practice to baptize children as soon after they are born as possible. The solemnity before me was new, but highly

interesting: the calm and dignified seriousness with which the clergyman addressed the persons to be baptized, the lively appeal made to their witnesses and the congregation, the sweetness of our Saviour's invitation, and the encouragement and hope which he felt of their performing sincerely the vows they were taking, from their coming voluntarily forward, affected me, even to tears. Two of the candidates were dissolved in tears; and the countenance of the eldest, a man of rather a stern appearance, seemed for a moment convulsed, by repressing his feelings. The congregation was fixed in attention, and seemed scarcely to breathe. And when they were taken one by one, and the water poured upon them, followed by the sign of the cross, accompanied by the solemn and interesting words, 'We receive this person into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith in Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end,' there was not a soul present that did not sincerely cry, Amen. The excitement was too great to have continued much longer; but our blessed religion never appeared to me before so beautiful and interesting.

"On our return home, I inquired of my brother, whether such occurrences frequently happened? 'Since the building of this church, I have baptized nearly four hundred persons, half of them grown-up, sometimes fifteen or sixteen together.' It is always interesting to behold such coming forward to baptism—it is encouraging to the clergyman; it seems to be a blessing on his labours, and a proof that they are not in vain."

(From the Evangelical Magazine, for March, 1821.)

New-Zealanders Cannibals, as related by Mr. Samuel Leigh, Wesleyan Missionary, lately come from New-Zealand.

"WHILE I continued in this island, (says Mr. Leigh) one day, as I was

walking on the beach, conversing with a chief, my attention was arrested by a great number of people coming from a neighbouring hill. I inquired the cause of the concourse, and was told that they had killed a lad, were roasting him, and going to eat him. I immediately proceeded to the place, in order to ascertain the truth of this appalling relation. Being arrived at the village where the people were collected, I asked to see the boy. The natives appeared much agitated at my presence, and particularly at my request, as if conscious of their guilt; and it was only after a very urgent solicitation that they directed me towards a large fire at some distance, where, they said, I should find him. As I was going to this place, I passed by the bloody spot on which the head of this unhappy victim had been cut off; and, on approaching the fire, I was not a little startled at the sudden appearance of a savage-looking man, of gigantic stature, entirely naked, and armed with a large axe. I was a good deal intimidated, but mustered up as much courage as I could, and demanded to see the lad. The cook, (for such was the occupation of this terrific monster), then held up the boy by his feet. He appeared to be about fourteen years of age, and was half roasted. I returned to the village, where I found a great number of natives seated in a circle, with a quantity of coomery (a sort of sweet potatoe) before them, waiting for the roasted body of the youth. In this company were shown to me the mother of the child. The mother and child were both slaves, having been taken in war. However, she would have been compelled to share in the horrid feast, had I not prevailed on them to give up the body to be interred, and thus prevented them from gratifying their unnatural appetite. But, notwithstanding this melancholy picture of New-Zealand, I believe they are very capable of receiving religious instruction, and a knowledge of the arts in general. They are very ingenious and enterprising, and discover a surprising willingness to receive instruction. I did not visit any one village where the principal chiefs did not strongly urge my residence

among them; and I believe that God is preparing them to receive the ever-blessed Gospel of peace.

"In the first year after our arrival, (says Mr. Kendall, of the Church Missionary Society), many New-Zealanders died. They had not food sufficient to preserve life; and, in this weak condition, we could discern little of the native mind. Since then, the natives in general at the Bay of Islands, and in the adjacent country, eager to procure implements of war and of husbandry, have exerted themselves so much in cultivating land for potatoes, Indian corn, &c. that they have not only obtained such articles as they wanted, but have lived much better themselves, and have had but little mortality among them. Their native disposition has, of course, been greatly revived; and, being heathens still, they follow the customs and traditions of their forefathers with avidity. War is all their glory. They travel to the south, and kill great numbers. Although the natives in general show no disposition to injure us; yet, being so unsettled and unsteady, our situation among them is the more trying."

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For the Christian Journal.

An Address to every one possessing a Bible.

WE may daily observe the joy and gratitude with which Christians of the present age speak of the kindness and mercy of the Great Disposer of the times and conditions of men, who has permitted them to live in this age of the world, and this era of the Church. But whence arises this joy? Why this peculiar gratitude?—It is because they enjoy the meridian splendour of that bright Luminary, whose very dawn sheds an ecstatic gladness into the heart of the aged, spent, expiring Simeon. It is because the revealed book of God's will is spreading widely over all regions. From the rising of the sun even to the going down of the same, the name of the only true God is now preached. The sound of Evangelists' voice has gone into all the earth, and their words unto the ends of the world. Almost every nation, that for ages has

sat in darkness, now beholds the Star in the East rising with healing on his wings, and bringing light and joy. But no land is more highly blessed in this particular than our own. The word of life, the minister of reconciliation, is every where accessible. Every one that will, may come and drink freely of this fountain of life and health. No matter how reduced their circumstances or limited their means, every one may have a Bible; for though totally destitute they may come, without money and without price, to some of those societies that adorn and bless our age, and they shall be supplied.

There was a time when men had not such free access to the oracles of truth. Before the invention of printing, the advantages of the Christian world were much inferior to our own. Many a thirsty soul has been sent empty away. Many have been compelled to content themselves with a transient glance at the object of their desires, or with the unsatisfactory manner of hearing it read by another. And even since that memorable period, during the dark reign of ignorance and superstition, when the Pope's mouth was equal to the voice from heaven—when a knowledge of the "Lord's Prayer" was sufficient qualification for the Christian ministry, and all the scriptural information of the people was comprised in an *Ave Maria*—even in that no distant period, a Bible was not to be found amongst the laity if they desired one, and seldom amongst the clergy. A Bible, chained to the desk of a parish church, might indeed have informed them of the existence of such a book, but it was denied to their inspection, and even the privilege of perusal would be to the unlearned an empty compliment—the volume being written in an "unknown tongue;" whilst their teachers (if they deserve the name) were by no means inclined to expound it. The motto of that book was not then as now, "Search the Scriptures;" but,

—procul, O! procul este profani
Clamavit vatis.

But we are not thus benighted in ignorance and misled by false teachers. The Gospel is nigh unto every one of us, and faithful teachers to assist us in

studying its truths. The question then is, Do we make a proper use of our high and distinguished privileges? Do we constantly peruse the Bible? Do we sit at the feet of Jesus as he speaks therein, with the same avidity for spiritual knowledge, the same humble docility of mind that characterized Mary?

Reader, have you a Bible? If not, haste and procure one, lest the light of the everlasting Gospel be hid for ever from your eyes. But doubtless you have a Bible—a family without one is rarely to be found—it has become a necessary ornament on every book-shelf—(though, alas! it is too often little more than an ornament)—I would ask you, then, reader, Do you improve your high privilege?—You believe the Bible to be the Word of God—do you value and obey it as such?—You believe any contempt or ridicule of its precious truths to be impious blasphemy—do you show your respect to it by reading and practising its precepts? When weighed in the balance against any other book on earth, you give it an infinite preference; but do you treasure its invaluable contents in your own heart? It may be you contribute towards extending it to the heathen, but do you study it with any of that diligence you would wish them to evince on receiving it? In short, do you treat it as the Word of God or as a fable? The question is between you and God. Judge yourself, therefore, that you be not judged of the Lord.

Hear what Jehovah said to Israel after the promulgation of the Law:—“These words, which I command you this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them upon thine hand, and they shall be as frontlets between thine eyes,”—(Deut. vi. 6—8.) Hear also what our Saviour says to the Jews:—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” And hear what David did in compliance with the Divine commands:—“I prevented the dawn-

ing, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate on thy word.”—Amazing diligence! and worthy to be imitated! But what is the result? Does he not grow weary of the study? Is he not disgusted with the monotony of frequent repetition? Hear his own words: “More to be desired are they (the Scriptures) than gold, yea, than much fine gold—sweeter also than honey and the honey-comb.” No words can more strongly express his delight in the sacred volume. After frequent perusals he declares it to be “precious” and “sweet”—precious, because it contained the words of eternal life—sweet, because it consoled him under the trials of a probationary state, and afforded a perennial spring of joy, when all other sources were dried up. Consider, moreover, that this “Word,” which afforded David and the other Hebrew saints such comfort, was the Old Testament, wherein the will of God, with regard to the great plan of salvation, was not so clearly revealed as it has been since, in the Gospel. They had but a partial view of the Redeemer and his mighty work; whilst we behold the work complete, and witness its glorious effects. They rejoiced in the anticipation of the good to come; we contemplate the good already wrought. They had the promise; we have the completion of the promise. Let us take heed, therefore, that we do not come short of their good example; and beware that we despise not the Statutes of the Lord—“For whoso despiseth the Word shall be destroyed.” “This is the” peculiar “condemnation” of man, “that” more “light hath come into the world, but men love darkness rather than light.”

But, thanks be to God, very many *Christians* also have borne testimony to the value of the Book of Inspiration—some, like David, making it the study of their lives—some, on the bed of languishing, declaring it to be a balm to heal their wounds of mind and body—some pronouncing it to have been a lantern to guide them in the intricate paths of life, and that, *now*, at this trying hour, when all delusions vanish, and all deceptions unmask, it is their only consolation—some asserting they

could ever bring forth from that treasure things new and old,—some weeping with gratitude at the recollection of the pleasure they derived from a repeated and tedious revision of the sacred text—some recommending it to their friends, while standing round their dying couch, as the best legacy in their gift, and some, after a life spent in the acquisition of the most valuable human sciences and literature, regretting they did not devote more time to the study of *saving truth*.

Such and many more testimonies may you find, reader, in the biography of saints, of the improvement and pleasure, the consolation and joy, which they derived from studying the Scriptures. If, then, you find you do not derive similar gratification from the same source, it must follow, you are not like-minded with them, and they, as yourself, must confess, are like-minded with Christ, for they fulfil his commandments, and walk in his ways. How you must stand, then, let your own conscience judge. Think you it a small thing to disregard the message of the Lord, or feel any distaste towards that Word which reveals the true character of God? Is *that* loving the Lord thy God with all thy heart, and soul, and strength? Nay, is it not contemning the Most High?

Perhaps, you imagine that, were Jehovah to issue his commands and reveal his will audibly from heaven, as has been the case, you would not be inattentive, but listen and obey with the most trembling and willing submission. And is this Divine message less important, because it come not immediately from the rending clouds? Is it less the *Word of God*, because it come not directly from the mouth of the Lord?

No, fellow mortal, it is not the manner that causes this indifference—it is the matter of revelation that offends you. “If you hear not Moses and the Prophets,” Christ and his Apostles, “neither would you be persuaded though one rose from the dead,” or a voice came unto you from heaven. J.

Interesting Incident.

THE following narration so strikingly displays the hand of a preserving Pro-

vidence, that we are induced to give it a place in the Christian Journal. It shows, too, how watchful parents ought to be of their little innocents, who so frequently and sportively run into extreme hazards of which they are not conscious.

(From the Village Recorder, of April 11.)

“Last week a little boy, of Mr. Benjamin Cope, of Eastbradford, only 4 years old, was playing near a chamber window, to which he had found his way. He had been in the habit of getting out of the kitchen window, holding by his hands, and dropping to the ground, a small distance, which did not hurt him; and now the little fellow, full of life, was all unconscious of the difference, or the danger. Mrs. Cope hastened up stairs to the room, when the child threw himself out, as he had been wont to do, hanging alone by his little hands, laughing that she could not catch him. Who can describe the agony of a mother’s feelings? It was an only son—it was an only child—and oh! if it had not been—it was a darling boy, his eye full of mischief; his little tongue running with playfulness—and he depending by nothing but the slender hold of his infant hands—three stories from the ground, and therefore over apparently inevitable destruction.”

“The mother could scarcely speak ere he fell. Was it an angel’s wing that buoyed him up and broke his fall? Extraordinary as it may appear: he did not break a limb; but he fell on the earth between two stones, and was so little bruised, that in an hour he was running again playful as ever.”

From the Churchman’s Magazine, for January 1821.

Address of the Scottish Bishops to the Clergy of Connecticut.

It is well known to the readers of our Ecclesiastical History, that when Dr. Seabury was sent to England, to be invested with the Episcopal office, certain Parliamentary difficulties stood in the way of his consecration, which were subsequently removed, however, by an act of the Legislature. In this predicament, he recollected that there still existed in Scotland “a Catholic

Remainder of the Ancient Church;" which was so far from being connected with the civil power, that it was the subject of political oppression, for its attachment to the exiled house of Stuart. The Scottish Bishops had been deprived of their Sees at the time of the Revolution; and, although some mitigation of their sentence had been obtained under the reign of Queen Anne, yet, in consequence of the rebellion excited in Scotland in favour of the Pretender, soon after the accession of George the First, heavier penalties were inflicted, and the Scottish Church was oppressed by enactments scarcely less severe than those, which, in former ages, had been levelled against the conventicles of the Covenanters. It is true, the severest of these laws were gradually disused, as the danger to be apprehended from the Pretender subsided; but they still stood unrepealed among the acts of Parliament, to the great detriment of the Church in Scotland, till the year 1788; when, the last male heir of the house of Stuart having expired at Rome, the Bishops and Clergy of Scotland "resolved to acquiesce in the government of the kingdom, invested in the person of George the Third, and to testify their compliance by praying for him by name in their public worship." This step was preparatory to an application to Parliament for relief, which was made in the following year, and granted after a three years' delay.

When Dr. Seabury found that legal disabilities opposed his consecration in England, he addressed himself to the remnant of a suffering Church, where no oaths of allegiance were exacted, and was consecrated at Aberdeen, in 1784, by the Primus, assisted by his coadjutor, and the Bishop of Ross and Moray. On his return to America, he brought with him an address from the consecrating Bishops to the Clergy of Connecticut, which, for the Christian spirit it breathes, and the anxiety it expresses, for the welfare of this new branch of the Episcopal Church in this western world, deserves a place in our pages. It is written on parchment, and from comparing the hand-writing of the signature with that of the address, it seems to have been from the pen of

Bishop Skinner. The "Concordate" referred to, we believe is still in existence; and should we be so fortunate as to meet with it, we shall be happy in giving it to our readers in a subsequent number.

To the Episcopal Clergy in Connecticut, in North-America.

REVEREND BRETHREN, AND
WELL BELOVED IN CHRIST,

Whereas it has been represented to us, the Bishops of the Episcopal Church of Scotland, by the Rev. Dr. Samuel Seabury, your fellow Presbyter in Connecticut, that you are desirous to have the blessing of a free, valid, and purely Ecclesiastical Episcopacy communicated to you, and that you do consider the Scottish Episcopacy to be such in every sense of the word: And the said Dr. Seabury having been sufficiently recommended to us, as a person very fit for the Episcopate; and having also satisfied us that you were willing to acknowledge and submit to him, as your Bishop, when properly authorized to take charge of you in that character:—Know, therefore, dearly beloved, that We the Bishops, and, under Christ, the Governors, by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high Order of the Episcopate, by the laying on of our hands, and have thereby invested him with proper powers for governing, and performing all Episcopal Offices in the Church in Connecticut. And having thus far complied with your desire, and done what was incumbent on us, to keep up the Episcopal Succession in a part of the Christian Church, which is now by mutual agreement loosed from, and given up by, those who once took the charge of it, permit us, therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Right Rev. Bishop Seabury as your Bishop and spiritual Governor, that

you pay him all due and canonical obedience in that sacred character, and reverently apply to him for all Episcopal Offices, which you, or the people committed to your pastoral care, may stand in need of at your hands, till, through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate Districts or Diocesses, as is the case in other parts of the Christian World. This recommendation, we flatter ourselves, you will take in good part from the Governors of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unacquainted as we are with the politics of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interests of the Mediator's Kingdom, no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty, the example we wish to copy after is that of the Primitive Church, while in a similar situation, unconnected with, and unsupported by, the temporal powers. On this footing, it is our earnest desire that the Episcopal Church in Connecticut be in full communion with the Episcopal Church in Scotland, as we the underwritten Bishops, for ourselves and our successors in office, agree to hold communion with Bishop Seabury and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental Articles of Faith, and by mutual intercourse of Ecclesiastical Correspondence and brotherly fellowship, when opportunity offers, or necessity requires. Upon this plan, which, we hope, will meet your joint approbation, and according to this standard of primitive practice, a *Concordate* has been drawn up and signed by us, the Bishops of the Church in Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a Bond of Union between the Catholic Remainder of the Ancient Church of Scotland, and the now rising Church in the State of Connecticut. Of this Concordate, a copy is herewith sent for your satisfaction; and after having duly weighed the several ar-

ticles of it, we hope you will find them all both, expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such, we most earnestly recommend them to your serious attention, and, with all brotherly love, entreat your hearty and sincere compliance with them. A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our Ecclesiastical Union firm and lasting; and we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the God of peace grant you to be like-minded: May he, who is the great High Priest of our profession, the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of his Truth and Righteousness: May he graciously accept our imperfect services, grant success to our good designs, and make his Church to be yet glorious upon earth, and the joy of all lands. To his Divine benediction, we heartily commend you, your Flocks, and your labourers, and are,

Reverend Sirs,

Your affectionate Brethren,
and fellow-servants in Christ,
ROBERT KILGOUR,

Bishop and Primus.

ARTHUR PETRIE, *Bishop.*

JOHN SKINNER, *Bishop.*

Aberdeen, Nov. 15th, 1784.

Mission to Polynesia.

RECENT reports to the London Missionary Society state, that at Otaheite 3000 copies of St. Luke's Gospel had been printed and distributed; being chiefly purchased by the people with articles of native produce. The translation was proceeding. More than six thousand natives could read: their eagerness for books had operated as a stimulus to labour; when nothing else, except hunger, could have had that effect: 10,000 copies, at least, would soon be in demand. The British and Foreign Bible Society has supplied the paper for St. Luke's Gospel. Upward

of 4000 Spelling-Books had been printed. A Grammar, a Vocabulary, and a Dictionary, were in preparation.

It is common to see those who have been taught to read, sitting with circles of others round them, in the cooling shade, or in their own houses, teaching those who know not; and, not content with what they learn at school, they frequently sit in groups till midnight, teaching one another.

The adults of the present generation are thus deriving incalculable benefit from the power of reading and writing their own language, communicated by the Missionaries. Mr. Hayward is to attempt the introduction of English, by the British system of education: this will open sources of instruction, which never can be opened to them by their own.

The spontaneous produce of the soil, by rendering the natives almost independent of labour, is an obstacle to the acquisition of habits of industry. A deputation from the Society will proceed to the Islands as soon as suitable persons to form it shall be procured: its object will be, to suggest and promote plans for perpetuating and extending the various advantages already imparted to the natives.

The Paumotu Islanders, to the number of between 300 and 400, had again visited Otaheite, for the purpose of obtaining books; and manifested, generally, an earnest desire of Christian instruction.

The congregations, at the different stations, vary from 300 to 800 persons: occasionally much larger numbers attend.

There appears good ground of hope, that the great work which has been begun in the Islands will attain, in due time, a state of maturity.

For the Christian Journal.

Messrs. Editors,

I have read, with the greatest satisfaction, the following simple narrative of the Swiss Mountaineers: it may be interesting to the readers of the Christian Journal; at least, those who adopt the much neglected motto—"Do as you would be done unto"—cannot but discern in it a disposition highly praise-

worthy and necessary to the Christian character; and it will also bear, unsullied, the scrutinizing glance of the ambitious worldling. R.

Simplicity and Integrity of the Swiss Mountaineers.

A PEASANT, named Frantz, came one evening to look for Gaspar, who was mowing a meadow, and said, "My friend, this is hay-harvest. Thou knowest that we have a dispute about this meadow: we know not to whom it properly belongs. To decide the question, I have collected the judges at Schwitz—come then, to-morrow, with me, before them."—"Thou seest, Frantz, that I have mowed the meadow—I cannot be absent."—"And I cannot send away the judges, who have fixed on the day: indeed, we should have known to whom it belonged before it was mown." They had some little controversy on the subject; and, at last, Gaspar said, "I will tell thee what thou shalt do: go to-morrow to Schwitz—give the judges my reasons and thine—and I shall save the trouble of going myself." On this agreement, Frantz went to plead for and against himself, and drew out the reasons on both sides as well as he could. When the judges had decided, he went to Gaspar—"The meadow is thine, the sentence is in thy favour."—"People the earth with such men, and happiness will dwell there!"

[*Lantier's Swiss Tourist.*]

THE Society for Promoting Christian Knowledge and Church Union, in the diocese of St. David's, (England,) have adjudged to the Rev. S. C. Wilks, A. M. of Oxford, author of "Christian Essays," "Christian Missions," and of the St. David's Prize Essay for the year 1811, on the "Clerical Character," their premium of fifty pounds, for the best essay on "The Necessity of a Church Establishment in a Christian Country, for the Preservation of Christianity among the People of all Ranks and Denominations; and on the Means of exciting and maintaining among its Members, a Spirit of Devotion, together with Zeal for the Honour, Stability, and Influence of the Established Church."

For the Christian Journal.

Translation of the Sonnet of Des Barreaux.

"Grand Dieu, tes jugemens sont remplis d'équité."

Justice, great God, in all thy deeds we see;
To bless thy people still dost thou delight:
But I have sinn'd so often in thy sight,
Unless that justice strict impeded be,
Thy saving grace can never pardon me.
So great my wickedness, that nought aright,
O Lord! but vengeance can on me alight.
Thy word opposes my felicity;
Thy mercy waits destruction on my head.
Fulfil thy wishes, for they glorious are;
Let e'en these tears offend that now I shed;
Strike!—hurl thy thunders!—give me war for war!
Dying, I bow—yet how shall fall, O God!
Thy bolts upon a spot unbat'h'd in Jesus' blood!

LEWISON.

May, 1821.

For the Christian Journal.

The Prospect of Heaven refreshing to the weary Pilgrim.

WRY, O my soul! these heavy sighs?
Is not the Lord my Father still?
Whence do these mournful bosom thoughts arise
That o'er thy tortured bosom steal?
Do not thy hopes on God rely?
And canst thou want when he is nigh?
Why should the vanities of time
Engross thy thoughts and claim thy care?
Arise, my soul, on wings sublime
Towards heaven, and view thy portion there.
And say, can aught beneath the skies,
Compare with the celestial prize?
Oh! look beyond this chequered scene
To fairer realms of peace and love;
Let faith survey the joys unseen,
The mansion that's prepared above,
Where thou shalt see thy Saviour's face,
And rest secure in his embrace.
Say, O my soul! with this in sight,
Shall aught besides thy thoughts employ?
Shall earthly trifles give delight,
Or earthly cares thy peace destroy?
Wilt thou its vanities pursue,
With heaven and glory full in view?
Ah! no—the presence of my God
Outweighs my pleasure and my pains;
I long to reach his blest abode,
And mount to the celestial plains;
Before his gracious feet to fall,
And feel that God is "all in all."
Yet would I patient wait his will;
While he commands, I'll gladly stay;
With faith and zeal my course fulfil,
Then burst my chains and soar away,
And find an everlasting rest
Upon my dear Redeemer's breast.

ORDINATIONS.

ON the first Sunday after Easter, April 29th, the Right Rev. Bishop Brownell held an Ordination in Trinity Church, New-Haven, and admitted Mr. Bardsley Northrup to the holy order of Deacons.

On Friday, May 18th, the Right Rev. Bishop Hobart held an Ordination in Trinity Church, New-York, and admitted Mr. Ezra B. Kellogg to the holy order of Deacons. Morning Prayer was conducted by the Rev. Benjamin T. Onderdonk, an Assistant Minister of said Church, and an appropriate Exhortation delivered by the Bishop.

CONSECRATION.

ON Friday, May 25th, St. George's Church, in the town of Flushing, county of Queen's, in this state, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart. Morning Prayer was conducted by the Rev. Thomas Breintnall, Rector of Zion Church, New-York, aided, in the reading of the lessons, by the Rev. Henry U. Onderdonk, Rector of St. Ann's Church, Brooklyn, and an appropriate discourse delivered by the Bishop, who was attended, in this interesting and impressive solemnity, by a number of his clergy.

St. George's Church is built near the site of an edifice of the same name, which had been, for about eighty years, the place of worship for the parish; but the decayed state of which rendered necessary the erection of this new church. For the accommodation of the increased and increasing number of parishioners, the present edifice is of considerably larger dimensions than the former; and it is finished in a much superior style. It is a neat, chaste, and commodious building, very creditable to the taste and skill which planned and executed it.

Obituary Notice.

WE copy, from the "Churchman's Magazine," the following obituary notice of the late Rev. Dr. Smith, whose death was recorded in our last.

"DR. SMITH was born in Scotland, and educated in the College at Aber-

deep, which he left with the reputation of being an excellent classical scholar—a reputation which he sustained through life. He was ordained in his native country, and came over to America in 1785. Soon after his arrival in the United States, he took charge of the church in Stepney Parish, in the state of Maryland. After remaining in this parish several years, he removed to Newport, Rhode-Island, and was made rector of the church in that place; from thence he removed to Norwalk, in Connecticut, and took charge of St. Paul's Church, in which he officiated some years. He then relinquished this parish, and removed to New-York, where he taught a grammar school; in which he distinguished himself as an able teacher. When Dr. Bowden was called from the office of Principal of the Episcopal Academy at Cheshire, to a Professorship in Columbia College, he was elected by the Trustees of the former institution to be his successor. After continuing at the head of this institution several years, he resigned his situation, and returned to New-York in 1806. The remainder of his days were passed between New-York and Connecticut. During the last years of his life, he preached only occasionally, and had no permanent care. His time was passed chiefly in writing on Theological subjects. He compiled and published a book of Chants, which did credit to his skill in the science of sacred music. He also published a work of considerable size, in the form of dissertations on primitive psalmody, the main design of which was to prove the impropriety of singing metre psalms in the worship of God, and to introduce the ancient practice of chanting. He was also the author of a series of letters on the Christian ministry, addressed to the Rev. Dr. Blatchford, besides several sermons and tracts on various subjects. Dr. Smith was a man of various and extensive learning; but the study of Theology was his principal delight, in which his attainments were surpassed by very few. He was intimately acquainted with Ecclesiastical history in its various branches, and well versed in polemical Theology. His memory was remarkably capacious and retentive, and

his understanding quick and clear. He would call up at will the various treasures of his memory, and was ready, on all occasions, to give a full and lucid answer to any question in the line of his profession, however difficult. His colloquial powers were very great, and he was gifted with surprising rapidity of thought, and felicity of expression. He was agreeable as a companion, and gentlemanlike in his deportment. As a preacher, though he had a considerable foreign accent, he was always interesting and instructive, and often eloquent. His constitution was always infirm, on which account he was subjected to much pain through life, and as a public character to many inconveniences. In the latter years of his life, his infirmities constantly increased, until they terminated his earthly existence. His trials and sufferings through life were great and varied, but he endured them with Christian fortitude, submission, and cheerfulness. He has gone, we trust, to a world where sorrow and suffering are unknown. He met the approach of death with composure, and hailed the blessed day when he should be released from this vale of tears.

P. S.

To Correspondents.

The age of miracles having passed long before the time of Synesius, the extract from that author is deemed unsuitable for the *Christian Journal*.

The "Thought on the Efficacy of Prayer" has already appeared in our vol. iv. p. 126.

THE Publishers earnestly request that they may be furnished, as soon as practicable after their publication, with the Journals of the several Diocessan Conventions, and the Reports, &c. of the Religious Societies formed within our communion, as it is their wish to make the *Christian Journal* a Register of all Documents and Proceedings throwing light on the history and situation of our Church. With the same view, they will be thankful for early notice of Ordinations, Institutions, &c.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

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JULY, 1821.

[Vol. V.

the Establishment of the Moors in Spain, and their Expulsion from that country. Extracted from a Review Thurtle's History of Spain.

to understand how the country became so easy a prey to the Moors, we take the following data as our

Witiza, a Gothic prince of a man of a cruel disposition, and dissolute habits, had put out the eyes of Theodofrid, duke of Cordova, killed his brother Favila, with a sword of his club. This Favila was the son of Pelagius, the first king of the Goths. Roderick, son of Theodofrid, was elected to revenge by the death of his father, planted the standard of rebellion in the heart of Andalusia, his native country; Witiza was deposed, and the successful Roderick was elected in his stead, A. D. 707.

The beginning of Roderick's reign was marked by deeds of military success and many popular acts; but he did not stand safe upon the dangerous pinnacle of pre-eminent greatness, and grew giddy. Roderick, surrounded by power and splendour of a court, wholly lost sight of virtue, and suffered the former brightness of his name by oppression and tyranny.

The two sons of Witiza, who had been brought up at the foot of the throne, and who had indulged in dissolute habits, that though the monarchy was weak, one or the other of them would have been raised to the regal chair, dissembled their rage at being thus placed in a private station; but their uncle, the Archbishop of Toledo and Seville, fanned the smouldering flame, and it was eventually kindled into a fire by count Julian. To the defence of the latter, Roderick had intrusted the important fortress of Ceuta, which was being besieged by the Moors, under the command of Musa, the lieutenant

of the caliph Walid. The Moorish general began at length to despair of succeeding in his enterprize, when he was agreeably surprised by a message from the Christian chief, offering to devote himself entirely to the service of the Moslems; and, as an earnest of his future services, he promised to yield up the fortress he had so long and so gallantly defended.

The fate of nations often depends on the event of a moment; that of Spain was decided by the base and unnatural perfidy of one of her native children. The original cause of her downfall must still, however, be traced to the licentious and rapacious conduct of Roderick, which had greatly alienated the affections of his people, and, finally, involved his kingdom in all those horrors which were the natural result of its invasion by the Arabs.

As for count Julian, whatever might have been his provocations, (and they are variously given), his treachery in betraying his native land, and gratifying, at the expense of the lives of thousands of his fellow-countrymen, his revenge for a private wrong, will stamp his character with *infamy for ever*.

The Moorish general, upon receiving the unexpected and pleasing intelligence, that the Christian chief had resolved to sacrifice all his patriotic feelings at the shrine of revenge, sent an express to the caliph, soliciting his permission to prosecute the conquest of the peninsula. Walid returned a favourable answer; and the vicegerent of the commander of the faithful in Africa began the busy work of preparation. Justly, however, *suspecting the fidelity* of his new ally, he despatched, at first, one hundred Arabs, and four hundred Africans only in four vessels, who passed over from Tangier, or Ceuta, and landed, without opposition, on the opposite side of the Straits, and in the

ninety-first year of the Hegira. Their uninterrupted and almost unlooked for success, induced Musa, the following spring, to send five thousand veterans, under the command of a dauntless chief, called Tarik, who disembarked his troops near Gibraltar, (Gabal al Tarik), in the vicinity of which he threw up considerable intrenchments.

Roderick affected at first to despise this invasion, but he was soon convinced of his folly. The Moorish army increased every day; many Christians joined the Moslems; and the defeat of the Spanish troops, under the command of Ebroica, proved, that the invading enemy was not to be treated with contempt. The Gothic monarch, amazed at the increasing and gathering storm, started from his throne, grasped the spear, and summoned his nobles to attend him. Ninety or a hundred thousand men obeyed the call, and had they been as faithful as numerous, Musa would have had cause to repent his bold attempt. The two armies met on the banks of the Guadalete, near the town of Xeres. For three successive days the contest continued, and the Christians appeared during the whole of that time to have had the advantage: the Moors fainted under the weight of multitudes, and Musa, surrounded by sixteen thousand of his prostrate countrymen, addressed the survivors in the following emphatic speech:—"My brethren, the enemy is before you, the sea is behind you; whither would you fly? Follow your general; I am resolved either to lose my life, or trample on the prostrate king of the Romans." The fourth day's battle decided the fate of Spain: the two sons of Witiza, who held important posts in the army, and Orpas, Archbishop of Toledo, basely deserted the royal standard, and joined that of the crescent. The degenerate Roderick, who was reclining on a car of ivory, drawn by two white mules, his head encircled by a diadem of pearls, upon observing their defection, quitting his conspicuous situation, and mounting Orelia, the fleetest of his horses, fled, and was never heard of more! His horse and trappings were found on the banks of the Guadalquivir, but his body was

never discovered. There are, however, authors who affirm, that after leading a life of penitence and prayer in some secluded cell, he expiated a life of wickedness by an exemplary death; but these idle tales deserve little credit; it is most probable that he was drowned in the waters of the Bætis, or Guadalquivir; and that the head which was exhibited at Damascus before the palace of the caliph, as his, was that of some meaner person. Thus perished Roderick, the last of the Goths; he fell, not as a patriotic and heroic king *should* fall, at the head of his faithful subjects, lamented and honoured; but, after a shameful and inglorious flight, he found an unknown grave, while his memory remains indelibly impressed with cowardice and shame.

Those "Children of the hills and sons of Spain," who disdained submission, fled to the northern provinces, and, under their prince Pelagius, maintained there a noble independence. That spirit which so long animated the Cantabrians to resist the Roman power, and which enabled the Spaniards to erect a kingdom, small, it is true, in the midst of anarchy and confusion, still actuates and ennobles their immediate descendants.

The Moors in the meanwhile took possession of the most beautiful parts of the country. The royal legion of Damascus was planted at Cordova; that of Emessa, at Seville; that of Kinniarin, or Chalcis, at Jaen; that of Palestine, at Algeziras, (which formerly belonged to count Julian), and Medina Sidonia. Toledo became the residence of the natives of Persia and Yemen; while ten thousand horsemen of Syria and Irak, the most noble of the Arabian tribes, pitched their tents in the luxuriant environs of Grenada.

In the immediate provinces of Arabia, none but Mahomedans were permitted to dwell. It was considered as a spot particularly hallowed by the birth and death of the Prophet; and therefore to be inhabited only by the Faithful. But the vanquished of other nations, after the first effervescence of the human mind was subsided, were permitted to retain their religion by paying a fine. Thus this nation of

heroes was equally invincible by its political manoeuvres, as by its warlike genius. The springs of fanaticism, set in motion by Mahomet, gave his handful of Mussulmen warriors, poor, prudent, and intrepid, the government of nations, that had often been victors, and that were still numerous, brave, and wealthy! In offering to the vanquished the alternatives of embracing Islamism, or paying a tribute, they evinced themselves wise and lenient politicians. What a contrast does this mode of conduct present, with the insatiable and cruel policy of the most illustrious nations of antiquity. The Romans did not always treat the vanquished with moderation; the Mussulmen never oppressed those who chose rather to pay a fine than embrace the faith of Mahomet.

The Christians, the Jews, the Ghebers, (worshippers of fire), were alike objects of religious pity or heroic contempt, in the eyes of the Faithful; but they no sooner embraced the tenets of Islamism, than they were instantly put upon a footing with the most veteran devotee of that religion. The consequences of this mode of proceeding were soon perceptible: Persia forsook the religion of her fathers: Syria, Arabia, Egypt, the north of Africa, and eventually, the greater part of Spain, imbibed the faith of the Koran, and the once triumphant cross was supplanted by the pale beams of the crescent. But Spain itself no longer presented objects worthy the attention of the victorious Moslems. During the caliphate of Aham, Abdoulrachman, the viceroy of that caliph, crossed the Pyrennees, and threatened the total extinction of Christianity. In the early part of his career, he was very successful, but being attacked by Charles Martel, mayor of Paris, near Tours, his large army was completely defeated, and himself slain. In this engagement, the nations of Europe, Asia, and Africa, contended with equal valour; but the superior strength and stature of the former, animated by souls glowing with the love of their country, and the defence of their civil and religious liberties, were irresistible. The Moors, once or twice after this defeat, made

trifling inroads into those provinces bordering upon the Pyrennees, but totally relinquished all thought of ever subduing the fertile plains of France!

While the Mussulmen were thus fruitlessly engaged, Pelagius was bravely and steadily increasing his little territory, and arranging the internal affairs of his kingdom. At his death, which happened three years after the defeat of Abdoulrachman, he left the throne to his son Favila, with an increase of dominion of one hundred miles.

Thus was the kingdom of Asturias founded by Pelagius, and thus have we seen how the Moors permanently established themselves in Spain. Let us now observe how a caliphate was established in that country, totally independent of the caliphate of Damascus.

The dissensions that existed between the viceroys of Spain, and which, during six years, that is to say, from A. D. 740 to A. D. 746, involved that unhappy country in all the horrors of a civil war, were greatly favourable to the cause of the independent Spaniards, who extended their conquests to Gallicia, and ravaged the provinces of Leon and Castile.

In the East, the two rival families of the Omniades and Abassides were contending violently for the caliphate; but the death of Mervan, the fourteenth caliph descended from Omijah, left his antagonist in the quiet possession of the object of his desires. One royal youth, of the house of Omniades, alone escaped the general massacre which followed the elevation of Abbas: he escaped to Africa; and after wandering for a length of time about the regions of Mount Atlas, his retreat was discovered by some faithful friends, who brought an invitation from the Moors of Spain, to re-assume the authority so long enjoyed by his ancestors. He accordingly landed in Andalusia, and unfurling the white standard, a dreadful contest ensued between him and the black faction, (so called from the colour they assumed.) Abdoulrachman, the fortunate stranger, was completely victorious, and erected a kingdom in Spain totally independent of the caliphate of Damascus.

But scarcely had the Moors obtained a firm footing in Spain, than a new enemy appeared in the Normans, who, after establishing themselves in the north of France, had the hardihood to land at Corunna; but Ramiro I. and the eleventh king of Spain, instantly marched to oppose the invaders, who, being defeated both by land and sea, soon made a hasty retreat. Thus had the kings of Spain not only to resist the intrusion of invaders, but to combat, incessantly, against the encroachments of the caliphs. We have seen how a separate caliphate was established in Spain; we shall now examine how it was dissolved. Abdoulrachman III. had outdone, in magnificence, all his predecessors; he had raised splendid edifices, encouraged learned men, and in the midst of various reverses of fortune, remained always great; his patience under misfortune being equal to his magnanimity in success—and Almanzor (*the defender*) vizier of Hakham II. carried dismay throughout Spain; but the king of Navarre, and the count of Castile, at length convinced of the necessity of an union with the king of Leon, the plains of Osma were signalized by the defeat of Almanzor, and the utter destruction of his large and gallant army. The veteran Almanzor is said to have perished by suicide, in the valley of Begalcoran. And after various successes and changes in the north, the south of Spain was a prey to all the miseries that could result from the dissensions which divided the Moorish royal family, and which finally caused the total dissolution of the caliphate; for, on the death of Elmutemed-el-Allah, a weak and indolent prince, who fell in a tumultuous assembly at Cordova, the government was immediately seized by the governors of the principal cities; and, in A. D. 1038, four distinct kingdoms rose upon the ruins of the independent empire erected by Abdoulrachman—viz. Cordova, Grenada, Seville, and Toledo. Nor did these dissensions end in this distribution of the caliphate; for two hundred years the Moorish and Christian princes contended for the sovereignty of Spain; nor was it till the accession of Ferdinand III. in whom

were united the kingdoms of Leon and Castile, that the common enemy of the cross was finally overthrown. This was effected in the following manner.

Ferdinand, with Sancho, king of Navarre, resolved once more to attack their common enemy, the Moors. Their joint forces marched accordingly to Cordova, and the environs of that beautiful city were soon covered with the Christian tents. Abenbut, the Moorish king, was a prince of great wisdom and valour, and he prepared vigorously to defend his kingdom. Already had he given orders for his troops to march to the relief of his capital, when he fell a victim to assassination at Almeria. The inhabitants of Cordova being informed of his fate, still bravely contended for independence, although pressed by famine within, and surrounded by enemies without; but the Christians, whose army received ample supplies of forage and provisions, making daily and rapid advances, they at length consented to surrender. The standard of the cross, and that of Leon and Castile, were placed on the principal Mosque, which was immediately consecrated, and the father Lopez, a monk of Fetero, was appointed the first Bishop.

The fall of Cordova caused the greatest possible consternation among the Mussulmen. This city, which had been so exceedingly beautified by Abdoulrachman, and, though fallen in splendour, was still great and opulent, had always been looked upon as possessing almost a talismanic charm of independence. The Arabians, therefore, considered its capture as a prelude to more extensive losses; and so indeed it was; James, king of Arragon, overran the province of Valencia, and finally laid siege to the capital of the same name.

The king of Castile, after the fall of Cordova, went to Bourdeaux, to celebrate his second nuptials with the lady Joannade Dumartin, daughter of Simon of Aumale, and Mary, countess of Poitiers. After a short rest from the fatigues of war, during which time he made the tour of his dominions with his bride, he again engaged his old opponents with his former success; and

several of the Moorish towns fell into his hands.

Flushed by his unprecedented good fortune, Ferdinand attacked the city of Jaen, which resisted all his efforts for so long a time, that he began to despair of success, when he was surprised by the appearance of the Moorish monarch, who sought safety in the Christian camp. A treaty was signed between the two kings, by which Ferdinand undertook to replace him on the throne, and Abou Said promised to do homage to the king of Castile, and to surrender Jaen into his hands.

The next place which engaged his attention was Seville. This city was inferior to none in Spain, in point of extent, grandeur, and population. The plains in which it is situated were, at the period in question, adorned with 100,000 cottages and oil-mills; groves of citron and orange-trees, fields of corn, and luxuriant woodlands, all united their influence to form one of the most enchanting spots in the Peninsula.

The siege of this celebrated city was carried on for sixteen months without intermission; the whole of this time the camp of the Christians was amply supplied with provisions; regular rows of shops were formed within its boundaries; carpenters, miners, masons, traders of all kinds, were as regularly at work, as though they were in their native towns and villages. So great was the extent of this city, and so numerous were its means of access, that it was almost impossible to prevent the inhabitants from receiving supplies. At length, one by one, these several points were carried, and the bridge being destroyed by an ingenious contrivance of Boniface, the admiral who commanded the boats attached to the enterprize, the Sevillians were reluctantly compelled to submit.

Ferdinand entered the city in triumph on the 22d. of December, and 100,000 of the inhabitants, men, women, and children, were immediately forced to seek refuge in the neighbouring towns, or on the coast of Africa. Some time after this important conquest, he captured Heres, Medina, Sidonia, Begel, Alpuchin, and Agnalfarache, besides destroying many Moorish forts on the sea coast.

Having thus vanquished the Moors in Spain, he prepared to attack them in Africa, but was obliged to relinquish his design by a rapid increase of the dropsy, which put an end to his life, on the 30th of May, after a brilliant reign of thirty-four years.

Still the Moors were in force in Spain, and from A. D. 1314 to A. D. 1319, they kept the country in a perpetual turmoil. They assassinated Muly Mehemmed, king of Grenada, and elected Azar, his brother, in his stead. In the dissensions which followed this event, one party had recourse to the assistance of the Castilians, who ravaged the country, even to the gates of the city; but, in the ensuing year, the scene was changed: Ismael, who had seized the crown in opposition to Azar, called in the aid of the king of Morocco; and while the nobles through their unabating enmity to each other, wasted the strength of the kingdom in civil broils, the Moors recovered their power, by several important conquests. Among these was the fortress of Gibraltar, which they wrested from Alphonso II.

The youthful monarch, eager to recover this important fortress, made great preparations for the purpose, which were on the point of being crowned with success, when he was called away to suppress a rebellion in Castile, at the head of which was the king of Arragon.

The energetic decision of Alphonso, the rapidity with which he carried his plans into execution, and his magnanimity towards Don Emanuel, and Don Juan de Lara, completely subdued the spirit of faction.

The Moors had taken advantage of the disturbances of Castile; and the king of Morocco sent his son, Abolimeque, to ravage the provinces of that kingdom. Abolimeque was slain; and his father, animated by revenge for the loss of his son, assembled so vast an army, and made such extraordinary preparations, that Alphonso became so far anxious as to the result, that he applied to the kings of Portugal and Arragon for assistance. The former readily consented to join him, and accordingly advanced into Castile with a con-

siderable army; the latter sent a fleet to guard the entrance of the Straits, which was, however, unfortunately defeated, and compelled to make a hasty retreat to Tarifa. The Moorish army now disembarked unmolested, and several skirmishes with the Christians, in which the latter were defeated, gave the Africans the most sanguine hopes of re-establishing the Moorish authority in all its former splendour. They resolved to begin their operations by an attack on Tarifa, which they accordingly besieged. The defence of this city, by the garrison and the inhabitants, is justly celebrated. Alphonso, duly appreciating their fidelity, sent repeated messages to them, promising to come to their assistance as soon as possible, encouraging them still to continue firm.

All things being ready, he accordingly set off, accompanied by the king of Portugal and the principal of his nobility. Abu-Hassan and the king of Grenada prepared eagerly to oppose this formidable army, which, though certainly inferior to its enemies in point of number, excelled them, if not in valour, at least in military discipline.

The Moors indeed betrayed the strongest presumption upon this occasion; their immense army, which consisted of seventy-four thousand cavalry, and four hundred thousand infantry, flushed by their late good fortune over the Christian fleet, appeared intoxicated with joy at the sight of their supposed victims: they seized the heights in the neighbourhood of Tarifa, scorning even the necessary precaution of throwing up any intrenchment.

It is curious to see how superior force may be circumvented by superior skill. Both armies engaged with equal ardour, and the result was for some time doubtful. At length, however, the Moors began to give way. The Spaniards pressed forward with loud shouts, while their gallant commanders, foremost in the fight, rushed into the thickest of the carnage, and bore away the prize of personal valour, as well as that of ability and military skill. The Moors fled in every direction; two sons of their king were slain, and Fatima, his favourite, and three other wives, were taken prisoners. The spoils of their

camp were so immense, particularly in gold and silver, as to cause the depreciation of money.

The king of Portugal would only accept some horse furniture and scymetars, as trophies of victory, and returned to his own country, content with honour and renown.

This celebrated battle of Salsado, so called from the river on the banks of which it was fought, took place in the year 1340. Historians differ as to the precise time; Martina says in October, while more modern historians place it in November.

Although Alphonso had succeeded in this daring enterprize, he was by no means in prosperous circumstances as to his internal affairs. His treasury was exhausted, and his people were oppressed by taxes. His share of the booty, though large, was by no means adequate to his enormous expenses, yet his warlike genius resolved on further campaigns. Algeziras was a place of the utmost importance to the Moors, and to wrest this from their hands was a deed worthy the conqueror of Salsado.

The princes of Spain forgot, upon this occasion, all their personal animosities, and the united fleets of Portugal, Arragon, and Castile, blocked up all access to the city from Africa, while Alphonso invested it by land. The Pope and the king of France sent considerable supplies of money to the king of Castile; but so long was the siege deferred, and so much did the Christian army suffer from canon, the first we read of as being made use of in Spain, that some idea of relinquishing the project altogether began to be in agitation, when the sudden and unexpected arrival of a noble company of strangers from France and England, with their retainers, inspired fresh vigour into the besiegers. The Moors, who had suffered dreadfully from famine, and all prospect of relief being now hopeless, consented to surrender on the following terms: They agreed to pay an annual tribute, to quit the city, provided they might take their goods with them, and that a truce of ten years should be agreed to by Alphonso. Accordingly, on the 26th of

March, (1544,) the king of Castile entered the city as a conqueror.

His next and last military attempt was an unsuccessful expedition against Gibraltar. A revolution in Africa, in which Abu-Hassan was dethroned by his son Abou-Haman, gave him a specious pretext for attacking the Moors, although four years only of the truce was gone by. He accordingly summoned the Cortes to meet him at Alcala de Menares, where he, with some difficulty, persuaded them to grant him supplies. He then hastened his preparations, and advanced with a well disciplined army to the neighbourhood of Gibraltar. At the sight of the Moorish crescent floating over this ever memorable fortress, his indignation was inexpressible. The Moors, however, were equally aware of its importance, and as strenuously resolved to defend it.

The Spanish monarch carried on the siege with the greatest vigour; but his troops became less sanguine as to the result of their labours, and consequently less active, from the numbers that were daily carried off by the plague, which raged in the Christian camp. Many of the nobility advised the king to break up his camp and make an honourable retreat; but he was deaf to their remonstrances. His obstinacy upon this occasion was fatal: he was attacked by the infectious distemper, and expired before the walls of Gibraltar on the 18th of December, 1550. The siege of this place was immediately raised, and the body of the king was removed to Seville, where it was deposited in the royal chapel.

Various indeed were the reciprocal successes and defeats of the Moors and Christians in Spain, till the reign of Henry IV. who, upon being proclaimed king, prepared eagerly to attack the Moors.

For two successive years he wasted the country round Grenada, burning the corn, and destroying the vineyards. He avoided coming to any regular engagement, which was so displeasing to his soldiers, that they mutinied, and it required all his address to pacify them. In the wars between the Moors and Christians, *plunder* was the chief object

with the privates of both nations.—Henry's plan was not, therefore, likely to suit the genius of men accustomed to return home laden with the spoils of their enemies.

The result proved Henry's system to be judicious. The Moors were at length compelled to solicit an armistice, but not till Gibraltar had submitted to the Christians. The ease with which this conquest was effected has induced many historians to attribute its surrender to *treachery*. By this truce, the Moors consented to pay an annual tribute of twelve thousand crowns of gold, and to liberate six hundred Christian slaves.

(To be continued.)

Abstract of the Proceedings of the Third Annual Convention of the Protestant Episcopal Church in the State of Ohio, held at Worthington, June 7th, 8th, and 9th, 1820.

(Continued from page 182, and concluded.)

BEFORE commencing an account of my Episcopal duties, I will give a brief statement of the parishes which are more immediately under my charge.

These are those of *Worthington, Columbus, Delaware, and Berkshire*: in superintending and ministering to which I employ all my time, except that which is devoted to diocessan duties; the duties which I owe to the school committed to my care, as President of Worthington College, and the duties which I owe to my family. The number of communicants who usually attend at the altar, in Worthington, has increased to upwards of 90, and the deportment of the congregation is rubrical and devout in no common degree. The baptisms have been numerous. The other three parishes, which, of necessity, can have but a small portion of my time, have, nevertheless, increased in numbers, respectability, and prospects of permanency. The number of communicants in each is about 12. The observation will apply to all, when I say, that although by reason of the peculiar embarrassments of the times, they have been so depressed in their pecuniary concerns as to afford me but a partial

support, yet their kindness and good will towards me have been unvaried, and the same is now acknowledged with gratitude.

On the 6th day of June, 1819, I administered the holy rite of confirmation, in Worthington, to 79 persons; and, soon after, took my journey to the south.

At Circleville I held divine service, and at Chillicothe spent the Sunday.

Having passed on to Portsmouth, at the junction of the Scioto with the Ohio river, I organized a parish, and confirmed 6 persons. The sacrament of the Lord's Supper was administered to 12 persons, and a number, both adults and infants, were baptized.

At Chillicothe, on my return, I held divine service several times; and, on the 26th of June, I administered confirmation to 14 persons. Most deeply is it regretted that the respectable parish in this city have not hitherto been successful in their endeavours to obtain a clergyman. *Lay reading*, though it may serve for a time to cherish the flame of piety, and preserve a taste for the beauty of our primitive service, yet, if it be relied on for a *permanency*, or be conducted by persons who, however excellent in other respects, are not dedicated to the service of the Church, nor can be supposed thoroughly acquainted with her rubrics, canons, and established usages, a habit of coldness ensues, in regard to the sacraments and apostolic ordinances, much to be lamented.

Taking Zanesville in my way home, I spent the Sunday with the Rev. Mr. Morse, and with him attended divine service on the 4th day of July.

I performed duties in my Episcopal character at *Delaware* and *Berkshire*. In the former, on the 18th of August, I confirmed 17, and in the latter, on the 5th of September, 13 persons.

In Columbus, on the 12th of September, I confirmed 10 persons; and, soon after this, took my journey to the north and west part of the state.

It would be tiresome to you, and perhaps ostentatious in myself, were I to go into the particulars of this tour; a tour of more than five hundred miles before I again visited the place of my

residence. It was undertaken with no prospects of earthly reward but to do my *duty*, and perform the service of our heavenly Master. The consciousness of this truth supported me through all my fatigues; made trivial the frowns and scoffs of the proud; heightened the greetings of my friends; made my hours by day glide sweetly on, and filled my night dreams with pleasant images.

I took my course towards the Rocky river, which I reached in safety. After having visited and performed divine service at Columbia, I administered the holy sacrament to a number, and confirmed 10 persons at Liverpool: this took place on the 25th of September.

The same day, at evening, I performed divine service at Medina county-seat, and the next being Sunday, I rode to the dwelling-place of the Rev. Mr. Searle. Although both himself and Mrs. Searle were in ill health, (a circumstance which precluded him from attending me that part of my tour), yet he was able to attend the sacrament. He also presented for confirmation 9 persons. This was on Sunday, the 26th of September last.

At Cleaveland, on the 27th, I performed divine service, and the next day, Tuesday, 28th, I confirmed 10, and administered the holy communion to several persons.

I was at Ashtabula on Wednesday night; visited a number of families; and performed divine service on Thursday, and on Friday, the 1st of October, administered the rite of confirmation to 8 persons.

Wine for the holy communion being not to be had, that sacrament was omitted. The same day I rode to the township of Rome; on Saturday, reached Windsor, and in the afternoon performed divine service. The day following, Sunday, the 3d of October, 34 persons were confirmed, and the holy sacrament of the Lord's Supper was well attended. On my way to Canfield I performed divine service in Warren and Boardman. In Canfield, on the evening of the 6th of October, I also performed divine service; and, on the 7th, administered the sacrament of the Lord's Supper, and confirmed 16.

In the evening of the same day divine service was again attended in the same place. During the two following days I rode to Steubenville; and, on Sunday, the 10th of October, I held morning and evening service in that place.

Being joined by the Rev. Mr. Morse at Cadiz, and in the evening attending divine worship with him at that village, we came together the next day to Zanesville; where, on Thursday, I performed the public services of the Church; and, the two following days, I arrived at my dwelling in this place.

I have put the events of my northern tour together, not that they were destitute of interesting matter for many observations, but that I might not unnecessarily fatigue you who have so patiently listened to me in the discharge of my duty thus far. I could tell you of the hospitality and kindness shown to me in every place; I could tell you how firmly many are attached to primitive truth as it is set forth in our Church; and how ardently others are seeking after it. But of all these I forbear. The effect of the whole on my mind has been cheering, and prompteth the oblation of my grateful heart to the Great Head of the Church, who hath not left us comfortless. Yet I cannot repress my deep regrets at seeing such a dearth of clergymen where there are so many to feed: "The harvest is plentiful, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest."

In the latter part of October last I visited Cincinnati, and tarried there two Sundays. During which period the services of our Church, by the assistance of the Rev. Mr. Johnston, were performed as often as practicable.—Every kindness was shown me which a grateful heart could name. I pray the Lord to bless them, and to stir up their hearts, and awaken them to do his service. Bless him, O God! bless thy servant who ministers among them. Make thy word, by his mouth, powerful, that the harvest of his labours may be abundant. On the 31st of October eight persons were confirmed. The communion was administered at the same

time; the congregation was large, and their deportment solemn and devout.

While at Cincinnati I visited a neighbourhood on the banks of the Little Miami, and performed service at the house of Col. *Biggs*. On my way to and from Cincinnati, I performed divine service several times at Dayton, where they have since taken measures to become a parish and a legal body corporate. It seems, though young, a society of much promise.

The Rev. Joseph Doddridge, who resides on the Virginia side of the Ohio, still continues kindly to extend his pious labours to this state. I have thought fit, therefore, at his request, and that of my council of advice, to give him letters missionary to entitle him, according to our diocesan constitution, to a seat in our Convention.

The Rev. *Thomas Osborne*, presbyter, is appointed Professor in the College at Cincinnati. His letters dimissory from the Right Rev. Bishop Bowen, of South-Carolina, assure me of his regular standing in the Church, and of his ability, under God, to do much good.

I have admitted *Philander Chase, jun.* as a candidate for holy orders, on letters dimissory, accompanied with certificates of his good character, from the Right Rev. Bishop Griswold, of the eastern diocese.

I have deferred to mention another event which took place since we last met, because of its solemn nature and most affecting sequel.

On the 6th day of June, 1819, the Sunday following the adjournment of this Convention, I admitted to the holy order of Deacons, the Rev. Benjamin Birge, of Lexington, Kentucky. We have lately received the painful intelligence of his decease.

Had he been a member of this diocese, it were proper, in this place, for the benefit of religion, to mention his pious example, and drop a tear over his untimely grave. As it is, we cannot refrain from giving vent to our feelings in a few words. From his recommendations to the Ecclesiastical authority of this diocese, as well as from the universal report of his amiable and pious manners, joined to his respect-

ble examination on the subjects of theology, and his correct deportment while among us, we had reason to esteem and love him. The Church at large; and especially that portion of our primitive Zion this side the mountains, had good cause to rejoice in the mild influence which his example and correct principles would shed over her prospects. The morn of his life was clear, and the sky serene; and we did hope to see its meridian splendid and full of good fruits: but the shades of night, the night of the grave, have intervened; he is taken from our view, and sleeps with his fathers. Fond memory, however, does not so soon leave him; we mark his youthful footsteps; recall to our minds his words, and linger on the places where he gave evidence of a renewed heart and Christian zeal. From all these we learn our present loss and his gain; that while we mourn he rejoices; and that, though our infant Church in the west feels the loss of this excellent young man, yet we have sufficient proof of his present blessedness to make us dry our tears, and stifle every wish that he had continued longer among us. Besides this, our faith lays our resignation on the broad principle of the infinite wisdom and goodness of God, that, though "his way is in the waters, and his footsteps are not known," yet, whatever he doeth is just, right, and good, and, if improved aright, all his dispensations shall turn out for the good of those who love and obey him.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

The Clergy were called on for their Reports required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the Journals.

The following is an extract from the report of the Rev. Joseph Doddridge, M. D. Missionary, to the Bishop:—"Since the Convention held at this place, two years past, I have regularly attended the congregations of St. Thomas, in St. Clairsville, and St. James, in Jefferson county, until last fall; the congregation of St. Peter's, at Morristown, and that of Seneca, in

Monroe county, occasionally. Considering the small amount of clerical services which these places receive, the good work appears to be going on well.

"The parish of St. James's Church, Cross Creek, is, for this country, numerous. The communicants are about 50.

"It is with great regret I announce the necessity of lessening the extent of my clerical labours. Age is fast approaching, and I am not wealthy. It is my duty to provide something for my family, and, I am sorry to say, that, in the present state of our affairs, this duty cannot be discharged by the means of the emoluments of the ministry. I shall, however, do all I can for the interest of our spiritual Zion; while, at the same time, I place my principal reliance on my medical profession as means of support for myself and family."

The Rev. Thomas A. Osborne, Professor of Languages in the Cincinnati College, reports to the Bishop as follows:—"Since my arrival in Cincinnati, from the diocese of South-Carolina, in December last, I have preached eighteen times in different parts of the state, viz. in Cincinnati six times, for the Rev. Mr. Johnston, whilst engaged on a missionary tour through the adjacent parishes; in Dayton three times; in Xenia once; in Round Bottom once; at Walnut Hills once, and at Hamilton six times. I would beg leave to observe, that the distance of some of the above places from the city is such, as will render it impossible for me to visit them often in the winter, nor yet as frequently as I could wish in the summer season, especially when it is considered, that in the performance of my professional duties, my attendance is required in the College chapel every second Sabbath. In Hamilton, however, I have made an engagement to officiate one Sunday in the month as long as circumstances will admit.

"As to the prospects of our Church within the limits described, and the progress of Christian zeal in the maintenance of true Christian principles, what I can say is more fully and satisfactorily given in the report of the Rev. Mr. Johnston, whose opportuni-

ties and means of observation have been more extensive than mine.

"The calling of the labourer in the cultivation of the spiritual vineyard of our blessed Saviour should be diligent and persevering; whether the same be to plant or to water, the increase must be of God alone, who will bless, in his own appointed time, the means he has instituted for accomplishing his own purposes. And we humbly trust that he will, of his infinite mercy, command his blessing to descend, as the refreshing dew of heaven, to cherish and adorn the tender vine which his own right hand hath planted in this western region."

The Rev. Samuel Johnston reports to the Bishop as follows:—"The state of the congregation under my parochial cure is nearly the same as given in a former report. It gradually increases in numbers, and, we trust, in piety. We hope the divine blessing will eventually smile on the means of grace that are used for the increase of spiritual knowledge and practical holiness. I observe an increasing attachment to the doctrines, worship, and government, of our Apostolic Church.

"Could we see more zeal in the cause of Christian truth, more engagedness in the concerns of eternity, increasing the number of the professors of religion, it would give cause of gratitude to God, and be a happy era to our infant Zion.

"The congregation, last fall, were gratified by witnessing the solemnities of the holy rite of confirmation. The effects of this ordinance were useful, and must leave lasting impressions on all serious persons, especially the young.

"The number of communicants has increased some within the last year, but not so much as might reasonably be expected.

"It is with pleasure that I notice many of our people observe the festivals and fasts of the Church. They never can be celebrated without the most salutary effects of reverence towards God for his wonderful dispensations, and humility under a sense of our unworthiness.

"The Sunday School, under the

instruction of some young gentlemen and ladies of the parish, is in the highest state of prosperity, and affords sufficient cause of gratitude to God that their voluntary labours are so abundantly crowned with success. The prayers, the catechisms, the scriptural lessons, and pious counsels, that their tender pupils learn, are of so useful and important a nature, that incalculable blessings must flow to the Church and to the community at large. One hundred and fifty interesting children are punctual in their attendance at Church, are faithful to their tasks, and unite in solemn worship to the God of their fathers. Baptisms 18—communicants 35.

"I have performed, as often as has been in my power, third services on Sundays, and weekly lectures in the towns in this vicinity.

"In the state of *Kentucky*, services have been held in *Newport*, at *Petersburgh*, and at the *United States Arsenal*.

"In *Indiana* I have preached twice at *Lawrenceburgh*, where, in time, I trust a parish may be formed.

"In *Chillicothe* the services were performed one Sunday.

"In the *Miami* country, I have performed divine service at *Elizabeth-Town* once; at the *North-Bend* once; one Sunday at *Milford*; *Mill-Creek Township* once; *Franklin* once; and one Sunday at *New-Town*.

"*Hamilton* I have visited three times, and preached to an attentive and serious congregation. There are several regular Episcopal families in the place, and the Church must ultimately be established.

"*Lebanon* I have visited four times, and performed the worship of our Church. They only want the occasional services of a clergyman to have a promising congregation. The Presbyterians and Methodists were very kind in allowing us the use of their houses of worship.

"*Xenia* has been visited once, and some Episcopalians were found who would be happy to see the Church planted among them.

"*Dayton* I have visited twice, and was treated with much urbanity and hospitality. The Church here is re-

spectable, and established on a firm footing. Its members manifest a zeal that would do credit to our older and more populous congregations. Seldom can there be discovered a more correct knowledge of the Church, or a more inquisitive disposition to be acquainted with its principles. There are some individuals in it who are zealously affected in a good cause, and spare no pains that the Church shall rise in the splendour of her primitive services, and command the admiration of Christians.

"*Springfield* was visited on my way to the Convention, and more Episcopalians were found in it than is usual in towns of its size.

"I preached to them four times, baptized one child, and articles for a parish association were drawn up and signed.

"At *Urbana* public worship was attended twice, and two children were baptized.

"Could a clergyman be settled in the *Miami Country*, making *Dayton* a central point, he would have a pleasant circuit, and would find no part of the diocese where, with the divine blessing, he could be more useful.

"It is with pleasure that I acknowledge the services of my worthy friend, the Rev. Mr. Osborne, who has officiated for me several times, and is instrumental in building up the Church in the adjacent country.

"Could the members of our communion in the Atlantic states realize our destitute situation, Missionaries would no longer be wanting, nor funds for their support. We have sanguine hopes that the Philadelphia Missionary Society, which has already done great good, will adopt some plan, with the General Convention, for this all important object of searching for the poor and wandering sheep in the wilderness, that they may imitate their blessed Master, in seeking to save that which was lost.

"While we lament the dearth of clergymen in our own state, we cannot but sympathize with our Episcopal brethren in their deserted condition in *Indiana*, *Tennessee*, *Illinois*, and *Mississippi*, who are without one clergyman of the Church of their fa-

thers. When we consider that all other denominations are zealous in the propagation of their principles, is it not singular that we, who profess to be the purest Church in Christendom, possessing such abundant means, should be so far deficient in the important duty of sending Missionaries where they are so much wanted? May the zeal, now enkindling in the hearts of our brethren in the eastern states, extend its animating and comfortable influence to the disconsolate members of our Church, scattered abroad, in this western world; *as sheep having no shepherd.*"

The Rev. Intrepid Morse reports to the Bishop as follows:—"During the year past, and since the last Convention, his services have been chiefly devoted to the parish of St. James, *Zanesville*, and St. Paul's, *Steubenville*: in the former, he has officiated one half of the time; and, in the latter, about one fourth. In each of these parishes there has been an accession to the number of communicants at the altar, and, it is hoped, an increase of piety as well as of numbers. At *Zanesville* there are now 36 communicants, and at *Steubenville* 20.

"Both of these congregations, considering their infant state, are well instructed in the doctrines and discipline of the Church, and the services are performed with apparent zeal, propriety, and devotion. The distance between them is so great (nearly 100 miles) as to prevent the ministrations of a clergyman alternately, except at considerable intervals; but public worship, according to the Liturgy, is regularly performed at *Zanesville* by a lay-reader, and it is contemplated to introduce the like practice at *Steubenville*, so soon as circumstances will admit and render it expedient. The importance of such a regulation must be obvious. While our congregations are distant and small, and the services of a clergyman necessarily divided among many, under the blessing of God, nothing can have a better effect towards removing prejudice, making others acquainted with the forms of the Liturgy, and nourishing our own members in the ways of piety and godliness, than frequently assembling together for public

worship, and unitedly offering up the prayers and praises of the Church with becoming fervour, spirit, and devotion.

"In addition to the services already mentioned, Mr. Morse passed five Sundays at Pittsburgh, Pennsylvania, in exchange with the Rev. Mr. Richmond; also one in Wheeling, Virginia; three in St. Clairsville; one in Morristown; one in Seneca parish; one in St. James's Church, Cross-Creek; and two at Chillicothe.

"In all these places the ministration of Episcopal clergymen is earnestly desired; and could it be obtained oftener, much good might result as the consequence of their labours. But in order to produce any durable impression, it is advisable that a minister reside constantly among them. The parishes in Wheeling, St. Clairsville, and Morristown, would form a cure, convenient in point of contiguity. They have the ability and the desire to support a clergyman of the Church who should reside among them, and officiate alternately in each, but hitherto none could be procured; it is hoped, however, they will not long remain destitute.

"Mr. Morse has occasionally performed divine service, and preached on week days, in the following places, viz. Zanesville, Steubenville, and Pittsburgh, St. John's, Brooke county; Wellsburgh, and Wheeling, Virginia; St. James's, Smithfield; Cadiz, St. Clairsville, Morristown, Barnesville, Seneca, Center, Malaga, Somerset, (Monroe county), Little Beaver, Cambridge, Coshocton, Granville, Somerset, Lancaster, Circleville, and Portsmouth. He has also generally catechised the children on Sundays; has baptized sixty children and three adults, and attended five funerals.

"Before concluding this report, he would beg leave to call the attention of the members of this Convention to the destitute situation of the Episcopalians in Monroe county.

"Scattered abroad as sheep having no shepherd, their situation, in regard to religious privileges, is destitute almost beyond example. They were sought out and visited by the Bishop, and by the Rev. Dr. Doddridge, in the first

instance, and since then have been visited twice by Mr. Morse, as alluded to in the former part of this report. He spent between one and two weeks in those new settlements, held divine service daily in the cabins, or, when the assembly was large, in the woods, and baptized upwards of thirty children and adults. "*When can you come again?*" is the anxious request heard from many lips on parting with that people. From the best information which could be obtained, there are nearly 100 families of Episcopalians in that quarter who have no opportunity of regularly attending the public worship of their own, or of any other denomination. It is a fact, worthy perhaps to be recorded in this report, that an individual, resident there, repeatedly travelled to St. Clairsville, a distance of 30 miles, in order to attend the worship of the Church. They intend shortly to erect a church on Little Beaver Creek, and it is their earnest desire to obtain the services of a clergyman at least for a part of the time, that, by the blessing of God, the scattered members of Christ's flock may be gathered together into one fold, under one shepherd. The fields are already white unto the harvest, but the labourers are few: *pray ye, therefore, the Lord of the harvest, that he would send forth labourers.*"

The Rev. Mr. Searle reports to the Bishop as follows:—"During my long and distressing sickness last summer and autumn, the parishes in which I officiate suffered in the absence of regular services. But from the early part of December last, by the good Providence of God, I have been able to perform divine services every Sunday until the 21st instant; have been constantly in the congregations; have held public and family lectures more or less every week; and have, with great pleasure, witnessed a remarkably growing attachment to the doctrines and duties of salvation by Jesus Christ, and to the inimitable Liturgy of our Church.

"The members of St. Paul's Church, Medina, are gradually increasing in their numbers, in their pious correctness, and attention to the offices of the

Church; also to the duties of public devotion. The same may be said of St. James's Church, Boardman, and of Christ Church, Windsor. Enlightened zeal for the primitive usages of Christianity, as retained inviolate in our communion, is in St. Peter's Church, Ashtabula, very considerable. Its numbers also are increased.

"Most of the efficient members of Trinity Church, Cleaveland, being resident in the township and very flourishing village of Brooklyn, on the west side of the Cuyahoga river, and directly opposite the village of Cleaveland; the parish was induced, at the last regular Easter meeting, to vote its permanent location and public services in Brooklyn. In consequence of this resolution, the word *Cleaveland* will, in future, be omitted in the records of that parish. Their number is small, but the members are respectable, and they now have the services of the Church regularly performed every Sunday. The parish of St. John's Church, Liverpool, is now in a more prosperous condition than at any period since its organization.

"In most of these parishes, Sunday Schools were commenced last summer, a little before I was taken sick, under the care of respectable persons of both sexes. These schools are to be continued this summer. Our congregations are generally increasing, and the sober attention given to the services of the Church, together with the constantly increasing number of Prayer Books used in the congregations, are deemed evidences of present candid investigation, and pledges of future good.

"Some deaths have occurred among the very pious and useful members of our communion the last year; but the present aggregate number of communicants in these parishes is about 120. Since the last Convention I have baptized, in these several congregations, 7 adults and 43 children.

"The present very extraordinary state of things respecting pecuniary concerns, has induced a partial suspension in the operations of the 'Female Tract' and the 'Bible and Prayer Book' Societies, some time since established. The important objects, however, which

these societies had in view, are by no means relinquished.

"Deprived, as I am, of the privilege of being at the Convention now assembled, I submit to the will of God. And if it please him to continue my life and labours, hope to meet you hereafter. My life and labours are devoted to the cause of our blessed Redeemer. If it is his pleasure to remove me, I hope for salvation through his all-meritorious blood."

The Trustees of the Bishop's Fund made the following report, which was read and accepted:—

That finding themselves without legal capacity to acquire and transmit property to answer the purposes of their appointment, and in pursuance of the instructions of the Convention at their last annual meeting, they applied, by petition, to the General Assembly of the State of Ohio, for an act of incorporation, for the sole purpose of acquiring to themselves and successors that capacity. The petition was acted upon, and a bill reported to the Senate responsive to its prayer, and the same was finally postponed to the next session of the General Assembly.

The Trustees have not thought it advisable, pending their legal incapacity aforesaid, to take other measures towards creating or perpetuating a Bishop's Fund in the Diocese of Ohio—Which is respectfully submitted.

BENJAMIN GARDINER, }
JOHN MATTHEWS, } Trustees.
JOHN C. WRIGHT, }

The following gentlemen were elected the Standing Committee of the Diocese:—

The Rev. Samuel Johnston, the Rev. Intrepid Morse, and the Rev. Thomas A. Osborne; Benjamin Gardiner, and Chester Griswold.

It was resolved, That it shall hereafter be the duty of the clergy and laity to report, from time to time, to the Bishop, any clergyman who may have removed, or shall remove, into this diocese. And also of any disorderly or improper conduct of such clergyman.

Resolved, That the mode and manner of proceeding prescribed in the 2d Canon of the Protestant Episcopal

Church in the diocese of New-York, for the trial of clergymen, passed in the year 1802, be the rule of proceeding in this diocese, until the next meeting of the Convention: *Provided*, that instead of the number of eight Presbyters, to be nominated by the Bishop, as in that Canon, the number to be nominated, shall be four; and, in like manner, the number to be chosen by the party accused, or appointed by the Bishop, shall be three, instead of five.

Abstract of the Proceedings of the 37th Annual Convention of the Diocese of New-Jersey, held in Trinity Church, Newark, August 23d and 24th, 1820.

THE Convention was composed of the Right Rev. Bishop Croes, six Presbyters, one Deacon, and Lay-Delegates from eight parishes.

The Convention was opened with Morning Prayer, by the Rev. Abiel Carter, Rector of St. Michael's Church, Trenton; and a Sermon, by the Rev. George Y. Moorehouse, Rector of St. Andrew's Church, Mount-Holly.

The Rev. John Croes, jun. was elected Secretary.

The Right Rev. Bishop Croes delivered the following address:—

Brethren of the Clergy and of the Laity,

In making the annual communication required by the Canons, I begin with stating to you, that the first Church I visited after the rise of the last Convention, was St. Peter's, Spotswood, in the county of Middlesex, at which I officiated. This took place on Sunday, the 19th of September, 1819.

On the 1st of October I visited the congregation of St. Andrew's Church, Amwell, in the county of Hunterdon; and, on Sunday, the 3d, I also visited St. Thomas's Church, at Alexandria, in the same county; in both of which I officiated. These churches are still vacant, though, from the kindness and zeal of the Rev. Mr. Woodruff, the latter has lately enjoyed very frequent opportunities of divine service, and of hearing the word.

On the succeeding Sunday (October 10th) I visited Christ Church, Shrews-

bury, in the county of Monmouth, and officiated twice. The next day I preached at St. Peter's Church, Freehold; and, on Tuesday, the 12th, at Christ Church, Middletown, both in the county just mentioned.

In the month of November I visited the congregation of St. Michael's Church, at Trenton; and, on Wednesday, the 17th, consecrated the elegant edifice which they had just erected for the worship of God. On the following day I instituted the Rev. Abiel Carter into the Rectorship of said church. These events, considering the lately depressed condition of that church, cannot fail to afford great satisfaction to the friends of our communion, and to pious Christians generally.

On Tuesday, the 30th of the same month, I visited the congregation of Christ Chapel, at Belleville, in Essex county, and officiated.

On Thursday, December 2d, I performed the same duties in the vacant congregation at Paterson, in the same county; and, on Friday, the 3d, I visited St. Matthew's Church, city of Jersey, in the county of Bergen; but was prevented arriving in time to officiate according to appointment.

On Sunday, the 6th of February, 1820, I again visited St. Peter's Church, Spotswood, and officiated twice; and, on Sunday, the 23d of April, I performed the same office in that vacant congregation.

On Tuesday, the 2d of May, I held an ordination in Christ Church, New-Brunswick, and admitted to the order of Deacons, Clarkson Dunn, of this diocese.

From the 16th to the 24th of the same month, I attended a session of the General Convention of our Church, in Philadelphia.

On the intervening Sunday, May 21st, I visited St. Mary's Church, at Colestown, in Gloucester county, and officiated. In the afternoon I preached in the Academy at Camden, in the same county, to the Episcopalians, and others, residing in that village.

On Sunday, the 28th of May, I visited St. George's Church, at Pennsneck, in Salem county, preached and administered the communion; and, in

the afternoon of the same day, I officiated at St. John's Church, Salem. On Monday I proceeded to Swedesborough, in Gloucester county, and preached in Trinity Church, in that village. On Tuesday, the 30th May, I repaired to St. Thomas's Church, Glassborough, and officiated in the morning; and, on my return, performed the same service in the afternoon at St. Stephen's Church, Mullica-Hill.—Both these churches are in Gloucester county, and still vacant. On Wednesday I visited St. Peter's Church, Berkeley, in the same county, and preached. This church also continues vacant.

On Thursday, the 1st of June, I visited St. Andrew's Church, Mount-Holly, and officiated in the evening.

On Sunday, the 4th of June, I again visited St. Michael's Church, Trenton, and officiated twice.

On the 13th of the same month I set out, accompanied by the Rev. Clarkson Dunn, lately ordained a Deacon, and whom, in virtue of the power vested in me by the Directors of the Missionary Fund, I had appointed a Missionary—to visit the almost expiring church at Newton, and the other declining churches in Sussex county. It is known to many present, that from causes beyond our control, these hapless churches have, for more than thirty-five years, been destitute of a stated pastor. The time had, however, arrived, when it became necessary to prevent the total extinction, at least, of the first mentioned, that an extraordinary effort should be made to re-establish, and, in a considerable degree, reorganize them. This was especially the purpose of the visit at this time. On our arrival at Newton the next day, measures were taken to ascertain what families and individuals, or their descendants, remained, who formerly belonged to our communion, and still considered themselves as members of it. These, accompanied by Mr. Dunn, I visited, both in the village and surrounding country, and found them more numerous, and more friendly to the Church of their early attachment, than I had contemplated. In these visits we spent nearly four days, and finally had the satisfaction to see almost

all whom we had visited, assembled on the succeeding Lord's Day, in the court-room, at Newton—the place in which the Church in her prosperous days had been wont to worship God. Divine service was performed, and a sermon delivered, both morning and afternoon, to crowded congregations; and we parted at the time with the assurance given them, that Mr. Dunn would take up his residence among them as a Missionary, and officiate, in the usual place of worship, on every second Sunday, at least for one year: the Episcopalians to contribute as much in aid of his support as they conveniently could.

From Newton I proceeded to Hardwick township, in which the congregation that once existed is almost extinct. After some arrangements relative to an appointment of service at Johnsonburg, in that township, I visited the church at Knowlton, and made appointments to preach there the succeeding Saturday, and also on the Lord's Day following. This congregation possesses a convenient and substantial church; and, considering its long destitution of a stated minister, is in a more favourable state than could be expected.

In the interim, Mr. Dunn preached at Hope, a village in the vicinity; and went to Johnsonburg with the same view, but the notice sent had not been communicated. The services on Saturday were performed by Mr. Dunn. On Sunday I preached to a numerous congregation, and administered the communion to eighteen persons, besides baptizing two children. After the usual intermission, Mr. Dunn also preached; and notice was given, in conformity with a previous understanding, that he would officiate there every fourth Sunday during the space of a year, the same condition, relative to support, as was agreed on at Newton. On the same afternoon, at six o'clock, I officiated again in the congregation at Hardwick.

This effort, I hope, will not fail of success, especially as there is full ground to believe that Mr. Dunn, under the Divine blessing, will make every exertion to ensure it.

The remaining Sundays of the year

he is to devote to the other vacant churches in the diocese.

On my return from Sussex I visited, on Wednesday, the 28th of June, St. Peter's Church, Perth-Amboy, Middlesex county, and officiated.

The Sunday succeeding (July 2d) I visited St. John's Church, Elizabeth-Town, Essex county, administered confirmation to 29 persons, and preached twice.

On Sunday, the 23d of July, I visited Trinity Church, at Woodbridge, in Middlesex county, still vacant, and performed divine service, and preached.

I visited also, on Sunday, the 6th of August, the vacant church at Piscataway, in the same county, and preached to a large congregation.

On Sunday, the 20th of August, I visited Trinity Church, Newark, and officiated twice.

On the succeeding day I visited the Episcopalians at Williamsville, in the township of Orange, county of Essex, and preached; and, on Tuesday, the 22d, I again visited Christ Chapel, at Belleville, in the same county, and performed the same service.

Some improvements, and some changes, have occurred in the diocese since my last address.

The chapel at Belleville has been repaired, new-modelled internally, and beautified.

The Rev. F. H. Cuming, a Deacon of this diocese, and for some months an acceptable preacher to the Episcopalians at Morris-Town, has, by a letter dimissory to Bishop Hobart, been transferred to the diocese of New-York. The Rev. Richard F. Cadle, a Deacon in the diocese of New-York, has, by a letter dimissory from the Bishop of that diocese, become a member of this, and has been received as their minister, by the congregations of St. John's Church, Salem, and St. George's, Pennsneck. This is an event which affords much satisfaction, as those churches, with very little exception, had been vacant upwards of 30 years.

The Rev. Simon Wilmer, for many years the Rector of Trinity Church, Swedesborough, has resigned his charge of that church, and removed to the diocese of Virginia.

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The Rev. Jacob M. Douglass, of the diocese of Pennsylvania, it is said, has engaged to become the successor of Mr. Wilmer, at Swedesborough.

It will give pleasure to the friends of the Church to learn, that the funds of the Episcopal Society, in this diocese, for Promoting Christian Knowledge and Piety, are gradually increasing; that the disposable fund enables the Society to distribute numerous copies of the Bible, Prayer Book, and of Religious Tracts; and that the time cannot be far distant, when the proceeds of its permanent fund will put it in their power to give some considerable assistance to pious, though indigent young men, of talents, who are desirous of preparing themselves for the ministry. It cannot, however, but occasion pain and regret, that the interests of the Society are left to the zeal and exertions of a few—that an institution ultimately so important, should not enlist in its service the good wishes and the endeavours of all the clergymen, and of all the churches in the diocese.

The Sunday Schools heretofore established in the churches, are progressing, I understand, with vigour. Their utility cannot be doubted, either as conducing to the extension of knowledge, or of piety and morality, among the children of the poor. It would contribute to their increase and prosperity, should every clergyman of a congregation, and the wardens of every vacant church, in which a Sunday School exists, be required to make a report, annually, of its state, its advancement, or decline.

From these statements, and from the Parochial Reports which will be presented to you, no doubt can exist, that the Church in this diocese is gradually improving, both in its spiritual and temporal concerns.

It is with satisfaction I also communicate to you, that the Rev. Dr. Brownell, whom I mentioned in my last address as elected Bishop of the diocese of Connecticut, has since been consecrated to that holy office.

It was my intention, having been invited to assist in the consecration, to go to New-Haven for the purpose, but severe indisposition prevented me.

In addition to the facts here commu-

nicated, you will no-doubt hear, with pleasure, that, from the reports made at the General Convention, which lately sat at Philadelphia, the state of our Church, through the divine blessing, has much improved, within the three preceding years. Its borders have been considerably extended, its numbers increased, a large accession made to its ministers, and a growing zeal in its interests, and in the practice and promotion of piety, generally manifested. It is, in some degree, an evidence of these truths, that a General Convention of our Church, so numerous, had never before assembled. Eight of the Episcopal Order, and a delegation from the Church in fifteen States, consisting of thirty-six clergymen, and twenty-seven lay gentlemen, were present; besides a considerable number of gentlemen who attended as visitors. These favours call for our grateful acknowledgments to the Great Head of the Church, and for renewed endeavours, always in dependence on divine aid, to live more to his glory, and to devote ourselves more faithfully to his service, in promoting the great interests of that body, which he purchased with his blood.

JOHN CROES.

Newark, August 23, 1820.

On motion, *Resolved*, That in cases in which any person appointed a deputy to the General Convention shall decline serving, or shall be unable to attend, the standing committee are hereby authorized, on a summons from the President, to assemble, and appoint a deputy to supply his place; and, it is hereby made the duty of the person so declining, or being unable to attend, to give timely notice, of either of these circumstances, to the President of the standing committee. In cases of death, the President shall call a meeting on the mere knowledge of the event, and the standing committee shall proceed to appoint a deputy in the place of the deceased. In all cases of appointment by the standing committee, the deputy shall be furnished with a special certificate, signed by the President, and stating the circumstances under which he is appointed.

The Parochial Reports rendered to the Bishop, and entered on the minutes, according to the Canons, furnish the following aggregate:—

Baptisms (Adults 7, Infants 95, not specified 42) 144—Marriages 28—Funerals 60—Communicants 547.

Resolved, That it shall be the duty of the ministers of this diocese, and, where there is no minister, of the church wardens, to make reports, at every annual Convention, of the Sunday Schools in their respective parishes, stating their number of scholars and teachers, and such other particulars as may be deemed interesting to the members of the Church.

The Rev. Mr. Rudd presented the following preamble and resolution, which were adopted.

Whereas the establishment of a Grammar School and College, to be conducted upon principles calculated to secure the patronage of the friends of the church, is an object of essential importance to its interests; and, *whereas* New-Jersey is advantageously situated to be the seat of such an institution;

Resolved, therefore, That a committee be appointed, who, together with the Bishop, shall take this subject into consideration, with power to adopt such measures as they may deem expedient, for the organization and support of such Grammar School and College; and that said committee make report of their progress to the next Convention.

The persons appointed to constitute the committee were, the Rev. Mr. Rudd, the Rev. Mr. Croes, jun. the Rev. Mr. Morehouse, and Peter Kean, Robert Boggs, and William Chetwood, Esqrs.

The clergy were then called on for their reports of collections for the Missionary and Episcopal Funds.

In compliance with which, the following sums were reported to have been collected:—

For the Missionary Fund \$155 27
For the Episcopal Fund 101 79

The Bishop informed the Convention, that he had received a communication from the Right Rev. Dr. Kemp, of Maryland, stating, that in conse-

quence of receiving a letter from the Rev. William L. Gibson, a presbyter in that diocese, declaring that he "resigned his office in the ministry of the Church, and renounced his membership in the same," he, the Bishop, had, in conformity with the Canons, "displaced the said Rev. William L. Gibson from his grade in the ministry of this Church."

The clergy were then called on for reports of services, rendered as Missionaries to vacant Churches. In compliance with which—

The Rev. Lewis P. Bayard reported, that agreeably to appointment by the Bishop, he had officiated on two Sundays during the past year, at the village of Belleville, and administered the communion. That he had preached also on two Sundays at the village of Paterson, and likewise several times, on week days, at Williamsville, in the township of Orange.

The Rev. J. C. Rudd reported, that he had officiated on a Sunday (twice) in Christ Church, New-Brunswick, while the Bishop was absent; that he had been prevented, by indisposition, from officiating in St. Peter's Church, Spotswood, but that he has made an appointment to perform that duty on the 3d of September next.

The Rev. Mr. Chapman reported, that he had officiated two Sunday afternoons in Trinity Church, Woodbridge, and one Sunday in Christ Church, New-Brunswick, for the Bishop, while he was performing Episcopal duties in other Churches.

The Rev. J. Croes, jun. reported, that he had officiated twice on a Sunday, in St. Peter's Church, Spotswood; once on a week day, and once on a Sunday, in St. Peter's Church, Freehold, on which last occasion he administered the communion.

The Rev. A. Carter reported, that he officiated one Sunday in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. G. Y. Morehouse reported, that he had, agreeably to appointment, officiated on one Sunday at St. Mary's Church, Colestown, and on one Sunday in Christ Church, New-Brunswick, while the Bishop was administering

the rite of confirmation in St. John's Church, Elizabeth-Town; that he likewise officiated on a week day evening in St. Peter's Church, Berkeley.

The following appointments were then made:—

Standing Committee.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. and the Rev. Abiel Carter; Robert Boggs, Esq. William P. Deare, Esq. Peter Kean, Esq. and Matthias D. De Hart, Esq.

Deputies to the General Convention.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. and the Rev. Abiel Carter; James Parker, Esq. Joseph V. Clark, Esq. Joseph Higbee, Esq. and Peter Kean, Esq.

On motion, *Resolved*, That the Treasurer of the Convention be, and he is hereby directed, to invest all the monies collected for the Episcopal Fund in six per cent. stock of the United States, provided the price of that stock shall not be more than one per cent. above par. But whenever the price shall be higher, he shall, in that case, loan any monies in his possession, to respectable individuals, on bonds with interest, secured by mortgages on unincumbered real estate of double the value of the sum lent.

The Treasurer may also receive, in lieu of money, promissory notes, on interest, payable to him, in his official capacity, on demand, from persons who have subscribed, or may hereafter subscribe, to the fund.

So much of the resolution adopted at the Convention at Perth-Amboy, in 1816, as requires the Treasurer to invest the monies belonging to the Episcopal Fund, in six per cent. of the United States alone, is hereby repealed.

The following Report is an Appendix to the Journal:—

The Board of Directors, to whom is confided the appropriation of the Missionary Fund, beg leave to make the following report to the Convention:—

That in the month of June, 1819, as was stated in their last report, they, through their President, engaged the Rev. George H. Woodruff to perform

the duties of a Missionary to the vacant churches in the diocese, on every second Sunday, for the space of one year; and, in consideration of the expense he would incur, they agreed to allow him, out of the fund, the sum of two hundred and fifty dollars.

Mr. Woodruff, however, finding it inconvenient, partly on account of his health, to continue the mission longer than six months, requested to be released from the further performance of the obligation. This request was of course granted.

From Mr. Woodruff's report to the Bishop, who is ex-officio President of the Board, it appears that he has, in execution of the trust committed to him, performed divine service and preached in the vacant churches upwards of forty times within that period, viz.—On two Sundays in the congregation of St. Andrew's Church, Amwell; on two Sundays (three times) in St. Thomas's Church, Alexandria; on one Sunday (twice) in St. Peter's, Freehold; on two Sundays in St. Peter's, Spotswood; on two Sundays, (four times) and once on a week day, at St. James's, Knowlton; on two Sundays (three times) at Newton; on two Sundays, and one week day, at St. Peter's, Berkeley; on three week days at Woodbury; on a Sunday (three times) at Paterson; on a Sunday, and a week day, at Trinity Church, Woodbridge; on a Sunday at St. James's, Piscataway; on a Sunday, and on a week day, at St. Mary's, Colestown; on two Sundays, and a week day, at St. Stephen's, Mullica-Hill; on a Sunday at St. George's, Painsneck; on a Sunday at St. John's, Salem; on a Sunday in Greenwich; on a week day at Hardwick; on two Sundays, and a week day, at Swedesborough, in exchange; on a Sunday (once) at Christ Church, New-Brunswick, for the Bishop, while he visited the church at Spotswood.

Mr. Woodruff also reports, that the collections for the Missionary Fund, during his mission, amounted to \$39 82½ cents.

The Board have, with pleasure, learned from their President, who has since visited the vacant churches, that the services of Mr. Woodruff were highly acceptable to the several congregations;

and that the people speak of him with great affection and respect. The Board also express their approbation of his zeal and fidelity in the discharge of the duties assigned him; and trust that they have had beneficial effects both in tending to preserve to our communion those destitute churches, and in promoting their spiritual interests.

The Board further report, that the Rev. Clarkson Dunn has been engaged as a Missionary for one year to the vacant churches in Sussex county, and in other parts of the diocese, and is now in the regular performance of his duties.

Signed by order of the Board,

JOHN CROES, *President.*

Newark, August 24, 1820.

From the reports of the Treasurer of the Convention, it appears that the collections for the Missionary Fund, during the past year, amounted to \$195 4½ cents; and those for the Episcopal Fund, to \$216 79 cents; and that the aggregate amount of the former fund is \$3484 84 cents, and of the latter, \$869 28 cents.

A list of the Clergy of the diocese, attached to the Journal, contains the names of the Bishop, 10 Presbyters, and 4 Deacons.

Meditation for a Young Person.

ON MYSELF.

VAIN world! I would for a while retire from thee, and turn my back upon thy fleeting pleasures, and thy glittering toys. I would hearken to the voice of David, when he says, "Stand in awe, and sin not; commune with thy own heart, and be still." I would sound the depths of my inmost soul, and examine the scope and object of my being. "Lord, teach me so to number my days, that I may apply my heart unto wisdom!" And whilst I muse, may a holy fire kindle within me: and may I rise from a profitable solitude enlightened by the Spirit of truth, and quickened to steadier services of love and duty!

What then am I? Am I but a creature of yesterday; born to creep for a few weeks, or months, at most for a few years, on this little speck of earth,

and then to drop into the silent grave, no more to wake or rise? If this, indeed, be all, what means this thinking, conscious soul; this reflecting mind, stretching its ardent gaze to future worlds, embracing with delight the distant hope of endless bliss, or shuddering with the transient dread of never-ending woe? Ah, no! even Nature says, "Not so." But plainer still revealed truth—"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Awful tribunal! at which an assembled world shall receive their irrevocable doom, "Come ye blessed," or, "Depart ye cursed!" Words which must respectably be followed by "joy unspeakable and full of glory," or by despairing anguish, and unutterable confusion!

Where then, O my soul! where shall be "*thy* lot in the end of the days?" Thou art an immortal, thou art an accountable, thou art a *degraded*, being! far gone from original righteousness, the guilty offspring of a fallen race! Alas! how often hast thou broken the laws of that holy God, whose eye piercest the darkest corners of thy bosom, and is perpetually reading all thy thoughts there? His unerring Spirit hath said, "The thought of foolishness is sin." O how many foolish, and therefore sinful, thoughts are daily and hourly pouring forth from this corrupt and wicked heart! Truth itself hath declared, that "for every idle word men shall be brought into judgment." Alas! how many idle and wicked words too have passed these unhallowed lips, to the dishonour of my God, and, perhaps, to the injury of my fellow creature! My great Creator hath likewise commanded me, and all his rational creatures, to love him with the whole heart, and soul, and strength. But how have I violated this most reasonable and holy commandment! How many *idols* have I worshipped by giving them a dearer place in my affections than the Creator and Preserver of my existence, the Father of my mercies, and the God of all my comforts! Vain companions, trifling or sinful

pleasures, have engrossed by far the greater portion of this short and almost useless life; whilst he who demands, and infinitely deserves my best, my all, is set at nought, forgotten, or despised! O blind, mistaken, and unwise! how have I slighted the service of him to whose power, grace, and goodness, I owe life, and breath, and all things! A social being, and yet living to myself; an immortal being, and yet limiting my views to the beggarly elements of this transitory world; an accountable being, and yet so regardless of the reckoning-day! Where then shall I flee for pardon and for help? Blessed be God! "there is a fountain opened for sin and for uncleanness," even the blood of the everlasting covenant! Therein may I wash and be made every whit clean! "The blood of Jesus Christ *cleanseth*," "cleanseth from all sin," and maketh white, yea, whiter than snow!

Source of grace and truth! to thee may I now and ever look for the rich supplies which my many and great wants are constantly requiring. O dispel all mists of ignorance and error from my mind, and guide me into all truth. Open my understanding, and spiritualize my affections, that, through thy Holy Spirit, I may "know thee the only true God, and Jesus Christ whom thou hast sent." May I know, and love, and obey him, as *my* "prophet, priest, and king." And though I once saw in him "no form or comeliness," "no beauty" in him "that I should desire him," display him now to my renewed soul and sanctified affections, as "the chief among ten thousand, the altogether lovely," that I may testify in all things that "the love of Christ constraineth me." Keep me in a holy and child-like dependence upon thee (through him) for all things needful for my good, and I shall be safe; keep me innocent, and I shall be happy; preserve me (to that end) from idleness and folly, from sinful companions, unholy desires, and deceitful practices; keep me in a nearness to thyself by fervent prayer and a diligent attendance upon thy sanctuary and altar; that those amongst whom thy providence may place me (the daily witnesses of my

walk and conversation) may "take knowledge of me," as of thy servants of old, that I am a faithful disciple and humble follower of the meek and holy Jesus.

Thus may I (in thine hands) both appear and be as a "tree of righteousness," of thine own right hand planting, nourished by the heavenly dews of thy blessing, and fostered by the sunshine of thy favour; casting a goodly and a graceful shadow over the walks of life, and bearing fruit abundantly to thy praise and honour!

Consider, therefore, now, O my Father, I beseech thee, the weakness and frailty of thy child, and watch over me for good. Make thou thy strength perfect in my weakness, and thy grace sufficient for me; so that, thy Holy Spirit working in me to will and to do of thy good pleasure, both the words of my mouth, and the meditations of my heart, may be alway acceptable in thy sight, O Lord, my strength, and my Redeemer!

Finally, I pray thee, "guide me here on earth by thy counsels, and hereafter receive me to thy glory."

[Christ. Guard.]

[Communicated for the Christian Journal.]

Of Sermons and Preaching.

[From "Notes Explanatory, Practical, and Historical, from approved Writers of the Church of England on the Book of Common Prayer." By the Rev. Richard Mant, D. D. London, 8vo. 1820.]

THE ancient practice of explaining considerable portions of Scripture to the people was revived by our reformers. Before them Colet had employed many years in publicly expounding all the Epistles written by St. Paul. Archbishop Cranmer expounded Hebrews, as Bishops Hooker, Latimer, and Jewel, did Jonah, the Lord's Prayer, many of the Epistles, and all the Epistles and Gospels used in the Communion Service on Sundays and Holy Days. From the practice of Ambrose, Origen, Chrysostom, and Austin, among the ancients, and of our reformers and other more modern divines, we may with safety affirm, that explaining and applying portions of Scripture read in the Lessons, (and

other parts of the public service), is a very beneficial mode of preaching to ordinary congregations.

Shepherd.

As to the preaching used in the Church of England, if we consider either the excellency or frequency of it, we may justly affirm, that if any church under heaven "hath wherewithal to glory on this behalf," our Church hath much more.

As to the excellency of it, this praise has been long yielded to our Clergy, both at home and from abroad, by the universal voice both of Protestants and of Papists. And the reason of it is apparent: for no nation under heaven hath such seminaries of learning in all kinds, as this nation hath, or any thing like them: I mean, our renowned Universities. *And if ever the enemy would come up against our Church, the City of our Sion, to take and to destroy her, that policy of Holofernes against Bethulia will be most effectual, to SEIZE UPON "THOSE FOUNTAINS OF HER WATERS."*

And as to the frequency or plenty of the word preached, which continually flows from these fountains, this provision of our Church, which appoints a sermon once on the Lord's Day, must appear sufficient, yea, abundant; if we look back to the scarcity of it in the days of the Reformation, when the provision of a sermon was but quarterly, as made in Edward the Sixth's time, 1547; and for many years after but monthly, according to an injunction of Queen Elizabeth, 1559. Wherefore this present provision of our Church, in appointing one sermon on the Sundays, ought to be received with all thankfulness. And, in truth, a greater plenty than this may turn perhaps not to our nourishment, but only create in us a waste and wantonness. That appetite in many after a multitude of sermons is no other than that of the Israelites, when, not content with the regular provision of their daily manna, "they required meat for their lusts." Far be it from me that I should discourage or straiten the ordinance of preaching: but God forbid that the enlarging of that should ever straiten

the ordinances of divine worship, or be esteemed before them! God forbid, that ever in the Church of England the Sermon, how excellent soever, should be valued before the service, which is incomparable! For to what end do we come to the house of prayer? Is it to adore God, or to admire men? Is it to praise him for the excellency of his greatness, or them for the excellency of their talents? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising, and disparaging of our public worship, as it was before the Great Rebellion, it will well provoke God to take it again from us; and instead thereof to feed our lusts with preaching, as he did the Israelites with quails, till it "came out of their nostrils, and became loathsome unto them," Numb. xi. 20. It was a remarkable saying, so founded on the judgments of God, that a preaching church cannot stand: and it is also founded on the judgments of God, that a church, which plans its religion in preaching, shall never stand.

DR. BISSE.

Hospitality Rewarded.

THE Czar Ivan, Emperor of Russia, who reigned about the middle of the sixteenth century, was no less admired for the unbiassed manner in which he administered justice, than he was beloved for the benevolence of his heart. Though it was impossible for the Czar to drive poverty from his dominions, yet the industrious and the unfortunate might always depend upon his care; and he frequently used to conceal his greatness under the garb of misery, for the purpose of discovering objects who were really distressed.

One day he was resolved to try the disposition of his subjects, and see how far they were inclined to afford their fellow-creatures relief; for this purpose he dressed himself in tattered apparel, and sallied out into the street. He walked to a village a short distance from Moscow, and told a piteous tale at almost every door; but the distress he feigned made no impression upon the inhabitants, and not one of them

had humanity enough to give him the least relief. Full of indignation at the barbarity of their conduct, he was just going to quit the place, when he perceived a solitary cottage, more humble in appearance than any of those at which he had begged. To this humble habitation he bent his footsteps, and knocked with apparent humility at the door, which was immediately opened by the possessor, who, in a tone of kindness, inquired what he wanted, or with whom he wished to speak.

"I am almost dying with fatigue and hunger," said the Emperor, "and implore you to give me a lodging for the night." "Alas!" replied the peasant, "you will have but poor fare with us; for, my friend, you are come at an unlucky time, as my poor wife is in labour, and I doubt you will not be able to sleep. But come in; for at least you will be sheltered from the weather; and such as I can give you, you shall be welcome to eat."

The delighted Czar entered the little dwelling; and the first objects that struck him were two children in a cradle asleep; another, about three years old, was lying upon an old rug near them; and two others, a little older, were upon their knees, praying to the Almighty to *preserve* their mother, whose complaining voice they heard from an inner room.

"Sit down," said the peasant, "and I will go and get you something for supper; for I have not any thing in the house." He soon returned with some eggs, brown bread, and honey, of which he begged the Emperor would freely eat.—"My heart," continued he, "is too full to eat at present; for I feel too much for the sufferings of my beloved wife!"

"Your charity and hospitality," replied the Emperor, "must bring down blessings upon your head; and I am sure God will reward your goodness!"—"Pray to God, my good friend, that my wife may be preserved to me," said the peasant, "for that is all I wish for in this world." "And is that *all* you wish for to make you *happy*?" inquired his august visitor. "All I wish for!" he rejoined. "Ah! judge for yourself: I have five fine children; a wife who

loves me tenderly; a father and mother, both in good health; and my labour is sufficient to maintain them all!"

"But your cottage is too small for comfort," said the Czar. "I find it large enough, for it contains us all," replied the man. In a short time after this conversation, this contented being's happiness was made complete; his wife was safe; another son was born, and the delighted parent presented the infant to his royal guest. "Look, look!" said he, "this is the *sixth* she has brought me! What a fine child it is! May God preserve him, as he has done my others!" The Czar, affected at the domestic scene, took the infant from its fond parent's arms, and looking in its face, declared he saw marks of future greatness depicted in his features. The peasant smiled at the prediction, and soon after the happy family retired to rest. Their beds were merely made of straw; and the ruler of the great Russian empire stretched himself upon a floor of earth. The peasant and his innocent little ones soon fell into a profound sleep; whilst the Czar, unaccustomed to such a resting-place, sat upright, contemplating the scene around him with surprise!

The peasant, as he was accustomed, awoke at the break of day, when the Emperor informed him he must return to Moscow; but begged he might be *god-father* to the child, who, as was the custom of the country, was to be christened in the course of the day. "I will be with you," said the Emperor, "in the space of a few hours. But promise me to wait; and, during my absence, I will mention the treatment I have received, to a benevolent, kind-hearted man, who, I am sure, will be your friend." The peasant promised and kept his word; but, as his expected guest did not return within the time he named, the christening could not be delayed, when, just as they were setting out for church, the Emperor's body guards were seen preceding several elegant equipages, and followed by the Emperor himself! The peasant, of course, could not recognize his humble guest in the superb habiliments of the prince, and was petrified

with astonishment at observing the splendid retinue drawn up before his humble dwelling. The Czar stepped out, and taking the infant from its father's arms, said, "I promised you a god-father this morning, and now I am going to fulfil my word. Yesterday you performed the duties of *humanity*; to-day I am come to fulfil the most delightful duty of a sovereign—that of *rewarding* virtue. I will not remove you from a situation to which you do so much honour, and the innocence and tranquillity which I envy; but I will bestow upon you such things as shall add to your felicity. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality! Your newborn child shall become my ward; for you may remember, that I *prophesied* he *would* be *fortunate*."

The happy father could not express his joy, but tears of gratitude ran down his cheeks, and spoke more favourably than words. The Emperor himself was quite affected, and so were all who beheld the pleasing sight. As soon as the christening was over, the child was restored to the arms of its delighted mother, but with orders from the Czar, that as soon as it was old enough to be weaned, it should be nursed under his immediate care; and accordingly it was sent to the palace, where it received the advantage of an excellent education, and the Emperor's prognostic at his birth was completely fulfilled: for he was, at a proper period, placed at the head of one of the first departments in the empire, which he filled with advantage to society, and honour to himself.

New-York Asylum for the Insane.

THIS Institution is now completed, and open for the reception of patients from any part of the United States. An establishment so useful and beneficent in its nature, and so interesting to the friends of the unfortunate, is worthy of all commendation. But we will forbear remark, and content ourselves with inserting the following address, which contains all that at present may be necessary to meet the public eye.

Address of the Governors of the New-York Hospital to the Public, relative to the Asylum for the Insane, at Bloomingdale.

THE Governors of the New-York Hospital have the satisfaction to announce to the public, the completion of the Asylum for the Insane, and that it will be open for the reception of patients, from any part of the United States, on the 1st day of June.

This Asylum is situated on the Bloomingdale road, about 7 miles from the City-Hall of the city of New-York, and about 300 yards from the Hudson River. The building is of hewn free stone, 211 feet in length, and 60 feet deep, and is calculated for the accommodation of about 200 patients. Its site is elevated, commanding an extensive and delightful view of the Hudson, the East River, and the Bay and Harbour of New-York, and the adjacent country, and is one of the most beautiful and healthy spots on New-York Island. Attached to the building are about 70 acres of land, a great part of which has been laid out in walks, ornamental grounds, and extensive gardens.

This Institution has been established by the bounty of the Legislature of the State of New-York, on the most liberal and enlarged plan, and with the express design to carry into effect that system of management of the Insane, happily termed *moral treatment*, the superior efficacy of which has been demonstrated in several of the hospitals in Europe, and especially in that admirable establishment of the Society of Friends, called "*The Retreat*," near York, in England. This mild and humane mode of treatment, when contrasted with the harsh and cruel usage, and the severe and unnecessary restraint, which have formerly disgraced even the most celebrated Lunatic Asylums, may be considered as one of the noblest triumphs of pure and enlightened benevolence. But it is by no means the intention of the Governors to rely on moral, to the exclusion of medical, treatment. It is from a judicious combination of both that the greatest success is to be expected in every attempt to cure or mitigate the disease of insanity.

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In the construction of the edifice, and in its interior arrangements, it has been considered important to avoid, as far as practicable, consistently with a due regard to the safety of the patients, whatever might impress their minds with the idea of a prison, or a place of punishment, and to make every thing conduce to their health, and to their ease and comfort. The self-respect and complacency which may thus be produced in the Insane, must have a salutary influence in restoring the mind to its wonted serenity. In the disposition of the grounds attached to the Asylum, every thing has been done with reference to the amusement, agreeable occupation, and salutary exercise of the patients.

Agricultural, horticultural, and mechanical employments, may be resorted to whenever the inclination of the patient, or their probable beneficial effects, may render them desirable. To dispel gloomy images, to break morbid associations, to lead the feelings into their proper current, and to restore the mind to its natural poise, various less active amusements will be provided. Reading, writing, drawing, innocent sports, tending and feeding domestic animals, &c. will be encouraged, as they may be found conducive to the recovery of the patients. A large garden has been laid out, orchards have been planted, and yards, containing more than two acres, have been enclosed for the daily walks of those whose disorder will not allow more extended indulgence. The plants of the Elgin Botanic Garden, presented to this Institution by the Trustees of Columbia College, have been arranged in a handsome green-house, prepared for their reception.

The apartments of the house are adapted to the accommodation of the patients, according to their sex, degree of disease, habits of life, and the wishes of their friends. The male and female apartments are entirely separated, so as to be completely secluded from the view of each other.

Care has been taken to appoint a Superintendent and Matron, of good moral and religious characters, possessing cheerful tempers, and kind dis-

positions, united with firmness, vigilance and discretion. A Physician will reside in the house, and one or more Physicians, of established character and experience, will attend regularly, and afford medical aid in all cases where the general health, or the particular cause of the patient's insanity, may require it. The relations or friends of patients will be at liberty, if they prefer it, to employ their own physicians, who will be allowed to attend patients, subject to the general regulations of the house.

The Institution will be regularly visited and inspected by a committee of the Governors of the Hospital, who will, as often as they may think it advantageous, be attended by some of the physicians of the city of high character and respectability.

The charges for the board, and other advantages of the Institution, will be moderate, and proportioned to the different circumstances of the patients, and the extent of the accommodations desired for them.

Patients at the expense of the different towns of the state, will be received at the lowest rate.

Application for the admission of patients into the Asylum must be made at the New-York Hospital, in Broadway, where temporary accommodation will be provided for such patients as may require it previously to their being carried out of town. A committee of the Governors will, when necessary, attend at the Hospital, in Broadway, for the purpose of admitting patients into the Asylum, and to agree on the terms and security for payment to be given.

By order of the Board of Governors,
MATTHEW CLARKSON,
President.

THOMAS BUCKLEY, Secretary.

N. B. The friends of the patients are requested to send them an account of their cases, stating the probable causes of their insanity, the commencement, and peculiar character of the disorder. It is desirable that this statement, where it is practicable, should be drawn up by a physician.

Applications from abroad, for infor-

mation relative to the admission of patients, may be made by letters addressed to Thomas Buckley, Secretary of the New-York Hospital.

Contempt in which Natives of Low Caste and Females are held in India. From the Journal of Mr. W. Adam.

THREE persons came to converse with me. They had all read the Christian Scriptures—readily acquiesced in every thing that I said—and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived when I was engaged in the regular Evening Service at the side of the road; and was addressing twenty or thirty people, whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Sahib, and useless with respect to the people, since it was only persons of Low Caste whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefitted by what I said. I told them that I was acting in strict conformity to the commission of my Lord and Master, whose words they, as well as I, professed to revere—*Go ye into all the world, and preach the Gospel to every creature*—not exclusively to the rich, the wise, or the learned; but to all, of every caste, and of every character.

They recommended the establishment of schools for the instruction of youth in the English language, urging the example of Rammohun Roy, who by this means is greatly increasing the number of his disciples; and they offered to furnish a number of young men who should read our Scriptures as a school book, and receive any religious instructions which might be inculcated. I told them, that I considered schools an important auxiliary in the spread of the Gospel; but that they must never be allowed to supersede the preaching of the Cross, which is the

power of God to those that are saved: and that whatever might be done with respect to the English school which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian public would do every thing in respect of expense, to establish schools for the instruction of FEMALES in their own language. The oldest and most intelligent among them carelessly replied, "What have we to do with them? Let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans by whom they might be instructed, and entirely neglected by their own countrymen who did not allow them even to learn to read. "They do not know how to go to heaven," he replied: "but they know how to go to hell—and let them go!" This was truly horrible. How hard is the heart of man, until it be softened by the grace of God! These men know and understand: they approve and are convinced: they have every thing that the Gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour: and whoever has not his Spirit, cannot belong to him. They have not received the dews from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?

Great apprehensions have been entertained of the danger of an attempt to introduce the Christian Scriptures into schools where natives are taught. These fears may now be given to the winds, when respectable natives, of their own accord, come to us—request schools to be established—and expressly stipulate that the Bible shall be employed as a school book.

On one occasion we had an unusual number of females to hear us. When this country comes to stretch forth its hands unto God, it will indeed be a mighty revolution in their manners, if women, in any considerable number and of a respectable character, wil-

lingly attend on the means of grace, and mix with the other sex in publicly worshipping God. At present, there is not, perhaps, a single Hindoo woman of this description, who has ever been reached by the voice of a Missionary; and, through the ignorance in which all are kept, perhaps not six competent to read the books which are distributed throughout the country.

Pride of the learned Hindoos, and Native Superstitions and Prejudice. From the same.

ON landing at the river side, we found a man just at the point of death, lying in his bed, surrounded by his relatives, and a few embers at his side ready to light up his funeral pile. We sung a hymn at his bed-side, addressed those who had collected around us, and concluded with prayer to God for the expiring man. After this we were invited by several respectable people to converse with them apart in their own house: they readily confessed and lamented the uncertainty and vagueness of all their Shasters; and seemed happy in being assured, that only what was ascertained to be fact had been recorded in our Holy Book, of which we gave them two or three copies.

We then passed farther into the village, and made our stand under a large tree. After we had gone through our regular course of singing, reading, prayer, and preaching, which was not listened to with great attention, we were invited by some Pundits to approach them. They had remained all the while at a distance, with all the philosophic pride of a superiority to the vulgar by whom we had been surrounded. I was desirous of discountenancing and reproving this unprincipled contempt of the common people, which is so general among the Brahminical tribe, especially those of them who are learned: but thought it better quietly to comply with their invitation, that they might not be unnecessarily offended with me and my message. I found it, however, a very difficult thing to bend my spirit to the nod of these Brahmins. They placed a seat for me, and another for an aged Pundit.

dit, whom they had fixed on as my opponent. With him I had a long conversation; and he left me at last, to go to bathe in the Ganges—declaring that the sun was his god, and that he would not believe in Jesus Christ, until he had evidence equally strong and manifest as the glare of that luminary. He went, triumphing in the hardihood of his assertion, and I grieved on account of the darkness in which he was left to wander.

The road was filled with people going to and from the Churukpooja. At this period, almost every species of cruelty and impurity is practised, in order to appease the wrath of heaven, or to accumulate a stock of merit by which favours may be obtained. Walking out, I asked two men where they were going. One replied, that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless; and that he should thereby obtain children: and that his brother, although he had two wives, was also childless; and, to obtain the same blessing, had swung the day before. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although, after all, I suppose he was glad to have the authority of a Sahib's word to allege to his relations, on account of sparing himself the torture which he had anticipated.

A Brahmin manifested the most violent opposition to the Gospel. He advanced to us with a furious countenance, declared that Jesus Christ was the greatest of sinners—that if he were now present, he would be ashamed to walk with him—and used many expressions of the same kind. It is very shocking to the feelings to hear the name of the blessed Saviour thus defamed and villified. The humiliation of Christ did not cease when he was seated at the right hand of the Father. He is now insulted, and his name defamed; and yet even to such a wretch as this, salvation is offered through his blood!

Literary Premiums.

The following premiums are offered by the "Society for Promoting Chris-

tian Knowledge and Church Union in the Diocese of St. David's," for the year 1821:—1. A premium of £50 (by benefaction) for the best Essay on "the Scripture Doctrines of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries." 2. A premium of £25 for the best Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith." "If any man will do his will, he shall know of the doctrine, whether it be of God," John vii. 17. The Essays are to be sent, directed to the Rev. W. Morgan, Vicarage, Abergwilly, near Carmarthen, on or before the last day of July, 1821, with the names of the writers, in a sealed paper inscribed with the motto of the Essay.

The Book of Common Prayer, in eight Languages, dedicated to his Grace the Archbishop of Canterbury, in one volume 4to. price £2 10s.

This volume is elegantly and curiously printed, having the eight languages at one view; the English, French, Modern Greek, and Italian, on one side; and the German, Spanish, Greek, and Latin, on the opposite. The intrinsic worth equals the unparalleled beauty of appearance. The editors and translators are the Rev. Dr. Kupa, the Rev. Blanco White, Mr. A. Calbo, J. Carey, LL. D. &c. &c. The grammatical apparatus is by the Rev. F. Nolan, and is sold separately. The list of subscribers will soon be arranged for publication: it is honoured already with the names of his Most Gracious Majesty, his Grace the Archbishop of Canterbury, the Bishop of London, of Durham, of Oxford, of Worcester, &c. &c. Earl Spencer, Lord Aston, &c. &c. Whether this publication be considered as rendering the acquisition of language more easy and pleasurable, or giving a new impulse and value to our Church service, by uniting literature and devotion, or exciting the attention of other nations to the purity of the doctrines of our national formularies, it may surely be considered of extensive utility.

Classic Translations.

Several learned Frenchmen are occupied in preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from Arabic MSS. into which language many or all the best Greek and Roman authors are known to have been translated.

Discovery Rewards.

The Gazette contains an order in council regulating the rewards to ships which may hereafter explore the Arctic Circle: they are as follows:—The first ship that reaches 130 W. long. £5000. The first ship that reaches 150 W. long. a further sum of £5000. The first ship that reaches the Pacific, by a North-West Passage, a further sum of £10,000. The first ship that shall reach 83 N. lat. £1000; 85, a further sum of £1000; 87, a further sum of £1000; 88, a further sum of £1000; 89, or beyond, a further sum of £1000.

New Discovery Expeditions.

Count Romanzow has lately fitted out two new expeditions for the discovery and investigation of unknown countries. One of the expeditions is to endeavour to travel along the solid ice on the coast of Tschutski from Asia to America; the other to ascend one of the rivers in the North-West Coast, in order to penetrate the unknown space between the Icy Cape and Mackenzie's River.

New Churches.

The Commissioners for building New Churches, in England, have made their first report; from which it appears, that 85 new churches or chapels are to be built, furnishing sittings to 144,190 persons: the probable expense is £1,068,000.

St. Luke's Church, New-York.

ON Monday, June 4th, the corner stone of a new building, to be styled *St. Luke's Church*, was laid in Hudson-street, in this city. The occasion was solemnized by a religious office, consisting of acts of prayer and praise, selected principally from the Liturgy, and led by the Right Rev. Bishop Ho-

bart, who was attended by a number of his clergy, by the vestry of St. Luke's, and by members of the vestries, and others, of different parishes in the city.

The part of the city in which the proposed church is building, including the village of Greenwich, and its vicinity, has long been regarded as very suitable for the formation of a new parish. An attempt to this effect was made by a few Episcopal families last fall. They organized themselves, according to law, as "the Rector, Wardens, and Vestrymen, of St. Luke's Church," and immediately called, as their Rector, the Rev. George Upfold, M. D. then Rector of Trinity Church, Lansingburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county, in this State. A convenient room for the holding of divine service was procured. The congregation has greatly increased; and, by the divine blessing on the zeal and activity of its leading members, aided by the charitable succours of their brethren throughout the city, there is every prospect that, for numbers and character, St. Luke's will hold a most respectable rank among the parishes of the city.

The following is the inscription on the corner stone:—

"St. Luke's Church.

"This corner stone was laid by the Right Rev. JOHN HENRY HOBART, D. D. Bishop of New-York, on Monday, the 4th of June, A. D. 1821.

The Rev. George Upfold, M. D. Rector.

Clement C. Moore, } Wardens.

Edward N. Cox, }

Nicholas Roome, }

Henry Ritter, }

Andrew Backus, }

John P. Roome, }

Floyd Smith, }

Don Alonzo Cushman, }

Thomas Constantine, }

William H. Harison, }

John Heath, Architect."

Christ Church, Georgia.

Immediately after Morning Service, on Sunday, the 20th of May, 1821, the corner stone of a Protestant Episcopal Church, to be denominated *Christ Church, of St. Simon's Island*,

State of Georgia, was laid by the Rev. Edmund Matthews; and an address pronounced on the occasion to an assemblage of highly respectable inhabitants who attended the ceremony.

The edifice will be built of wood; and it is anticipated that the Church will be finished, and ready for consecration, some time during the ensuing fall.

[From a late English paper.]

*Lines addressed to a living Poet, on reading his stanzas prefaced with the following Scripture passage—
“Neither do I condemn thee; go and sin no more”—beginning*

“Oh Woman! if by simple wile
Thy soul has stray’d from Honour’s track,
’Tis Mercy only can beguile
By gentle ways the wanderer back.”

If thus thy numbers, soft and sweet,
The sinful wanderer intreat,
To leave the path she long hath trod,
And hope for mercy from her God,
O then, deluded Poet! say
Why strayest thou from Wisdom’s way?
O why offend thy chaste-eyed muse,
And all her highest honours lose;
Allowing Fancy, wildly free,
Through scenes of wanton revelry,
To lead thee captive at her will,
And each seductive art instil;
That so, thy song a spell may prove,
To blight the charms of virtuous love!
Why suffer her to lead thee round
The mazy windings of her ground,
Till wilder’d—lost—in evil hour
Th’ enchantress lures thee to her bower,
There tempt thee sportively to twine,
The nightshade with the eglantine,
And there with roses crowns thy wreath,
Regardless of the thorns beneath,
That wound, and piercing deep, impart
A fatal poison to the heart!
O Poet, turn! thy steps retrace,
Seek yet again that holy place,
Where fairest flowers unfading bloom,
And ever with their rich perfume
Refresh the faint and cheer the weak!
Return, O Bard! and thirsting seek
Those living crystal streams that flow,
Where fruits divine abundant grow
On branches fair, whose leaves bestow
A healing balm for ev’ry woe!
Led by thy Syren Muse away,
Ah! think how many yet may stray!
And wander far from “honour’s track.”
’Till Heaven in mercy lead them back,
Restoring, through repentant tears,
That peace within, which once was theirs!
Yes, seek again each holy sage—
Again consult the sacred page—

That so, past errors giving place,
Sublimed themes thy song may grace.
But first, and speedily, repair
To him, who shines the loveliest there!
Behold him waiting thy return—
Behold him! ’till thou truly mourn
That thou so far, so long shouldst rove
From him, the source of truth and love;
Fall at his feet—thy ways deplore,
And hear him say, as heretofore,
“Depart in peace, and sin no more.”

Obituary Notices.

THOMAS SCOTT, D. D.

THIS reverend Minister of the Church was removed to his rest, on Monday, the 16th of April, in the 75th year of his age. His health had long been declining under the pressure of complicated disease and increasing infirmity.

Though Mr. Scott possessed, as he expressed it on his death-bed, a sort of “iron-strength” of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a surprising degree; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered, and at length terminated, his life.

For seven or eight years past, various infirmities had confined him to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, “I believe I work more hours daily in my study than ever I did in my life.” His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessarily at times feel itself worn down ; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared, I have no assignable cause of distress whatever. But, though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32), and administered the Lord's Supper ; and, in the evening, he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold : and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10th, he was attacked with fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Thus “slept in Jesus,” in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who, by his numerous writings, “being dead, yet speaketh.”

DR. SAMUEL BARD.

DIED, on Thursday, 24th May, at his seat, at Hyde-Park, Dutchess county, New-York, in the 80th year of his age, Dr. SAMUEL BARD, President of the Medical College of this State.

Distinguished alike for that private virtue and public usefulness, the union of which makes the life of an individual a model for general imitation, his character is too copious a theme for present examination. The single point to which the present observations tend, is one which peculiarly entitles him to honourable mention on the pages of this Journal. It is regarding him as one of the foster-fathers of our Church—as an individual who, by his zeal, liberality, personal piety, and unwearied exertions, became the founder of one of

our most flourishing country churches. In the year 1811, the Society was formed, and the building erected, of the church at Hyde-Park. To the former, Dr. Bard gave his name and personal influence ; to the latter, one third of the whole amount expended ; and, to the forwarding of both, he contributed that which cannot be valued, zeal, which, in a good cause, knew no limits, and a weight of character, which was the result of a long and unblemished course in the paths of virtue and honour.

With little to aid, and much to oppose, the infant church, with numbers inadequate even to form a Vestry, neither his ardour nor his hopes failed him ; he persevered until success crowned his efforts—the church rose and flourished, and gilded the evening of his days as it were with the glory of a setting sun.

The success of his labours afforded him heartfelt gratification ; he often drew a spirited and pleasing contrast between the regular devotions, and religious instruction of the Church, with the cold or careless observance of the Lord's Day, which had preceded its establishment ; he delighted to trace its gradual influence on the improvement of the neighbourhood, and especially on the manners of the young ; and while he looked around on the assembled group, of whom his numerous grandchildren formed no small proportion, he used often to declare, that no equal sum he had ever spent in the course of his life, had afforded him equal satisfaction with that he had given to the Church.

This sentiment being the result of experience, and the experience of a wise and good man, deserves to be remembered by those who, similarly placed, have similar means of happiness within their power. Those whom Providence has settled remote from the Church of their baptism or their choice, and to whom moreover has been given the means of establishing it, may be led by this example to undertake it, not only as a matter of religious duty, but also of personal interest ; as a profitable as well as pious investment ; a source of happiness here, as well as of reward hereafter. Nor, perhaps,

is this instance less valuable as teaching the means of securing success. To an honest and unwearied zeal which met difficulties with increased energy, and coldness and delay with affectionate warmth and earnestness, Dr. Bard's example has shown that there can be no successful opposition—and when to these is added, as was with him, a sound and practical and feeling piety, which showed that he rightly valued that Church which he sought to establish, this example will prove, that no man (under ordinary circumstances of prudence) need labour in vain in this good work.

Dr. Bard highly valued the Church of his fathers—he esteemed it as the purest pattern of primitive Christianity—he regarded its ministry as Apostolic, its public services as solemn and impressive, and its Liturgy as admirably calculated for public, and invaluable as a manual of private, devotion.

Nor was this mere theory—he practised, because he felt it—before the establishment of the Church, his household had almost a patriarchal character from the regular and impressive manner in which he conducted the devotions of the Lord's Day—and, when public ministrations rendered this unnecessary, neither weather nor indisposition could detain him from his accustomed seat. These were the means by which he built up the Church he had founded—and this was one of the good acts of a peculiarly good life, which smoothed and comforted the bed of death—good, not in the proud language of human merit, but in the merciful acceptance of him who looks to sincerity of intention and talents conscientiously employed.

On the subject of religion, Dr. Bard's mind had the warmth of enthusiasm without its wanderings, and the calmness of reason without its coldness. His life was such as the philanthropist may admire, and the Christian imitate—his death was such as all must envy.

The day before his own decease he witnessed that of his wife, Mrs. Mary Bard, the partner alike of his name and his virtues. He witnessed it not only with the calmness of a Christian, but with the comfort of one who knew

their separation would be but short—an impression which a long and endeared union of more than half a century had rendered to both peculiarly consolatory—one common grave received their remains.

Their aunt, Mrs. Sarah Barton, in the 90th year of her age, followed after a few days, displaying to the last the peculiar traits of a vigorous and benevolent mind, and teaching, as they had done, the highest of Christian lessons, serenity and peace in the hour of dissolution.

Rev. ELIJAH G. PLUMB.

DIED, lately, in Pennsylvania, the Rev. ELIJAH G. PLUMB, Missionary in Northumberland county, in that diocese.

Mr. P. was admitted to the Order of Deacons by the Right Rev. Bishop Jarvis, in Trinity Church, New-Town, Connecticut, on Sunday, October 12th, 1806; and to that of Priests, by the same Bishop, in the year 1808. Having spent the greater part of his ministry in that diocese, he removed, early in the year 1819, to the missionary charge, in the duties of which he was engaged until his death.

Mr. CHARLES LAYNE.

DIED, on the 17th of May, 1821, in the county of Campbell, Virginia, Mr. Charles Layne, sen. at the remarkable age of 121 years. He was born in Albemarle, near Buckingham county, in the year 1700. At the period of general Braddock's defeat, Mr. Layne was 55 years of age, and was exempt from military duty on that alarming occasion. He has left a widow, aged 110 years, and a numerous and respectable family down to the third and fourth generations. Mr. Layne was a subject of four British sovereigns, and a citizen of the United States for nearly 46 years. Until within a few years, he enjoyed all his faculties, with vigorous bodily health.

The gentleman who handed us the above communication, is of unquestionable veracity, and positively assures us that all these circumstances can be authenticated.—*Editor Richmond Enquirer.*

THE CHRISTIAN JOURNAL,

AND

LITERARY REGISTER.

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AUGUST, 1821.

[Vol. V.]

Of the Establishment of the Moors in Spain, and their Expulsion from that Country. Extracted from a Review of Thurtle's History of Spain.

(Continued from page 199, and concluded.)

BUT it was in the reign of Ferdinand and Isabella that the Moorish kingdom of Grenada was completely annihilated.

The sovereigns of Spain, for such they may be in future designated, were no sooner firmly seated on the throne, than they eagerly directed their united attention to Grenada, the small remains of the once powerful and extensive Spanish caliphate. The war of Grenada lasted ten years; during which period the Christians, as well as their enemies, endured incredible hardships. The Moors were, in the present instance, the first aggressors. Although their kingdom was a prey to internal faction and division, they were mostly unanimous in their hatred to the Christians. Having learned that Zahara was but slightly garrisoned, they advanced on a dark and stormy night with the greatest secrecy, and surprised the town. A most dreadful carnage ensued; and those who were so fortunate as to escape the sword, were carried away captive. Several other expeditions of the same kind were planned and carried into effect, which caused reprisals of a similar nature from the Spaniards. Alhama was taken by the latter, after a desperate resistance.

The attention of Ferdinand was, for a short time, diverted from pursuing this victory, by disturbances in Arragon, which refused to accept Don Raymond Folch for its viceroy, and the king appointed his illegitimate son, Alonzo, as his deputy. This important affair being decided, Ferdinand once more bent his steps towards Grenada, more firmly resolved than ever, totally to put an end to that kingdom.

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He was particularly stimulated to this act by a dreadful slaughter of some of his bravest troops at Malaga.

Having made most extraordinary preparations, and received the Pope's permission to levy 100,000 ducats on the clergy, Ferdinand sent a herald to Grenada, demanding the payment of its annual Spanish tribute. The answer of Abul-Hassan was heroic and impressive. "The kings," said he, "who agreed to pay that tribute, have been long since dead; and in the mint of Grenada neither gold nor silver is coined; but instead thereof we now make spears, and darts, and scymeters."

Abul-Hassan had distinguished himself greatly in the wars against the Christians; he heard the increasing tumult of the storm which threatened the destruction of his kingdom, and prepared to meet it nobly. In his first attempt, which was to retake Alhama, he was unsuccessful, and Ferdinand ravaged the country even to the gates of Grenada. The Moors, who from their walls beheld the devastation spreading on every side, mutinied, dethroned their monarch, and placed the crown on the head of his son, Aboul-Abdallah.

Abul-Hassan fled from the city, and a civil war ensued between the father and son, which in no degree abated their animosities against the Christians. Indeed, both parties sought to gain the affections of their subjects by outdoing each other in deeds of arms against the Spaniards. Aboul-Abdallah made a gallant attack on the town of Lucena; but the earl of Cabra approaching to its relief, the Moors fled with precipitation, and their king, who attempted to conceal himself in an olive garden, was discovered by two soldiers and made prisoner. He was courteously entertained at Cordova by king Ferdinand, who some time afterwards gave him

his liberty, on condition that he should pay an annual tribute.

Aboul-Abdallah at liberty was infinitely of more importance to the Christians than when a prisoner. His release was the cause of fresh dissensions, and the streets of Grenada presented the melancholy spectacle of heaps of slain, who fell victims to the feuds that divided the Moorish royal family. To enter into the detail of this destructive civil war would be greatly exceeding the limits of the present work—suffice it to observe, that after a variety of revolutions, Zagal, brother of Abul-Hassan, was acknowledged king by the greater part of Grenada.

Ferdinand, in the mean while, met with almost uninterrupted success. At Moslin, indeed, the Spaniards were defeated with great loss by the Moors; but this misfortune, though at the time much regretted, was soon forgotten in a train of brilliant successes, which conducted Ferdinand to the walls of Grenada.

Loja, or Loxa, after a vigorous resistance, submitted to his victorious arms; Lhora, Zagra, Balrea, Velez, and Malaga, were compelled to yield to the superior warlike genius of the Spaniards. Malaga underwent all the horrors of an unlicensed pillage. Baza resisted the efforts of the marquis of Cadiz seven months, during which time the miseries endured both by the besieged and the besiegers, almost exceed belief. At length, on the 27th of December, 1489, it obtained an honourable capitulation.

Zagal, despairing now of re-establishing the Moorish power, submitted to Ferdinand, who received him with kindness, and assigned him an ample maintenance. The situation of Grenada, the capital of the Moorish kingdom, rendered its capture a difficult and dangerous undertaking; but nothing could damp the ardour of Ferdinand and Isabella; the latter, indeed, came with her family to the camp, as the siege was expected to be long and tedious. Ferdinand, previous to his near approach to the city, sent a herald to Aboul-Abdallah, demanding that he would, agreeably to a former treaty be-

tween them, surrender Grenada immediately. The Moorish monarch, considering himself no longer a free agent, intimated to the Christian king that his life would be the forfeit of such a proceeding on his part.

Ferdinand, in order to convince the inhabitants how fully he was resolved on carrying the city, not only ravaged the country in every direction, destroying all the corn, and laying waste the olive gardens and vineyards, but even built a temporary town for his troops, which he called Santa Fé. The wretched inhabitants of the city evinced the same zeal in defending, as did the Christians in attacking; every art of war was exhausted on both sides—each individual, animated by religious zeal, Moors as well as Christians, performed incredible acts of valour.

At the siege of Grenada, the celebrated Gonsalvo Fernandez, of Cordova, commonly called the Great Captain, first gave proof of that dauntless valour, and consummate military skill, for which he was afterwards so famous.

Famine and disease at length began to cool the ardour of the unfortunate Moslems. These fatal attendants of a besieged city, added to internal dissensions, produced the most lamentable consequences. Despair at length seized the inhabitants, and they took up arms against each other. The Christians, in the mean while, had a transient alarm. The queen having left a light in the king's tent, it took fire; the utmost terror instantly prevailed lest the conflagration should extend to the town of Santa Fé, which was built of wood. Fortunately, however, the flames were extinguished without doing much harm, but the troops were instantly ordered to arms to prevent any surprise from the Moors, who might be inclined to profit by the confusion that naturally arose from this accident.

The next day, the 11th of June, the siege was continued as usual, and, on the 2d of January, Ferdinand and Isabella made their triumphant entry into the superb city of Grenada. The inhabitants obtained an honourable capitulation—they retained their arms, houses, and lands: they were also allowed the free exercise of their religion,

and the government by their own laws, the officers of justice being appointed by Ferdinand.

As the king and queen of Spain approached the Alhambra, they were met by Aboul-Abdallah, who delivered up the keys of the city with the following short, but melancholy, speech:—"We are your slaves, mighty king—we deliver up this city and kingdom to you, not doubting but you will treat us with clemency and moderation."

The Moorish monarch received much attention and respect from Ferdinand and his court, and the valley of Purchena, in Murcia, was given to him as a residence. On his way to his future place of abode, he is said, upon taking a last view of the magnificent Alhambra, its golden domes, and spires glittering with the reflection of a noon-day sun, to have burst out into a passionate flood of tears, exclaiming, "Oh, God, omnipotent!" the agony of his feelings prevented more.

Terrible as was the lesson the Moors had been taught in 1492, six years sufficed to witness their sense of wrong. Ferdinand had been greatly harassed, first by Charles VIII. and then by Louis XII. of France; and the remnant of the sons of the crescent made a daring and unsuccessful attempt for their liberty.

Oppressed on every side by superstition and bigotry, deprived of all their privileges, and haunted by the recollection of their former power and glory in the peninsula, they flew to arms, were surprized in the mountains of Alpuxarros by Ferdinand, who gave them permission to retire into Africa on the payment of six pistoles for each family. Six thousand families readily consented to these terms. Spanish vessels were accordingly prepared for their reception; but their sorrows were not yet at an end. They were exposed to the most cruel and bitter insults; and humanity shudders at the unfeeling depravity of those wretches, who, upon contemplating the agonies of their fellow creatures at being driven from their homes, and forced to quit those fertile plains, which the possession of their ancestors, for seven hundred years, had endeared to them, and rendered

native, could sharpen the bitter pang of exile, by injuries of the most poignant nature. They were *Moors*, but they were *men*; and men to whom the Spaniards were, in some degree, greatly indebted; their expulsion was to be desired, and was also perhaps, strictly speaking, *just*: but *Mercy* should temper even justice.

While Charles V. and Francis I. were wasting each other's strength, Solyman the Magnificent, took Rhodes from the Knights of Malta, and afterwards proceeded to Hungary. The military genius of Charles was here called into action, but Solyman marching back to Constantinople, Charles prepared to visit Spain.

He had not been long in that country when a new but hereditary enemy appeared in the person of Heyreddin Barbarossa, who had deposed the king of Algiers, and seized his crown. The Mediterranean swarmed with his piratical vessels, and captured all the merchant ships that were so unfortunate as to fall in their way. Solyman had given him the command of his fleet, and, with the assistance of a body of Turkish troops, he likewise seized upon Tunis. Against this man, Charles determined to lead a powerful army, and accordingly it embarked at Cagliari, and set sail for Africa. The attack on the fort Galetta was most severe, but the dauntless bravery of the Moors availed them but little against the well disciplined troops of Charles. The fort was carried, and, notwithstanding the efforts of Barbarossa, who advanced at the head of fifty thousand Moors and Arabs, he was driven back to the city, from whence he fled to Bona. Ten thousand Christian slaves, who were shut up in the citadel, broke their chains, and returned to their native countries, clothed by the emperor's orders, carrying with them, wherever they went, proofs of his generosity and spirit. But the pleasure Charles received by this success against the Moors was considerably abridged by the massacre of the inhabitants, who fell victims to the ungovernable licence and avidity of the Imperial troops.

In the reign of Philip II. his first arrival in his dominions was celebrated by

an *auto-da-fe*, at which 118 unhappy victims were cruelly sacrificed.

This was but the prelude to a bitter persecution against the Moors and Jews, which, at a future period of his reign, drove these unhappy people to despair, and deprived Spain of 150,000 of its most industrious inhabitants.

Philip being now perfectly disengaged from all European wars, resolved on attacking the African Moors, who, under the command of a corsair, called Dragut, not only seized all the vessels which fell in their way, but had absolutely conquered a great part of Corsica. The command of this expedition was given to the duke of Medina Cœli, a man totally unfit for so important a situation. He set sail from Syracuse for Tripoli, but instead of immediately besieging the town, he lost his time in fortifying the island of Gerba; so that Dragut, who was engaged in a war in the interior, had time to return to his own dominions with the bravest of his troops. The duke now saw his error, but it was too late, and finding himself perfectly unequal to the dangerous encounter, fled with precipitation to his ships. The island of Gerba resisted the united attack of the Turks and Moors for some days; but Don Alvaro de Sandez, the chief in command, finding it quite impossible to retain possession of the castle, sallied forth at night with the garrison, which was now reduced to a thousand men, and attacked the camp of the Infidels; he even penetrated to the tent of the general, but there he was opposed by the Janisaries. A most dreadful slaughter now ensued; Alvaro and two officers being the only persons who escaped; they fled to the sea-shore, and found safety on the wreck of a vessel; but the morning discovered them to their foes. Hali, the Turkish admiral, struck by their undaunted courage, offered them honourable treatment, and safe conduct to Constantinople; and these terms they wisely accepted.

Philip was, however, more successful in his exploits against the host of corsairs that infested the Mediterranean. Several of their strong places fell into his hands, and the Moors, who had caused such terror and dismay on the

coasts of Italy and Spain, in their turn dreaded the sight of a Christian vessel. The sultan Solyman, amazed at the success of the Christians, and holding himself bound to support all who professed the Mahomedan faith, resolved on attacking them in some decided way which would replace the power of the corsairs on its original footing. He was at first divided between Sicily and Malta; but he at length decided on the latter, and an immense fleet, under the command of Hali, his bravest and most experienced admiral, set sail for that island. The defence of the Knights, under the direction of Jean de la Valette, their grand master, has been justly celebrated: during four months they defended themselves with dauntless bravery and skill, unsupported by Philip, whose forces destined for their assistance lay inactive in Sicily, by his command, until the Turkish army was reduced from fourteen thousand to six thousand men. He then ordered them to set sail, and the entire defeat of the invaders was the consequence of this late but still timely assistance.

While the ferocious duke of Alva was persecuting the Protestants in the Netherlands, by order of Philip, one of equal disadvantage to the commercial interests of Spain was prosecuted against the Moors, who still remained in that country.

One of the principal articles made by Ferdinand, with the king of Grenada, in the year 1492, was the free exercise of their religion. The Inquisition, however, exercised its merciless authority without sparing sex or age; and the unfortunate Moors, roused by repeated acts of oppression, assembled in arms, and ventured to assert their rights. Their attempts for this purpose were unsuccessful, and, in order to avert that total destruction which was likely to result from further defeats, they sent deputies to treat with the marquis de Mondegar, who received them courteously, and offered to use his interest for them with Philip. It is painful and disgusting to record the cool and barbarous conduct of that monarch, professing himself the disciple and follower of him, who "went about

doing good," and who himself said that his votaries would be distinguished from the rest of mankind, by the love they bore their brethren. Deaf to every argument of pity, and insensible to every feeling of remorse, he passed a decree, ordering all prisoners above eleven years of age, to be sold as slaves. Roused to madness by this cruelty, the Moors refused, in their turn, to listen to any proposals, and the fertile province of Grenada became one uninterrupted theatre for rapine. At length, however, Don John of Austria subdued the rebels, and all who were taken in arms were either put to death or deprived of their liberty. The peaceable part of the inhabitants were torn from their native soil, and dispersed in distant and various parts of Spain; while the few who were permitted to remain in Grenada, borne down by the iron hand of oppression, soon sunk into that state of listless inactivity which ever accompanies slavery. This event took place A.D. 1570.

The Moors of Valentia did not suffer like those of Grenada; but their day of misfortune was not far distant. The following year, Pius V. alarmed and indignant at the progress of the Turks, who had lately captured Cyprus from the Venetians, invited the princes of Europe to unite their arms against the grand enemy of Christendom. Philip, however, was the only potentate who paid any attention to the solicitations of the Roman Pontiff. He fitted out a large fleet, which, in conjunction with that of the Pope, and the Venetians, assembled at Messina, under the command of Don John, of Austria: it consisted of two hundred and fifty ships of war, having on board fifty thousand seamen and soldiers. Selim was not behind hand in preparation for the approaching and important contest. The corsairs of Africa crowded to Constantinople, and the Turkish admiral, Hali, collected an *equal force* in the gulph of Lepanto. On the 5th of October, 1571, the hostile parties met, and a tremendous engagement ensued. The vessels of the two admirals were closely grappled, galley to ship; and man encountered man, every individual fighting with as much determined and

fearless bravery, as if the decision of the engagement depended upon his *single exertions*. The dreadful carnage that surrounded them passed unnoticed, nor was it till the gallant Hali fell, and the triumphant cross was displayed on the mast of his shattered vessel, that either party stayed their hand to glance around an inquiring eye, as to the decision of the contest. The shouts of the Christians upon the death of the Turkish admiral caused a short and awful suspension of hostilities, but it was momentary. The Christians, encouraged by the hopes of victory, rushed with redoubled ardour to the combat; while the Turks, dismayed at the loss of their commander, and assailed by the Christian slaves who broke their chains, were thrown into the most distressing confusion. The scene of terror and carnage which followed is not to be described. Twenty-five thousand Turks are reported to have perished in this engagement; the carnage on the side of the Christians, it is said, was not so extensive, but from the ardour of the contest it could not have been much inferior. Fifteen thousand slaves were restored to freedom and their several countries, and the naval power of the Ottoman Porte received a check which it has never since thoroughly recovered.

But neither the punishment of the Moors, nor the ruin of the interests of Spain, was yet completed; for Philip III. as if to put the finishing stroke to her prosperity, passed a decree, banishing all the Moors from Spain.

This ruinous measure was adopted at the instigation of the most powerful and wealthy of the Ecclesiastics in Valentia and Grenada, whose benefices had been taxed at various periods, for the purpose of remunerating priests and curates, appointed to convert the Moors to Christianity. A memorial, written in the most artful and insinuating language, by Don John Ribera, Archbishop of Valentia, induced Philip to take the subject into serious consideration. Ribera accused the Morescoes of making an *outward* profession of Christianity only; of secretly performing all the rites of the Mahomedan religion; of corresponding with the enemies of

Spain; and of various other crimes which rendered their expulsion no longer a matter of *choice*, but of absolute necessity. The Moors of Valentia, in particular, were declared "apostates from the Christian faith; and were, besides, so obstinate and inflexible in their infidelity, that whatever means should be employed, no hopes could justly be entertained of their conversion."

When the nobles of Valentia were informed of these proceedings, they presented a remonstrance to the king, pointing out the impossibility of the measure in such strong terms, that Philip promised that six families out of every hundred should be allowed to remain in Spain, as well as all the infants under four years of age, provided their parents and guardians had no objection to this arrangement. The dismay and despair which seized this unhappy people are beyond all description, when informed of the king's intentions respecting them; but every precaution had been taken to prevent their making any resistance; troops were placed in various parts of the country through which they were marched by thousands to the southern provinces. The Moors unanimously rejected the offer that was made them, of allowing six families in every hundred to remain in the peninsula, and violently and firmly refused to leave *any part* of their families.—Many of their children, under four years of age, were, however, stolen, and many were torn from them by force! Some few of the most courageous had taken arms, and fled to the mountains for protection, with their wives and children, but they were very soon driven from their haunts, and 3000 perished by the sword. The remainder, to the amount of two and twenty thousand, were transported to Africa, except the children under seven years of age, who, by a refinement of cruelty, were sold as slaves by the soldiers.

What an affecting picture must the departure of the Moors have presented! so many thousands of unhappy beings driven like flocks of sheep from their native fertile plains, and compelled to seek a home amidst the burning sands

and desert shores of Africa. Who can paint the anguish of a scene like this, or describe the frantic grief of those unhappy mothers, whom a barbarous and mistaken zeal had deprived of their beloved and smiling infants? Who (to use the pathetic expression of a modern historian) could contemplate this "sorrow of sorrows," without feeling his heart beat high with indignation at the short-sighted and cruel policy of Philip and his ministers?

Oh, 'tis excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.

Is it at all suprising that the Moors, who had suffered so much from the votaries of Christianity, should feel reluctant to embrace a faith, the professors of which had convinced them, by their actions, that *cruelty* formed its principal ingredient? The prisons and dungeons of the Inquisition had witnessed the agonizing death of hundreds of their countrymen. If, instead of torture and the rack, the clergy of Spain had painted the Christian religion in its true and sublime colours; if they had followed the example of its benign founder; and, like him, had practised the virtues of meekness, patience, charity, and good-will towards men, how different might have been the result.

The humanity of the barons of Valentia presents a striking contrast with the unchristian conduct of those whose profession should have taught them mercy and compassion.

The Moors of Valentia and Grenada departed first, to the amount of 140,000 individuals, men, women, and children; of these 100,000 are said to have suffered a variety of deaths within a few short months after their embarkation for Africa; some were shipwrecked; some were thrown overboard by the Spaniards; many died of hunger; many were massacred by the African Bedoweras, and many perished from the inclemency of the weather. Of about six thousand who set out for Algiers from Conastal, one single person only reached the destined goal! The misfortunes of these unhappy people, though well known in Spain, did not excite any feelings of remorse; they

brethren were compelled to follow their weary and now hopeless steps; and nearly half a million of the most industrious and most indefatigable subjects of Spain were thus cruelly and wantonly sacrificed. Her loss was irreparable, and to this present day the effects of this expulsion of the Moors are severely and deservedly felt in the Peninsula.

(From the *British Critic*, for April, 1821.)

Review of a Charge delivered to the Clergy of the Diocese of Killaloe, at the Primary Visitation, Thursday, August 8d, 1820. By Richard Mant, D. D. Bishop of Killaloe and Kilfenora. 8vo. 62 pp. Rivingtons.

THE Bishop of Killaloe has been early in the field. A few months only had elapsed from the date of his consecration, when, as he observes in the opening of his Charge, he called his Clergy together that he and they might "have the mutual benefit of forming a personal knowledge of each other, as a preliminary to that good understanding and brotherly intercourse" which, he trusts, will in future subsist between them.

The observations which he felt himself called upon to address to them, on this occasion, were, of course, to be considered as introductory to the topics on which he might afterwards feel it necessary to enlarge; and as intended to give a general idea of the points to which he wished their attention to be chiefly directed. It was not possible that, in so short a space of time, he should have been able to obtain any precise and accurate knowledge of the particular state of every parish in his very extensive Diocese: but he expresses himself in terms of thankfulness to his Clergy, for the readiness with which they have afforded him much valuable information; and he has been enabled, even in this his first Charge, to take such a view of the general state of the Diocese, as will be gratifying to every zealous member of the united Church; and may, perhaps, operate to disabuse some, who have given too hasty credence to the evil report of her enemies.

To those who have been taught to believe, that the office of a Protestant Clergyman in Ireland is a mere sinecure; that either he has no church in which to officiate, or if a church, no congregation to instruct or pray with; that his communications with his parishioners are chiefly made through the medium of his tithe-proctor; and his connexion with them, more than of a non-resident landlord, than of a careful and industrious pastor:—to such persons we recommend a careful perusal of this interesting Charge. They will then see, how much progress has been made towards remedying the real evils which did exist; and how greatly those which remain have been exaggerated; they will find no reason to believe, that, even under the discouraging and afflicting circumstances in which the established Clergy have been placed in Ireland, they have been careless in improving any opportunity of usefulness afforded them; or negligent of the means of improving the Ecclesiastical condition of their country, which have been provided by their superiors in the Church or the State. And from the general tenor of Bishop Mant's observations, we think we are justified in concluding that, due regard being had to the scanty amount of the Protestant population in his Diocese, the public ministrations of the Church are well attended, and its influence upon the opinions and conduct of its members proportionably efficient.

We pass over many useful remarks on the mode of performing divine service, on the behaviour of the congregation, on the administration of the sacrament of baptism, and on the duty of catechising, that we may be enabled to lay before our readers, somewhat more at length, the observations of the Bishop on that topic, which more immediately concerns the Clergy of Ireland; and comprehends, indeed, one of the most urgent, as well as the most difficult, of their duties. We allude to their conduct towards that very large proportion of their parishioners, who are still involved in the darkness and errors of the Romish superstition.

At any time, and under any circumstances, the task imposed upon a Pro-

testant Clergyman, surrounded by a Roman Catholic population, and vigilantly observed and unceasingly opposed by a priest, who regards him as a rival, and an intruder, as well as a heretic, would be sufficiently formidable. But its hardships and its perils are now increased tenfold by the prevailing *liberalism* of the day; by the strange medley of interests, which have rendered so many of the Protestant laity of Ireland avowed advocates of Popish claims, and at least indifferent observers of the struggles and hazards of the established Church.

It is not to be doubted, that every Clergyman will feel an anxious desire to exert all the influence, which properly belongs to him, so far as it can prudently and usefully be exerted; in extending the knowledge of pure religion, and contracting the sphere of operation of that corrupt system of Christian faith and practice, by which he perceives the people committed to his charge to be peculiarly beset and entangled.

But when he finds, that he will not only have to contend with all the arts and subtleties which the teachers of that corrupt system can invent or employ to retard his progress; not only be called upon to endure the labours, and to brave the personal dangers, which beset the zealous preacher of truth to a population bigoted to error, and moved by interest and passion, operating upon poverty, ignorance, and a character constitutionally irritable, to vex and persecute him; and when his ardour is further damped by the persuasion, that those to whom he might have looked in other times for approbation and support, will perhaps slight or censure him, as a bigot or enthusiast, instead of defending him in his well-meant endeavours to fulfil his duty:—in such discouraging circumstances, it may be feared that the zeal of many will wax cold; that prudence will degenerate into timidity; and excessive caution produce many of the baneful effects of indifference. We rejoice, then, to find Bishop Mant holding a firm and decided language upon *this subject*; pressing upon his Clergy the solemn obligation under which they

have passed, to be “ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God’s word;” and calling upon them to discharge that obligation with meekness and gentleness as ministers of Christ; but with zeal also, and spirit, and perseverance, as those to whom the Gospel has been committed, and on whom a fearful woe has been pronounced if they preach it not. After stating, with considerable force, that “they were doctrines of the Church of Rome, against which, signally and especially, it was the intention of our reformed Church to direct, by this engagement, the watchful and persevering efforts of her ministers;” and producing abundant evidence from her public formularies in support of his position; the Bishop thus introduces some general observations on the manner in which this delicate and difficult duty may be best performed. :—

“The duty then of endeavouring to extend the knowledge of pure religion, and to contract the sphere of operation of that corrupt system of Christian faith, by which we in this Diocese are surrounded, may be considered as beyond a reasonable question. As to the manner of performing this duty, much difference of opinion may probably prevail amongst men, equally persuaded of the obligation which lies upon them; equally impressed with a sense of its importance; and equally anxious to discharge it. Indeed, I know not a more delicate or arduous situation, generally speaking, in which a conscientious minister of the United Church of England and Ireland can be placed, than that of the Clergy of this portion of the empire: none, in which he has more urgent occasion for ‘zeal according to knowledge,’* for ‘sobriety’ united with ‘vigilance,’† for activity tempered by moderation: none in which he has more occasion to combine the ‘wisdom of the serpent’ with the ‘harmlessness of the dove.’‡”

To accomplish this desirable end, the Bishop first recommends his Clergy to be frequent and zealous in the

* Rom. x. 2. † 2 Pet. v. 8. ‡ Matt. x. 16.

use of those "private monitions and exhortations to the sick as well as to the whole, within their respective cures," which the Church enjoins them to employ "as need shall require, and occasion shall be given." Thus only indeed can they hope to influence the minds of their Roman Catholic parishioners; who certainly will not resort to them for instruction from the pulpit, and who are little likely to be conciliated by hearing from others, that their peculiarities of opinion are made the continual subject of public censure, for the edification of their Protestant neighbours. It is only by personal visitation, by kind offices, by gentle persuasion, by gradually inculcating the truth, and patiently unravelling the entanglements of error, in which these unhappy children of ignorance have been bound from infancy, that any good can be effected.

The next means of diffusing the genuine truths of the Gospel among the lower orders of the community, which Bishop Mant recommends to the particular attention of his Clergy, is that of making extensive provision for their *education*, in the true meaning of that much used but frequently misapplied term. He urges them to labour, that the children of the poor may be supplied, not merely with the means of acquiring knowledge, by teaching them to read and write; as if these faculties when acquired were the whole of education; but also with those sound principles of virtue and religion, which may, under the Divine Blessing, enable them to employ all their faculties, whether natural or acquired, to their own advantage as Christians, and for the common benefit of that society of which they are members. He considers the real object of education to be then only attained, when the child is "virtuously brought up to lead a godly and a Christian life;" and it is to making provision for this education, thus embracing with the inculcation of sound principles those subsidiary gifts, especially that of reading, which may open to their possessor the road to continual progress in Christian knowledge, that he wishes them to direct their *zealous efforts*.

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"The education of the poor then, ought, in my judgment, to be regarded by us as the instrument, not of political, or civil, or merely moral, improvement, but of religious improvement: our great and ultimate object in the furtherance of their education should be to establish our poorer brethren in the knowledge, profession, and practice of the Christian religion pure and undefiled. The more steadily we proceed upon this principle, and the more successfully we labour for the attainment of this object, the greater will likewise be the other advantages which our efforts will comprise. Such advantages are either necessarily involved in this great and ultimate object, or may be easily rendered incidental to it. If we improve our scholars in a practical knowledge of genuine Christianity, we *must* inevitably make them better members of society and of the state, in all their various relations: at the same time that we so improve them, we *may* also initiate them in useful branches of human knowledge. But it does not appear to me, that to make the poor decent, orderly, and correct in their civil and social relations, abstractedly considered; still less does it appear to me, that to make them good writers or good arithmeticians, is the proper rule and scope of our exertions in their education. Our business is, not indeed to neglect these advantages, all of them more or less important, and some of which, as I have already said, must, and others may and probably will, follow; but our business mainly and above all other things is to make them good Christians. To this consideration every other, which can be named, is secondary and subordinate."

The remaining instrument which the reverend Prelate admonishes his Clergy to employ in their pious labours is the Bible, which he strongly recommends them diligently but judiciously to distribute; accompanied by the Book of Common Prayer, and such other smaller works, as are calculated to assist the unlearned reader in understanding the sacred volume, and in acquiring a comprehensive and correct view of the great truths of Christianity. Our prescribed limits will not permit

us to follow the Bishop, in his statements of the argument for the necessity and propriety of thus bestowing the Bible in conjunction with the valuable commentary contained in our Liturgy, and those further aids towards the right understanding of the Scriptures, bestowed in the various excellent and long approved tracts, drawn up at different times by the soundest and ablest divines of the united Church, for the especial benefit of the poor and illiterate. We must content ourselves with extracting the following passage, which contains a very seasonable caution to those, who, in their zeal to bring over the Roman Catholic from the errors of that corrupt Church, may overlook the necessity of guarding their convert from the equally dangerous mistakes into which he may fall, if he too hastily and implicitly trust himself to the guidance of some Protestant teachers.

"At the same time that we are endeavouring to deliver these our misguided brethren from their besetting delusions, let us steadily bear in mind, that this is not the whole of our engagement, and ought not to constitute our sole and exclusive object. It is notorious, that at the period of the Reformation many false doctrines were maintained, and many unchristian practices were instituted, by certain among those, who, taking, as they professed, the Holy Scriptures for their only guide, set themselves in the most decided opposition to the Church of Rome. It is, I think, equally notorious, that in the present day, there are not wanting persons, zealous in their appeal to the Scriptures and in their opposition to the Romish errors, who are no less zealous in the propagation of doctrines at variance with the Christian truth, and in the encouragement of practices incompatible with Christian peace and unity. As the Church of England, whilst she condemned the Romish corruptions, saw good reason to guard, in several of her articles, against the more modern inventions of zealous but ignorant reformers; so it is our business, as ministers of the Church in the present day, to strive that we may maintain our holy faith in its integrity; and, whilst we take the

sacred volume for our ground in resisting the false doctrines of the Romanist, to give heed that the same precious deposit be not perverted to evil purposes, and made the occasion of disseminating any other 'false doctrine, heresy, or schism.' In order to this, our distribution of the Holy Scriptures should be accompanied by the exercise of our office in that department of it, which specially belongs to us as ministers of the Gospel; namely, the interpretation of the word of God. And as we should exercise it by our personal diligence, both in public and in private, so shall we often be enabled to exercise it most usefully and effectually by means of written expositions of the doctrines and duties of Christianity. All this, I trust, you will agree with me, my reverend brethren, is not to discourage an ample circulation of the Holy Bible; still less is it to depreciate that sacred volume, which we reverentially regard, and studiously allege, as the sole fountain and well-head of all religious knowledge. Although I would not lavish it with indiscriminate and unprofitable profusion, I would most gladly distribute it, wherever there exists a reasonable hope of its being received with due estimation, and made the occasion of religious improvement. At the same time I would further testify my profound veneration for it, by endeavouring to protect it from those abuses, to which it has been unhappily exposed amongst the 'unlearned and unstable;*' and to render it, with the good blessing of its heavenly Author, as efficacious as possible, in converting men from darkness into the pure light of the Gospel, and in maintaining them in the true knowledge and service of Almighty God through Jesus Christ our Lord."

We must here close our extracts from this useful Charge. It is, we hope, but the first of a series, which may be expected from the pen of this able and indefatigable Prelate, to whom we look with confidence for information of the most valuable kind respecting the real state of the Irish Church; and from whose zealous exertions in his high and

* 2 Peter iii. 16.

responsible office, she may reasonably hope to derive great and permanent benefit.

(From the same.)

Review of Sermons, by the late very Rev. Isaac Milner, D. D. F. R. S. & F. A. S. Dean of Carlisle; President of Queen's College, Cambridge, and Lucasian Professor of Mathematics in that University. 2 Vols. 8vo. Price £1 1s. Cadell, 1820.

THE avowed object of the editor of these sermons is to serve the interests of a party, by representing the late Dean of Carlisle as one of its strenuous adherents. He does not conceal his own conviction, that the Sermons he has selected will not add to the literary reputation of their author. He is fully aware, that they were none of them prepared by him for publication. He detects in them an obvious carelessness of style, and evident marks of hasty composition; and yet, in his blind zeal to serve "that body of the Clergy which is called Evangelical," by enrolling the name of Dr. Milner among those who have "maintained the doctrines which distinguish this part of the community," he rudely levies contributions upon his manuscripts, forgetful alike of what was due to the character of the deceased, and to the Church and University in which he held so distinguished a station. It is unfortunately notorious, that a body of the Clergy have, to a certain degree, separated themselves from the rest of their brethren; and have assumed, if not exclusively, at least *par excellence* the title of "Preachers of the Gospel." The editor asserts, that the Dean of Carlisle is well known to have been a supporter of that body. It may be so; we are ourselves possessed of no means of refuting or confirming his testimony, and we must leave it as we find it. Nor shall we now inquire, how far it became a dignity of the Church of England to connect himself with a party within her bosom. This we shall leave those to determine, who, to serve that party, have thus publicly connected the name of the deceased Dean with its interests and its peculiarities. Assuming the fact

to be as it is stated; and admitting, for the sake of argument, that the editor is able to justify the preference which he asserts that Dr. Milner exhibited; we are at a loss to discover how the cause of the evangelical party can be advanced by the publication before us; or in what manner it will contribute to "enroll his name among those who have ably and successfully maintained the doctrines which distinguish this part of the community." If we understand the editor aright, such was the especial object which he had in view, when he determined to print this selection from the late Dean's manuscript Sermons.

"There have not," he says, "been wanting men ready to assert, that pure and vital godliness has not ranked among its advocates many who have been distinguished for the strength of their minds, and their intellectual superiority. It seems, therefore, desirable, when a bright instance occurs to the contrary, that his religious sentiments should be handed down to posterity."

We presume that, by "the advocates of pure and vital godliness," the editor means those whom he immediately after designates as "the Clergy called Evangelical;" for this pharisaical assumption of superiority is the very mark of the party: and it is doubtless true that strength of mind and superiority of intellect have not been considered as its general characteristics. On this account it will not be thought surprising, that a zealous partizan of this portion of the Clergy should be anxious to reckon any man of literary character among its adherents; and we readily allow that, in this particular, the late Dean of Carlisle had attained a name which it might be desirable to enlist as a shining exception to general mediocrity of talent. But, as in the opinion of the editor himself, these Sermons "will not add to his reputation as a writer;" we do not understand how they are to prove, that an Evangelical Clergyman may be possessed of a strong mind and a superior intellect. In many of them, we are told, that "there is an obvious carelessness of style, and there may be

discovered marks of hasty composition:" the Dean of Carlisle does not appear in them as "the profound logician, or the able mathematician;" nor do they contain any "nice disquisitions on controversial points in divinity:" how then are they to furnish evidence in support of the position which the editor is so anxious to establish, and to furnish a bright example of intellectual superiority? So obvious indeed do the literary defects of these Sermons appear to the editor, that he occupies a considerable portion of his short preface in apologizing for them. The Dean, we are told, "was always more bent on things than words;"—"his grand object was to administer to the spiritual necessities of his hearers;" and his discourses "were chiefly of a practical nature, and addressed to the hearts and consciences of his audience." These are doubtless valuable qualities; and Sermons so composed will be more generally useful than the most skilful disquisitions on controversial questions, or the most acute defence of the peculiar tenets of Calvin or Arminius. But we trust that it is not very uncommon to hear such Sermons from the pulpits of the Church of England; not from those only which are occupied by "the Clergy who are called Evangelical;" but those also which are yet retained by preachers who, like the Dean of Carlisle, being bent on things rather than words, are more careful to perform the work of an Evangelist, than to arrogate to themselves an exclusive claim to the title. We are at a loss then to know how the publication of such Sermons as these, with all the imperfections inseparable from careless and hasty composition religiously retained, can raise the literary character of that body of men, to whom we are to suppose that Dr. Milner was attached. The same extraordinary want of judgment which has induced the editor to hazard the reputation of Dr. Milner as an author, by bringing forward his crude, hasty, and inaccurate compositions, as proofs that he had "ably and successfully maintained" the peculiar doctrines of the Evangelical Clergy; has directed him in the performance of that duty, which, as editor of a post-

humous work, he had voluntarily undertaken.

He found the Sermons imperfect, and evidently not prepared for publication: they were hastily and carelessly composed, inaccurate in style and in quotation: yet he has "judged it advisable to lay them before the public in nearly the same state in which they were written." In other words, he has not ventured to correct even a verbal or grammatical error, or to restore the true reading of a text of Scripture; and he seems to have imagined, that his task was completed when he had transmitted to the publisher a sufficient quantity of copy to form two decent octavos, and had superintended the correction of the sheets as they passed through the press. He has not informed us by what rules he was governed in the selection of these Discourses; but as he seems to have been capable of detecting inaccuracies of style, though unwilling to amend them, we presume that he has so far consulted the author's reputation as to make choice of the least inaccurate and careless of his compositions. But, in the arrangement of those which he has chosen, he has clearly adhered to no rule whatever: they are thrown together with as little method as they seem to have been written; and the *quantum series juncturaque pollet* of the Roman poet, seems to have been a canon equally disregarded by the author and his editor. If, in contempt of the well known adage, that no man is a hero to his valet, this zealous advocate of the Evangelical Clergy thought that their interests would be served by exhibiting the deceased Dean of Carlisle to the prying gaze of the public in his nightgown and slippers, at least if it became him to take care that the dishabille should be decently disposed: if he did not deem it necessary to deck him in the imposing costume of his dignified station, he should have concealed the rents and patches of his ordinary attire. He might have dispensed with the pomp of literary preparation, without making a parade of negligence and inaccuracy. The public might not have expected to trace the profound logician, or the able mathematician, in the popular dis-

courses even of the Lucasian Professor and President of Queen's College; but they will be disappointed when they find, that such a personage was careless of grammar, as well as logic; that he suffered his thoughts to flow at random, bewildering himself and his hearers, without attention even to the commonest rules of arrangement, by which the chain of reasoning is preserved, and useful conclusions are deduced from premises carefully and accurately stated.

We have felt it our duty thus to speak without reserve of a publication, which, in its present shape, is injurious to the reputation of the dead, as well as an insult to the judgment, and a fraud on the expectations of the living. We doubt not that Dr. Milner, if he had been so inclined, might have left behind him materials for many volumes of Sermons, which would not have detracted from his character as a scholar and a divine. But, as he purposely abstained from so doing, we conceive that the common feelings of delicacy, and a due respect for the memory of a distinguished personage, should have deterred those on whom the care of his manuscripts devolved, from exposing such unfinished productions as these to the sneer of the scoffer, or the censure of the malevolent. Or, if the suggestions of party zeal were suffered to silence the feelings of personal regard, policy should have dictated the necessity of carefully editing papers, which had not passed under the revision of their author. They should have been purified from grammatical errors, and defective quotation; and they should have been so selected and arranged, as at once to exhibit the powers of the author in a manner most creditable to himself, and most advantageous to his readers. All these obvious duties have been neglected; and, in justice to Dr. Milner's fame as a writer, as well as to those who might otherwise be induced by the celebrity which he had obtained, to possess themselves of these volumes, we have conceived it right thus to warn them, that they are not invited to sit down to a literary banquet prepared by the skill of a Dean, a Presi-

dent, and a Professor; but to mortify their appetites with the crumbs which have fallen from a rich man's table, served up *a la* hotch-potch, by some underling of the kitchen.

The editor having, on the part of his author, surrendered all pretensions to those characteristics, which the Sermons of a Divine who bore so high a rank in our Church, and filled so responsible an office in one of our Universities, might be supposed to possess; having taught us, that we must not look into them for specimens of style, for controversial disquisition, or close and powerful reasoning; comforts us with a hope, that, "in the more important properties of a Sermon," in "soundness of doctrine, and in an affectionate earnestness and zeal for the edification of his hearers," they will "not be found defective."

The latter property they certainly appear to possess. It seems indeed to be their chief recommendation: it is that which perhaps contributed principally to their effect when delivered from the pulpit; and which, if any thing can, will redeem them from the neglect, to which their various deficiencies might otherwise speedily consign them. Of their doctrine we have one general remark to make; that those who may expect to find in these Discourses any decided expression of adherence to the peculiarities of the Evangelical School; any vigorous effort to maintain the opinions which distinguish its disciples, will be somewhat disappointed.

We can perceive, indeed, that the Dean was partial to a phraseology, in which this class of Divines have been supposed peculiarly prone to indulge; and that there are certain favourite topics of exhortation, into which he soon falls, whatever may be the subject that he has undertaken to discuss: and hence the reader who peruses several of these Sermons in connexion with each other, may find in them a wearisome sameness both of thought and expression, which may not have been perceptible to their hearers. These may perhaps be the marks, by which the editor has recognized the Dean's predilections: but, in other respects, if he

imagined that by rescuing these Discourses from the oblivion to which they had been doomed by their author, he was giving weight and authority to the tenets of any party in the Church; if he conceived that he was thus advancing "the sacred cause," as he is pleased to term it, of these monopolizers of Evangelical Preaching; to use a favourite phrase of his author, he has "missed his aim." Whatever might be the private opinions of the Dean, and of these we profess to know nothing, he has not chosen to stand forth as the professed advocate of a party; we have not found him devoting any one of his Discourses to the studied illustration or defence of the peculiar dogmas of the Evangelical sect: and though, when aided by the clue which the sagacity of his editor has furnished, we may perhaps sometimes discover the footsteps of the Dean within the contracted limits of this petty enclosure; we have not detected in the volumes a single argument to prove, that those who have attempted to fence themselves within it, had any exclusive property in the wholesome productions of the soil. Inasmuch as these Sermons may be calculated to advance the cause of practical godliness, we trust that they will be considered to bear the impress of the Church of England herself, not of any separate portion of her Clergy: and if, in any instances, the preacher has dwelt upon some particular doctrines, with what may perhaps be deemed too exclusive a fondness; or indulged in a warmth of expression which enthusiasm may misinterpret; such blemishes may co-operate with the general defects of haste and carelessness to which the editor pleads guilty, in depreciating the character, and lessening the utility of the volumes; but they will add no strength to the cause of any party. In a word, all that is good in these Sermons belongs to the Dean, in common with every well instructed and orthodox Clergyman of the Established Church: all that is incorrect, or careless, or inaccurate, reflects disgrace upon his editor: or all that is tautologous, or *overstrained*, or tending to enthusiasm, *if any such passages may be found*, we

will readily ascribe to the pernicious influence of that party feeling, by which he has been represented as actuated; an influence which, as our critical experience has shown us, is fully capable of producing these, and still more injurious effects.

The volumes contain twenty-six Sermons; the greater part of which appear to have been preached before popular audiences, and to have been written with great rapidity. They are, in general, entirely devoid of arrangement: seldom intended to elucidate any selected passage in Scripture; or to establish any one doctrine of our holy religion; but containing the desultory effusions of a fervent mind, bent upon awakening the feelings, and interesting the heart. The necessity of an implicit reliance upon the mediatorial offering of Christ, and the assistances of the Holy Spirit; of cultivating a renewed mind; of renouncing the world, its opinions, and its habits; of cherishing heavenly affections, and persevering in practical holiness, are the topics on which the Dean delights to dwell. On these he expatiates with great warmth and earnestness: and, whatever may be the text prefixed to his Discourses, he soon deviates from the train of thought into which it seemed properly to lead, and from the duty which at the commencement of his Sermon he seemed to be about to enforce, into these general subjects of exhortation. Here, and here alone, he is at home. While fettered by his text to any particular subject, he labours as one under an uneasy restraint; but, when once he has thrown off these shackles, and feels himself upon his favourite ground, then his imagination appears to resume its wonted vigour; his words flow almost without an effort; and he is unable to impose a check upon his discursive propensities. Hence the Sermons are many of them inordinately long; for the necessity of compression seems never to have entered into the author's mind: he wrote on as long as he had time or inclination, without any fixed purpose, or determinate object in his view; and his compositions bear a much nearer resemblance to the rambling declama-

tion of a fluent extemporaneous speaker, than to the premeditated discourses of a cultivated and well regulated mind.

Abstract of the Proceedings of the Thirty-Seventh Convention of the Diocese of Pennsylvania, held in St. James's Church, Philadelphia, on Tuesday, May 1st, and Wednesday, May 2d, 1821.

THERE were present the Right Rev. Bishop White, 14 Presbyters, and Lay-Delegates from 21 congregations.

The Rev. George Boyd was chosen Secretary.

The Convention having organized on the first day, adjourned until the second, when the business was opened by Divine Service, conducted by the Rev. Levi Bull, Rector of St. Gabriel's, Berks county, St. Mary's, Chester county, and Bangor Church, Churchtown; and a Sermon, preached by the Rev. George Sheets, Rector of Trinity Church, Oxford, and All-Saints, Lower Dublin.

In compliance with the 45th Canon of the General Convention, the Right Rev. Bishop White delivered the following address:—

Brethren, the Clergy and the Lay-Deputies of this Convention,

On the 5th of June last, I preached and confirmed in Wilmington, in the State of Delaware. In the afternoon and the evening of the same day, I preached twice in the church in Newcastle, in the same state; and, the next day, I preached and confirmed in St. John's Church, New-London, in Chester county, in this state. On the 28th of July, I preached and confirmed in St. David's Church, Radnor, Chester county. October 15th, I preached in St. James's Church, in the city of Lancaster; and, on the same day, I consecrated the said church, erected on the site of a former church. On the next day I held a confirmation in the same, and ordained to the Priesthood the Rev. Charles G. Snowden. On the next day I held a confirmation in Christ Church, Leacock township, of the same county; and, on the next day, I

did the same in St. John's Church, Pequa, in the same county.

On the 29th of the same month I preached in and consecrated Trinity Church, in the borough of Easton, and administered the holy office of confirmation. And, on the next day, I ordained to the office of Priest the Rev. John Rodney, the Rector of the said Church.

Besides the ordinations already noticed, on the 8th day of June, I ordained to the holy office of Priests, the Rev. Samuel C. Brinkle, and, to the holy office of Deacons, Charles P. McIlvaine. And, on the 24th day of December, I ordained to the holy office of Priests, the Rev. Manning B. Roche.

During the last year, there have been entered as candidates for the ministry, Mr. Henry Mason, Mr. J. R. Goodman, and Mr. Matthew Matthews.

The number confirmed within the last year is 218.

The Rev. Jacob M. Douglas has removed from this diocese to that of Jersey. The Rev. George Woodruff, late of the diocese of New-Jersey, has lately taken charge of the church in Carlisle. The Rev. Charles P. McIlvaine, soon after his ordination, removed to the diocese of Maryland. Since the last Convention, the Rev. Charles Snowden has removed from his former connexion, to Huntingdon, on the Juniata.

It is painful to me to record, that within these few days, I have received information of the decease of the Rev. Elijah G. Plumb, of Northumberland.

On the 25th of last month, I laid the corner stone of a new church in Southwark, to be known by the name of Trinity Church.

It is much to be regretted, that the Society for the Advancement of Christianity has materially felt the pressure of the times. They, however, persevere to the extent of the encouragement bestowed. In the ensuing season, their exertions will be on a smaller scale than heretofore; but the hope is cherished, that there will not be abandoned this charitable expedient for the sending of occasional aid to vicinities, in which the members of our communion are too few or too poor to provide

for a settled ministry among themselves.

In the address at the last Annual Convention, there was mentioned a digested scheme of a missionary society, to extend over the American union. Such a scheme was accordingly proposed, and adopted by the General Convention; but, in consequence of an irregularity in enacting, it has not hitherto been possible to carry the design into effect. It has been an unfortunate result, that the missionary society, which had existed in this city for a few years, has been dormant, under the expectation of another on a more enlarged plan.

Our Prayer Book Society have their stereotype still in operation, but are obliged to a temporary suspension of gratuitous distribution; and, for a while, to confer no further benefit, than the furnishing of the book at a very low price.

Our Sunday schools continue their beneficial operation. We may hope that it will be more and more felt; and that there will be an honourable emulation among different religious societies, in regard to the mass of good to be respectively achieved by them. On this ground, they may all cultivate esteem for one another. But in our Church it is essential to this object, that there should be excluded all exterior influence: which, instead of producing liberality, as is imagined by some, is sure to lead to contention, having never been attempted, without the exaction of our yielding some of the properties of our system, conceived of by us as important.

The Female Tract Society have not relaxed either in their exertions or in their usefulness; and the interest which has been taken in these small productions, may reasonably be considered as evidence of the merits of their selections.

It ought to be considered as evidencing an interest taken in the future comfort of the families of the clergy of this diocese, when there is again mentioned to them the growth of the fund in which an annuity may be purchased; although it is a benefit of which very few avail themselves.

That very important institution, the Bible Society, has suffered, like every other, from the decay of trade. It is mentioned, that there may be continued and increased, the interest which the members of our communion have taken in its concerns.

Since our last assembling, the Theological School, at first located in New-York, has been transferred to New-Haven. There is a board of agents in this city, for the furthering of the designs of that important seminary. They propose soon to begin the work of soliciting contributions for its endowment. It ought to be presumed, that all the members of this body will bestow their best endeavours, for the accomplishing of what the collective wisdom of the Church has judged the best expedient for the attaining of an object, which must meet the wishes of us all.

To the members of Convention, now assembled, both clerical and lay, the enumerated institutions may be proposed, as means of extending the kingdom of God on earth. But to give them effect, there must be from the clergy the faithful administration, and on the part of the laity a due attendance on those ordinances, which constitute and continue us the subjects of that kingdom, and are its appointed seals. Even this will be insufficient to give to our exertions any considerable effect, independently on a suitable life and conversation; without which, there cannot be sufficient evidence of an interesting of the affections, in a cause possessed of so inadequate an influence over its patrons.

WILLIAM WHITE.

May 2, 1821.

On motion of the Rev. Mr. Kemper, *Resolved*, That St. Stephen's Church, in the town of Wilkesbarre, be received into connexion with the churches represented in this Convention.

The Rev. Mr. Kemper, Secretary of the Standing Committee, in compliance with one of the rules of this church, read the minutes of the proceedings of that body during the last year.

The following communication was

received from the rector, wardens, and vestry, of Trinity Church, Southwark, and read :—

To all to whom these presents shall come :

We, the undersigned, do certify, that a number of the inhabitants of the district of Southwark, in the county of Philadelphia, have, for some time, associated themselves for the purpose of erecting a Protestant Episcopal Church in the said district, and have regularly assembled for the purpose of worship, according to the doctrines and discipline of the Protestant Episcopal Church.

We do therefore desire that the said congregation, now known by the name of Trinity Church, be admitted into the Convention of the diocese of Pennsylvania.

M. B. ROCHE,

Rector of said Church.

THOMAS T. STILES, }
JOHN GOLDER, } *Vestry.*

Attest,

GEORGE GARDINER, *acting Warden.*

Whereupon, on motion, *Resolved*, That Trinity Church, lately organized in the district of Southwark, be admitted into connexion with the churches represented in this Convention.

The Parochial Reports rendered to the Bishop, and entered on the Journal, according to the Canons, furnish the following aggregate :—Baptisms (Adults 67, Children 321, not specified 64) 452—Marriages 75—Burials 233—Communicants 1805.

The above reports also, generally, contain notices of very flourishing Sunday Schools in the several parishes.

Mr. John Read was elected Treasurer.

The committee to whom was referred the subject of devising a plan for the future admission of churches into the connexion of this Convention, reported as follows :—

The committee to whom was referred the subject of preparing a plan for the admission of congregations into the Church of this state, beg leave to recommend to the Convention the adoption of the following Canon :—

To entitle a congregation to admission

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into the Protestant Episcopal Church of the State of Pennsylvania, it shall hereafter be required, that the congregation requesting to be admitted shall exhibit to the Convention the original, or a certified copy, of their articles of association, or charter of incorporation, as the case may be; and it shall appear therein, that such congregation accedes to the constitution, canons, doctrine, discipline, and worship of the said church, and of the Protestant Episcopal Church in the United States. And further, that the said charter or act of association has been duly submitted to the Bishop and standing committee, or in case of a vacancy in the Episcopate, to the standing committee, and approved, as recommended by existing regulations. And if their approbation be withheld, they shall report to the Convention the charter or articles of association, with the reasons of their disapprobation, for its final decision in the case.

The following resolution was offered by Mr. Meredith, and adopted :—

Resolved, That a committee be appointed to consider the expediency of applying to the civil authority for a Charter of Incorporation of the Protestant Episcopal Church in the State of Pennsylvania—and, should they deem it expedient, to prepare a draught of the same, and submit it to the Bishop and standing committee for their approbation, and to report to the next Convention.

Mr. Meredith, the Rev. Dr. Beasley, and the Rev. Bird Wilson, were appointed on this committee.

The following gentlemen were elected the Standing Committee of the diocese :

The Rev. Frederick Beasley, D. D. the Rev. James Abercrombie, D. D. the Rev. James Wiltbank, the Rev. Jackson Kemper, the Rev. George Boyd, William Tilghman, Richard Dale, Thomas McEuen, John Read, and Henry Hollingsworth.

On motion, *Resolved*, That the thanks of this Convention be returned to the Rev. Mr. Sheets, for his sermon delivered at its opening.

The following gentlemen were chosen Delegates to the General Convention :

The Rev. Frederick Beasley, D. D. the Rev. Jackson Kemper, the Rev. Bird Wilson, the Rev. George Boyd, Thomas McEuen, William Meredith, Walter Ker, and Levi Pawling.

The following resolution was offered by the Rev. Mr. Boyd, and adopted—

Whereas the Right Rev. Bishop White, in his address to the Convention, delivered this day, expresses himself unreservedly upon the subject of those measures which were adopted by the late General Convention, in relation to the subject of theological education. Therefore *Resolved*, That this Convention concur with the Right Rev. Bishop White in the sentiments which he has expressed.

The following report is appended to the Journal:—

The Trustees of the Episcopate Fund for the Diocese of Pennsylvania, appointed by a resolution of the Standing Committee, of the 7th day of June last, beg leave to report—

That at the time of their appointment, there was standing in the name of the late Trustees of that fund, five thousand eight hundred and seven dollars and four cents, United States six per cent. stock; which, in pursuance of the before mentioned resolution, has been transferred to the present Trustees, and now stands in their names on the books of the Treasury of the United States. That since that period, the present Trustees have received the dividends on the said stock to the first instant, and have invested the same together with twenty dollars received from St. John's Church, in the Northern Liberties, in the like manner in six per cent. stock. The proceeds of this sum, with former investments, make together six thousand one hundred and fifty-two dollars and sixty-one cents, which comprises the whole amount of stock belonging at this time to the Episcopate fund.

The Trustees have annexed an account, which shows the dividends on stock received since their appointment, and the manner in which the dividends, as they were severally received, have been invested.

JOHN READ,
THOMAS M'EUEN, } Trustees.
RICHARD DALE,

From the account current of the Treasurer, also appended to the Journal, it appears that the receipts into the Treasury of the Convention, during the preceding year, amounted to \$41 75 cents, and that there was a balance in its favour of \$227 74 cents:

Fourth Annual Report of the Board of Managers of the Protestant Episcopal Female Tract Society of Baltimore.

THE Board of Managers of the Protestant Episcopal Female Tract Society of Baltimore, perform, with unusual reluctance, the duty enjoined on them, of laying before their members the proceedings of the last year. Fain would they withhold the disclosure, if, by so doing, they did not apprehend the total destruction of this valuable institution; from a deep sense of its importance, however, they feel themselves bound to use the most vigorous exertions, not only to revive, but also to raise it above the estimation in which it has hitherto been held. The best means of accomplishing this desirable object, they conceive to be, candidly to represent the declining state of their funds; and by endeavouring to interest their respective congregations at large, as well as to increase the zeal of their present contributors, ensure to the institution that rank in public estimation to which it is so justly entitled, and thereby extend its usefulness.

Since the last report, the Managers have continued their distributions with all the activity their limited resources would permit; 7475 Tracts have been circulated in the habitations of the indigent, and among the public institutions of the city; while the Managers have often been gratified in extending assistance to similar societies at a distance.

The Managers are grieved and alarmed to find their number of subscribers reduced, within the last year, to 114, and they anxiously inquire of themselves—to what is this to be attributed?—Have they remitted in their exertions to make their publications attractive and profitable?—they confidently answer in the negative. The

avidity with which they are sought, and the commendation of the clergy, satisfactorily evince they have persevered and succeeded in both. Have they neglected to supply their subscribers regularly with a copy of each Tract as it has been published, in order that they might judge of the improvement of the talents committed to their charge? To this inquiry, it is to be feared, they must, in a measure, plead guilty; but at the same time they confidently hope, that, of this neglect, there will be no just cause of complaint in future. Are the members of our Church less pious than formerly, less disposed to encourage every judicious means, to allure the ignorant and profligate from vice, by displaying to their view the sad picture of it, painted in the most glowing colours, and the beauty of holiness, as represented in the amiable and mild character of the true Christian? The Managers trust not. Can it possibly be, that the trifling pittance required of subscribers, has induced any to withdraw their former support, or prevented those from subscribing whose countenance was naturally anticipated?—Surely not; for there are but few, even among the poorest of our members, unable to spare two cents per week. To what then must they attribute this lamentable indifference to an institution which has for its object so essential a benefit to mankind? It must proceed from their insensibility to its value.

To mothers, interested in the eternal welfare of their children, the Managers earnestly recommend Tracts as a powerful means of furthering their religious improvement; and could those who have hitherto contributed nothing to this good work, behold the delight with which the little creatures devour every new publication, they would no longer hesitate to supply the means of securing for them, so much innocent gratification, combined with valuable instruction. As a Sunday reading, they are particularly desirable—the pious parent fears to weary her children with the Bible—their capacities are not sufficiently expanded for other serious books—light works should be positively prohibited; so that lassitude would ensue, had she not it in her

power, upon such occasions, to place a Tract in their hands. The mistress of every family would be doing an act of great kindness to her servants, by granting them so great a privilege. We know, from experience, how highly they esteem them, and how generally they neglect other books, whilst they seize the tract with avidity. The pious Christian, with a more extended view of the general benefit, need only be reminded how useful tracts have universally been found, in paving the way for the Holy Scriptures, and informed that their utility is now no longer a subject of speculation, but acknowledged by all unprejudiced persons. Under this view of the subject, the Board of Managers entreat the assistance of the members of their Church; convinced, they will receive their reward, not only in the approbation of their own consciences, but in the advantages resulting from such acts of benevolence to society at large; which would be to them a gratification of the purest sort.

Here the Managers cannot but lament their inability to recommend this institution, as one which would liberally repay, in rational amusement, the interest bestowed upon it. Could they but gain subscribers enough to publish a number monthly, they would be looked for with the same anxiety as other periodical works, (whose superior claims to support cannot well be established), whilst the subscribers would enjoy the consolatory reflection, that they were bestowing upon thousands the same privilege, who would not otherwise have the advantage thus obtained for them.

Heretofore, the limited means of the society have precluded, almost entirely, publications suitable to the more educated classes; to which the Managers flatter themselves to be enabled, by a liberal support, soon to turn their attention; with a hope of presenting to readers of this description, tracts equally replete with pure practical piety, and sound moral and religious principles. When the drunkard has been heard begging to have a piece read to him a second and a third time, in which his darling vice is represented as reducing its votary to ruin, may we

not hope the polished mind may likewise be led, through the medium of of tracts, to serious reflection, which could not fail eventually to be beneficial, more especially if those admonitions were to be repeated monthly? In reading such a work as the "Two Wealthy Farmers," in which Mrs. More points out how frequently every commandment is broken by those who least suspect themselves, surely the reader must inquire of himself—Have not I also been a Mr. Bragwell?

Although the Managers are precluded, by their constitution, from receiving subscriptions from gentlemen, yet it enjoins upon them the duty of soliciting donations, which they take this opportunity of doing, referring them to the clergy, or either of the Managers, who would gratefully acknowledge the smallest sum.

Address delivered before the Protestant Episcopal Female Tract Society, by the Rev. Dr. Wyatt.

Subscribers to the Female Tract Society,

Before I lay down the interesting document, which it has been made my province, upon this occasion, to read to you, I shall ask the usual privilege of adding a few remarks. They are not offered, however, in the way of illustration of the business before you. Truth is easily told, and as readily apprehended. Or, did the objects of this Female Association require ingenious elucidation and defence, the report in my hands sufficiently proves, that they who can act so well, need no other advocate than that which their own zeal and ability can supply. It furnishes us with a comprehensive view of the principles and objects to which their institution owes its existence; of their means, their difficulties, and of the extent to which, during the last twelve months, their schemes have been accomplished. Nothing remains to be added on these subjects; and sadly devoid of sensibility must be the heart which is not prompted, by such a sentiment, to extend to them, under some form, additional patronage.—They who cannot bestow what, thus applied, would prove a large benefaction, can at least sequester, from the

means of their support or pleasure, a few cents—and a few cents defray the cost of a single tract. Or, if there be any present whose contracted comforts will not admit the privation of another mite, there are none who may not obtain for the association, from the exhaustless treasury of divine blessings, a renewed impulse, augmented means, and continued usefulness. The *prayer of faith* prevails with the Christian's God. That abundantly sufficient instrumentality is in his hands, to carry your little gospel messages over the whole globe, no one pretends to doubt. And they who plead devoutly at the throne of grace, for the fulfilment of covenant purposes—what do they but open the treasury of heaven, and appropriate to their holy purposes its vast resources, and engage in its furtherance, ministering spirits above, and hearts touched, not much less deeply, with sacred charity upon earth! What less does the prayer of faith effect in the cause of mercy, than secure the providential agency of that Being, who once pronouncing, "let there be light," caused light throughout the remotest regions of the universe; and who uttering now the decree—"Let truth go forth, let grace prevail, let the humblest instrument of salvation be blessed," would give to one of these little tracts a power, a sanctifying energy, triumphant over every foe! "If God be for us, what can prevail against us?"

But though nothing need be offered in the way of illustration, much less would I obtrude upon the sacredness of female benevolence, a formal, though merited, encomium. I would not dissolve the retirement in which she has selected her path, and give to the vulgar gaze those scenes in which, like a messenger of mercy, she is found bending over the couch of pain and disease, ministering to the heart riven with many sorrows, and pointing the kindling eye of faith and hope to her own blissful home. Let us suffer the directors of this institution to do good in their own way—to instruct, to soothe, to bless, with no applause less hallowed than that of their own hearts and their Master's smiles. It is *our* province to furnish the means; to consti-

tute them the almoners of a wide and efficient charity; to take care that their agency in the cause of salvation is circumscribed by naught but the sphere in which they act; and to trust that they will at length be rewarded by him whom they have imitated, in "going about doing good."

But there is a consideration of serious moment, and of which we should be especially mindful upon such an occasion as the present. The Missionary goes forth, bearing the Gospel in his hand; and ascending mountains, traversing oceans, penetrating wildernesses—he sows the seed of divine truth in regions once sterile and cursed—in a soil where naught but the fruits of superstition and idolatry were hitherto cultivated. For these purposes of indescribable importance immense sums are contributed. And they are wonderfully successful. The dews of heaven descend, and the genial rays of the Son of Righteousness vivify and prosper the work. But this is not all that is required to bring it to perfection. The Almighty employs human instrumentality in accomplishing his minutest designs. A gentle and a fostering hand (if I may resume the figure) is necessary to follow in the path of the sower, to protect and cherish the tender plants of grace, and to supply a description of aid, which, the more extended labour of the Missionary forbids his imparting.—Such is the office of the agent of the Tract Society. Look through any Christian community, and observe how often the possession of a Bible, and an access to many other means of religious improvement, are seemingly unprofitable and misapplied. The Bible is a large volume. Mingled with its sublime instruction and practical precepts, it contains a mass of prophecy—of ancient historical narrative—of abrogated Jewish rites—of mystical poetry, highly adorned with eastern imagery—and of exercises of devotion, many of which, to the untutored Christian mind, are obscure and incongruous. God forbid that I should impeach the wisdom of comprehending these several departments of religious truth, in the volume which is the charter of our

salvation! "All scripture is given by inspiration of God;" and it is all conductive to the great end of bringing salvation, through an atoning Redeemer, to perishing man. But its Author designed that it should not only be promulgated, but explained; and that the various modes of its illustration should be adapted to the almost infinitely varied ability, wants, infirmities, and even tastes of those to whom it is sent. Instruction delivered from the pulpit is necessarily of a general character; and it is also elevated, by the dignity of its office, above the minute exhibition of some topics, which are, notwithstanding, important in the Christian life. The diligence, and the toil, and the prudence in expense, imposed upon almost every condition of men, forbid their resort to elaborate discussions of moral truth. The religious tracts, of the character disseminated by this Society, are diversified in their style, minute in their investigation, and condescending to the foibles, as well as to the grosser vices which are found even among the humble and unlettered. The perusal of them need not intrude upon the duties of the most engaged. They are at hand in the moments of vacuity; and at those seasons when the heart, softened by unexpected blessings or calamities, is peculiarly capable of improvement. They blend the fascination of romance with the force of truth. Like the parables of our Lord, they insinuate their moral, before the mind has been able to assume an attitude of defence; and they produce conviction without creating that displeasure against the teacher, which often renders verbal instruction worse than useless.

I will add but one more advantage characteristic of religious tracts. They afford the pleasure and the blessing of benevolence to persons of every condition and period of life. To bear the banner of the Cross among heathen nations, to scatter the priceless benefits of the Gospel among those who were before without consolation under inevitable afflictions, and without guidance and grace in the darkness and corruption of the natural heart—this is a sacred task, for which many are qualified, in respect of piety and self-devotion,

whose condition withholds them from the labour and from the reward. But vice is not less odious in a Christian, than in a Pagan land. Sin is not less the object of divine malediction. To be instrumental in rescuing a professing Christian from practical infidelity, and of conducting him to consistent purity, integrity, and devotion, is an achievement at least not less noble than proclaiming the holy name and gracious truths of Jesus, to one who may only render them the means of his greater condemnation. A single tract has, in many cases, through the divine blessing, imparted light to the erring, conviction to the insensible and obdurate, and holy resolves and increased graces to the back-sliding professor. And a peasant, a domestic, or a child, contributing to a Tract Society, may thus become the agent of extending the triumphs of the Cross, and of swelling the songs of praise presented before the throne of Deity.

I have offered these remarks merely to show the interest properly belonging to the present occasion—the efficacy of the instrument employed by this Association of Females, in co-operation with the ministry, the Scriptures, and the Spirit of Christ.

May he, in whose cause they are engaged, guide and prosper them! May his grace accompany every little volume which they bestow, and endow it with “a power unto salvation!” May they always remember that the Omniscient Eye marks the deed of charity in the privacy of a cottage, no less than the munificence which blesses a whole community, or the talent that is instrumental in sanctifying the possessor of a throne! And when the recording angel shall disclose the page of pious and honourable actions, may they behold *their* labour of love, marked with the approbation of heaven.

Constitution of the Protestant Episcopal Female Tract Society of Baltimore, as revised at their Annual Meeting, held in St. Paul's Church, May 9th, 1821.

ARTICLE I.—This Society shall be composed of ladies belonging to the Protestant Episcopal Church, duly ad-

mitted, agreeably to this Constitution.

ART. II.—The object of this Society is to purchase or publish Tracts, for the dissemination of religious knowledge, and the promotion of practical piety.

ART. III.—Every lady paying one dollar, annually, to the Society, shall be a member thereof.

ART. IV.—Every lady subscribing ten dollars, or upwards, shall be a member for life.

ART. V.—No Tract shall be published, or circulated, unless it shall be approved by two thirds of the Managers, and unless it has obtained the approbation of the Bishop, and any one of the Episcopal Clergymen of the city.

ART. VI.—The subscribers shall elect, by ballot, twelve Managers, who shall remain in office one year, and until a new election; and who shall, at the end of their term of office, furnish a report of their proceedings, to be presented to the Society at their annual meeting.

ART. VII.—The second Wednesday in May shall be the day of the annual election, and due notice of the meeting shall be given to the subscribers.

ART. VIII.—The Managers shall choose a President, Treasurer, and Secretary; and fill all vacancies that may occur at their board.

ART. IX.—The Managers shall solicit donations from either ladies or gentlemen, but ladies only shall be annual contributors; and all monies thus collected, shall be paid into the hands of the Treasurer, at the stated meetings of the board.

ART. X.—The Managers shall direct the distribution of the Tracts, and perform all other business incident to the institution.

ART. XI.—It shall be the duty of the Treasurer to manage the funds of the Society; to keep regular entries of all receipts and disbursements, in a book provided for the purpose, which shall be produced at every stated meeting of the board, and to furnish, annually, a statement, to be attached to the report.

ART. XII.—The Managers shall use their influence to promote the establishment of Auxiliary Societies, with whom

it shall be their duty to maintain a regular correspondence, and to co-operate in advancing the great object contemplated by this Society.

Managers for the present year.—

President, Mrs. Dr. Alexander; Secretary, Mrs. D. C. Heath; Treasurer, Miss Atkinson;—Mrs. Bartow, Miss Bowley, Mrs. Gibson, Mrs. Hesselins, Miss R. Hudson, Mrs. Schoolfield, Mrs. Charles Wirgman, Mrs. E. G. Woodyear, and Miss Yates.

For the Christian Journal.

WHEN Dr. Bisse (page 214) speaks of a sermon appointed, by the Church of England, to be delivered *once* on the Lord's Day; it is to be presumed that he refers to the *volumes* of the 17th century, rather than to the *half-hour glasses* of modern times. Of the interminable length of pulpit discourses of that period, some idea may be formed from the following anecdote of the celebrated Doctor Barrow. Divines of the present day, who would aim at any thing like his altitude of excellence, should imitate his example of transcribing their *ESSAYS*, *THREE* OR *FOUR* TIMES, and not plume themselves on ejecting their crudities at a single heat.

Indigator.

Anecdote of Doctor Barrow.

Doctor Isaac Barrow was remarkable, not only for the excellence, but likewise for the extraordinary length, of his sermons, which he generally transcribed three or four times, his greatest difficulty being always to please himself. M. Le Clerc, in his *Bibliothèque universelle*, says of them—"This author's sermons are rather treatises or complete dissertations, than mere harangues to please the multitude." Doctor Pope gives the following instances of the extraordinary length of Doctor Barrow's sermons:—

"He was once requested by the Bishop of Rochester, Dean of Westminster, to preach at the Abbey, and withal desired not to be too long, for that auditory loved short sermons, and were used to them. He replied, *My Lord, I will show you my sermon*; and pulling it out of his pocket, put it into

the Bishop's hands. The text was the 10th chapter of Proverbs, the latter end of the 18th verse; *He that uttereth a slander is a liar*. The sermon was accordingly divided into two parts; one treated of slander, the other of lies. The Dean desired him to content himself with preaching only the first part, to which he consented, but not without some reluctance; and in speaking that only it took him *an hour and an half*. At another time, upon the same person's invitation, he preached at the Abbey on an holiday. Here I must inform the reader, that it is a custom for the servants of the Church, upon all holidays, Sundays excepted, betwixt the sermon and evening prayers, to show the tombs and the effigies of the Kings and Queens in wax, to the meaner sort of people, who then flock thither from all quarters of the town, and pay their twopence to see the *Play of the Dead Folks*, as I have heard a Devonshire clown not improperly call it. These, perceiving Doctor Barrow in the pulpit, after the hour was past, and fearing to lose that time in *hearing*, which they thought they could more profitably employ in *receiving*; these, I say, became impatient, and caused the organ to be struck up against him, and would not give over playing *until they had blown him down*. But the sermon of the greatest length was that concerning charity, before the Lord Mayor and Aldermen at the Spital; in speaking which, he spent *three hours and an half*. Being asked, when he came down from the pulpit, whether he was not tired; *Yes, indeed*, said he, *I began to be weary with standing*."

(From the *Missionary Register* for April, 1821.)

National Education Society.

NINTH REPORT.

CENTRAL SCHOOL.—The average number of boys is 502, and that of girls is 205. Of these scholars it is stated—"The children have been twice publicly examined; and have exhibited most striking proofs of their proficiency, and of the general excellence of the system. In numerous instances, the children, on leaving school,

have attended, with their parents, to return thanks for the instruction which they had received; and have, in consequence, been presented with a Bible and Prayer Book."

An assisting mistress has been appointed, with the best effect, to pay exclusive attention to the working department of the female school.

Of the Training Department it is said—"The schools which have been supplied with permanent masters and mistresses, during the year, are 42; and those assisted by temporary instructors and monitors, 32; the masters and mistresses received into the school for instruction, from different parts of the kingdom, amount to 82. Thus the whole number of schools, which have derived assistance from the Central Establishment, during the year, amount to 156."

Progress of the System.—The new schools received into union, during the year, are 147; making the total of schools in union, 1614.

The Committee estimate the increase of scholars, in the ninth year, at 20,000, carrying the total number to 220,000; or to 270,000, if the 50,000 be added, who are educated in schools conducted on the principles of the System, though not in union with the Society.

The System had been before generally introduced, under the patronage of the Commander-in-Chief, into the Army: an opening has been recently made for its introduction, with a fair promise of success, into the Navy.

In Nova-Scotia, the schools are producing extensive benefits. From the other Foreign Dependencies, no information of importance has been received. A native of New-Zealand, and another of the Gold Coast, have been instructed in the Central School; and this advantage has been granted to teachers proceeding to Sierra-Leone, New-South Wales, New-Zealand, and Bermuda.

Pecuniary Grants.—The Grants of the year have been as follows:—To the parish of St. Matthew, Bethnal-Green, with a population of 40,000, and about 4000 children requiring gratuitous education, £400—to the parish

of St. Pancras; population 50,000, the sum of £250—to the parish of St. Mary, Newington, 30,000 inhabitants, £200—to the parish of St. Nicholas, Deptford, 7000 people, £150—to the parish of Woolwich, with upwards of 16,000 inhabitants, £100—to Aldburgh in Suffolk, Chatteris in Cambridgeshire, Bridgenorth in Shropshire, Hurstperpoint in Sussex, Whitwick in Leicestershire, Mold in Flintshire, Farnham in Surrey, and Cumberworth in Yorkshire, £100 each.—Besides these larger Grants, others have been made, which varied from £90 to £20. The whole number made, in the course of the year, amounted to 44; and the sum thus expended, to £3202.

Funds.—The income of the year, applicable to the purposes of the Society, was £2589 12s. 3d, and its expenditure £5193 2s. 2d: the deficiency having been supplied by the sale of stock.

The net sum now remaining in hands of the Committee, amounts to but about £2500. On this point the Committee remark—"Sensible as they are that this sum must soon be exhausted, they will continue to dispense it, as long as any portion remains, in the way which may appear most conducive to their important purposes."

Conclusion of the Report.—"The Committee having brought their statements to a conclusion, are anxious, before they close their report, to call the attention of the meeting to the peculiar circumstances of the present times, as pointing out the imperious necessity of promoting, by every possible exertion, and on the most extensive scale, the cause of National Education.

"It is too well known, at the present time, in some parts of the kingdom, with what industry designing persons are employed in spreading irreligion and disaffection among the poorer classes of the community. It has even been rumoured, that, in some places, the excellent mechanism of the National System is abused to the purpose of training children to habits the very reverse of those which it has been hoped that this System is, under the blessing of Providence, destined to up-

hold: While the propagators of evil are thus active in their exertions, it surely is no time for the friends of sound religion and of social order to slumber.

"But it is not matter of doubtful speculation; it is proved and confirmed by the growing experience of every day, that, of all the means which can be adopted, for the counteraction of baneful principles, and for the dissemination of good, the education of the rising generation, according to the National System, is the most effectual; and that, by following this plan, we build up the surest and most impregnable barrier against the designs of the infidel and the disaffected, lay the firm ground-work of public and private happiness, and combine the purpose of true benevolence with that of an enlightened and liberal policy.

"Under these impressions, the Committee anxiously hope that the cause of National Education will be felt to be the cause of God and of our country; and that exertions for its extension and support will continue to be generally made, corresponding to the magnitude of the evil which it is calculated to avert, and to the importance of the good which it has been proved by experience to effect."

(From the same.)

Extracts from Letters written in July, August, and September, 1820, by the Rev. Hans Peter Hallbeck, the Missionary of the United Brethren at Gnadenthal, in South Africa.

I HARDLY remember to have ever felt more alive and grateful for my glorious calling, than when I have sometimes been walking alone on our surrounding hills and among our young plantations, meditating on the wonderful news of the remarkable movements of the Christian world. Surely we live in momentous times, and are already favoured to witness the fulfilment of the promises of God's holy word! The Spirit of God is evidently moving on the surface of the dark and shapeless chaos; preparing the rude materials for a glorious display of divine mercy, when the voice shall be heard—*Let there be light!* and light shall shine forth out of darkness.

I cannot help considering the political fermentation in the civilized world, as an

earnest of better days for the Church of Christ; for history tells us, that the great epochs in the Kingdom of Christ were marked by revolutions among the kingdoms of this world. Without the troubles which agitated the Roman empire; owing to excess of luxury, Christianity would not have been so speedily and so firmly established; and without the political convulsions which distinguished the age of Charles the Fifth, the great work of the Reformation would not have been so successful. Therefore, I cherish the hope, that, amidst the present tumults; God our Saviour intends to give us some new proof of his good-will toward men. I know that the powers of darkness are also exerting themselves, and infidelity has assumed an aspect of uncommon boldness: but this does not shake my confidence; for the cold of the night is felt most severely, just when the sun is about to rise.

Looking over the whole of the forces employed in the great and good cause, I was, on the one hand, struck with the great mass of talents and resources employed by other Christian communities, in comparison with our poverty in either respect; but, on the other hand, I was excited to thank God our Saviour, for the great blessing which he has been pleased to lay on our weakness and insignificance.

Our state of affairs here, in Gnadenthal more particularly, filled my soul with the most fervent gratitude. Where, said I, have Missionaries been so highly favoured as here! What mercy has the Lord shown unto these poor, despised people! Taken altogether, what a blessed city of the Lord is Gnadenthal!

The month of July has been a season of great blessing to us and our congregation. We have spoken with all the adult inhabitants, and have found many of our dear Hottentots living in the faith of the Son of God, and in the enjoyment of his peace. Others are earnestly seeking to obtain the same blessing, and are hungering and thirsting after righteousness.—Nine were admitted candidates for baptism; twelve baptized; seven received into the congregation; twenty-three became candidates, and seventeen will be confirmed previous to the communion on the 13th of August. I need not tell you, for you know it by experience, what we feel and enjoy on such occasions. The baptismal solemnities on the 9th, and the administration of the Lord's Supper on the 23d of July, were seasons of rich comfort to us all.

You would be delighted with the progress made in our schools, could you witness the great activity of the brethren Fritsch and Lemmert, and the improvement among the children. Besides 40 great girls, to whom I give separate in-

struction, and who all read the Bible, 314 children attend the school: 154 read the Bible, some of whom can repeat the substance of the Scripture History quite fluently.

We grieve to hear of the illness of some, and departure of others, of our valuable brethren, who are called to rest from their labours; and pray, that the Lord may prepare successors, equally devoted and faithful in his service. It is indeed a favour to be employed in his work; and I thank him daily for favouring me to labour in this part of his vineyard. Though the Hottentots, like all other men, have their faults, yet I cannot but love them with my whole heart, and I am willing to do any thing for their good. And it is to me, and to us all, a great comfort, that we enjoy their love and confidence; and perceive, that they are truly thankful to the Lord for the privileges which they enjoy as a Christian community. They know no greater punishment than to be deprived of any of those privileges.

From the renewal of the Mission in 1792, 1034 adults, and 843 children have been baptized; 112 persons baptized as children, received into the congregation; and 691 admitted as communicants. At present we count about 300 communicants; and the number of inhabitants, which has increased this year exceeds 1400. If we had but the means of purchasing another place in the neighbourhood of Gnadenthal, as an appendage to this, the number of inhabitants might be diminished, and the Hottentots find the means of supporting themselves more easily.

Such a scene as the valley of Gnadenthal presents at this time of the year, when almost every tree is in blossom, is well worth a flight from England to barren Africa. I cannot resist the temptation, daily to mount one of the lower hills overlooking this charming orchard, where I stand amazed at the external change wrought in this wilderness by the introduction of Christianity.

To give encouragement to our Hottentots, I lately took a walk to the ploughland; and what a charming sight! Seventeen ploughs, belonging to the Hottentots, were in motion. Surely this one circumstance alone is undeniable evidence, that this once idle nation is improving in industry. We are, indeed, in great straits at present for arable land.—Every little patch left, of that description, was distributed among our people about a fortnight ago; and several of those who applied, could not be gratified. One of our Hottentots (and this is another encouraging phenomenon) has rented a considerable piece of ground of a neighbouring farmer, on which fifteen muids of wheat may be sown.

Being on this topic, I cannot help relating an anecdote connected with it. A few days ago, when the river Zonderend was at its highest level, a farmer, who had just passed the bridge, met a Hottentot standing close by it. He began, as usual, to rail at the poor man, and at the laziness of the Hottentots of Gnadenthal. The Hottentot, pointing to the bridge, answered to this effect—"Baas! (master) I do not choose to answer; let that bridge speak for us. If Baas had built it for me, and I could *soo' maar* (only so, without trouble) walk and ride over it, I should not venture to complain of Baas's laziness; for I should think that it required more diligence and labour to build a bridge, than to ride over it." The Farmer was mute, and rode off.

We have been favoured, throughout the whole of July, with very reasonable weather; which has enabled our Hottentots to go on with their agricultural labours, without any intermission. They have also exerted themselves to a degree never known before, in cultivating every spot that was at all likely to repay their labour. There is a want of manure, and therefore the land must be left to rest after two or three years' culture. The Hottentots have, however, endeavoured to remedy the evil, by putting straw into the beast-kraal, and otherwise taking better care to collect manure, to which, in former times, they could never be brought to attend. In this, as in many other instances, they are in a course of gradual improvement.

You will have heard, that the five cases of new and old clothing, which you sent to Enon, have arrived safe; and, on the 26th of August, we had the satisfaction to receive the case which you sent to us. As our people, owing to the scarcity of the two preceding years, were in great want of clothing, we immediately set about the distribution. This pleasing duty was committed to me and my wife. After distributing many articles, gratis, to the poor, the remaining were sold, though for a mere trifle, to such as could afford to pay something, and yet were in want; and the money thus collected put into the poor's box, for the purpose of giving bread to the hungry. Many were the fervent expressions of gratitude which we heard on this occasion; and numberless the salutations that we were commissioned to transmit to their benefactors. Some observed, that they could not comprehend what sort of people our friends in England must be, that they took such share in the weal and woe of a nation so far off, and of so little significance as the Hottentots were: they must be quite another sort of Europeans, and not like those that came hither. "I don't mean Mynheer," exclaimed Eva Witbooy, thinking she had

offended me, and grasping my hand, "*fat de Heers en Juffrows*" (the brethren and sisters) "have done enough for us, and more than even those kind friends. They have forsaken friends and relations, and taught us where to find food and clothing for our souls."

We are very thankful that, by this liberal donation, we have been enabled to pay off the arrears of the poor's box, and have something in hand, so as not to be under the necessity of running into debt for some months to come.

Father Maraveld is still, as you hope, alive among us; and your kind inquiries about him, affected the venerable old man so much, that he shed tears. But, about the middle of August, our hopes to see him much longer with us, were very faint. On the 13th, he was so weak, that he was not able to partake of the Lord's Supper with the congregation; and I had the favour to administer it to him in his own room, in presence of our whole family. It was an hour of unspeakable blessing and edification to us all: the peace of God filled the hearts of the dear patient and of all present. On the 15th, he grew so much worse, that we hourly expected his dissolution. He took a most affectionate leave of all and each of us; and, at his own request, a prayer was offered up, and the blessing of the Lord pronounced upon him. He humbly rejoiced in the prospect of his departure into the realms of bliss. Never shall I forget what I felt on this occasion, when our whole family, as one heart and soul, were engaged in prayer around his bed.

As soon as the news of his dangerous illness spread through the village, the Hottentots crowded on our verft, in anxious expectation of the issue. It was a most affecting scene. "There," said one, "under that large oak, then a young plant, he spoke to me the first words that pierced my hard heart; and, from that moment, I always revered him as my spiritual father. Alas, I shall lose more than a father!" Here a flood of tears stopped his speech. "That is now the last," said another, "of our first three Teachers, who is on the point of leaving us. Oh, what do I owe to our Saviour, that their places have been supplied by others, who preach the same words unto us. I was always thankful when new teachers came: but never did I so deeply feel, as at this moment of sorrow, how great reason we have to be thankful."—"He told us the truth," said a third, "plainly, and sometimes sharply; but though we were perhaps displeased for a moment, we felt that he loved us poor Hottentots with his whole soul." These, and similar expressions, were heard from many of them, while they were standing in the grove or in the kraal, during these days of anxious suspense.

It pleased the Lord, however, to restore our venerable father to us; and he is now, as usual, walking about in the grove, with his grey head uncovered. During his illness, I had much conversation with him, which will never be forgotten by me. A few hours before we took what we supposed to be our final leave of him, he desired me to give his kind love to you, and to the members of your Society, and of the Elders' Conference of the Unity, and to tell them, that whenever he thought of the great favour conferred on him to be a servant of the Lord, and of the blessing with which his feeble ministry had been crowned, he was quite bowed down with shame and amazement. "Never," added he, while the tears rolled down his cheeks, "could the Lord have chosen a more unprofitable servant. But I believe that he has forgiven all my faults and shortcomings in his service." Alluding to the peace which now so happily prevails among us, he said—"It was not always so; but now we live, as it were, in heaven." This illness weakened him so much, that he found himself obliged to give up those things that had hitherto been committed to him.

(From the British Critic, for May, 1821.)

Origin and Effects of a Third or Evening Service on Sundays.

MORNING, we are persuaded, would tend more directly to the amelioration of the general character of society, than a restoration of the almost forgotten practice of family devotion. Within our own recollection, families, who preserved even the outward marks of attention to their religious duties, retained the decent and edifying custom of assembling in the morning and evening of every day for the purposes of common prayer; and, on the evening of the Lord's Day, after the public services of the Church were over, and a fitting time had been allowed for needful refreshment and social intercourse, the heads of the family summoned their children, their inmates, and domestics, to listen to some plain and practical discourse, selected from the almost inexhaustible stores of theological literature which the divines of our Church have accumulated, and to conclude the sacred day by prayer. Did we attempt to set forth the value of such a practice, we should be led into too wide a field. All who have a proper sense of religion on their minds will perceive its tendency, by this interesting communion in its exercises, to promote the peace and union of families, the quiet and orderly discharge of domestic duties, and the general welfare of society. The decay of this practice may perhaps be ascribed to many co-

operating causes; but the most fatal blow was aimed at it, when the leaders of the Methodists, in their hasty zeal to restore the influence of religion, adopted the measure of holding their meetings on the evening of Sunday. The pretext appeared plausible enough to those who took only a partial view of the subject. For it was notorious then, and we fear it is not less so now, that many of the lower orders were in the habits of passing the Sunday evening in listless idleness, if not in debauchery and profaneness. But these reformers did not consider that their measure would operate with more force on those who were already in the habit of devoting this portion of their time to devotional purposes, than on persons whom long habit had seared to its neglect or abuse. They did not, perhaps, calculate that, while a few only might be temporarily attracted from the alehouse or the streets, to listen to the exhortations of their preachers; very many of a different character would be led to believe, that an additional public service was at least as edifying as their former family devotions; and would prefer the excitements which their meetings offered, to the calmer and more unpretending exercises which had occupied them at home. Many a domestic circle of worshippers was thus broken up; many a tie of religious attachment between master and servant, parent and child, severed for ever; and without taking into account the different nature of the doctrine inculcated, or the fatal tendency to schism which was engendered, an injury was thus inflicted on the domestic character of the people, for which all the benefits resulting from the zeal and labours of Wesley and Whitfield could not have compensated, even had they been as great and as permanent as their most enthusiastic admirers have conceived them to be.

We are aware that it will be said, that the same measure has been since adopted by the Church in many instances; and that its effects have proved the wisdom of the determination. The measure, it is true, has been adopted, but upon a very different principle. No alteration, we will venture to say, has taken place in the minds of reflecting members of the Church on the subject: they would still recommend, did circumstances allow it, an undeviating adherence to ancient practices; and could they believe that the Sunday evening would now be passed as it formerly was, and as the Church undoubtedly intends that it should be, they are convinced that no advantage could be derived from an alteration of the hours of public worship. But when they saw the doors of the meeting-house always invitingly opened in the evening; when they found that the inclinations of the people

had been turned towards a public service at that hour; when they knew that heads of households had, in many instances, given up the wholesome custom of the family sermon; and that in others their domestics had been seduced from attendance upon the family reading, by the superior attractions of the public barangue, they were then compelled to resort to the alteration as a measure of defence. They knew that many, who were thus allured unwarily into schismatical practices, would still prefer the Church, was it open at the same hour to receive them; and they felt it a duty, by so simple an expedient, to rescue them from the danger.

The success which has generally attended the adoption of an evening service, may be allowed to plead in its justification: but still it will be allowed that, on many accounts, it is highly desirable, wherever it is practicable, to revive and encourage the former practice; to re-unite families by these effectual words, which they will feel when they once more acknowledge themselves to be religious societies; and to furnish them with sermons, which may be read with advantage by plain men to the circle of young or uneducated persons, by whom, in such assemblages of households, they will, for the most part, be surrounded.

A Scene in Switzerland.

It was on a sweet evening in the summer of 1818, that I was summoned by the dear and valued friend, who had been the favoured instrument of God to her for good, to assist him in the painfully-pleasing task of comforting Louisa's afflicted parents. Our path lay along the banks of a lake* which has been celebrated from age to age, the picturesque beauty of which was at that moment heightened by the crimson rays of the sun just sinking behind the majestic range of the Jura, and given back to the eye in the tranquil mirror of the blue waters below; while it was rendered still more deeply impressive by the mournful nature, though it was not without its peculiar alleviations, of the duty we were going to fulfil.

As we approached the spot, which had only that morning been bereft of one of its greatest ornaments, our minds would necessarily be occupied with a variety of emotions. The peaceful scene around us—the site of the

* The Lake of Geneva.

house, which commanded an extensive view of the lake and the surrounding mountains, and had just received the farewell salutation of the setting sun—the vines which covered the hill descending by a rapid declivity to the edge of the water, that murmured faintly on the pebbly strand, appearing already to mourn the absence of his smiles; reminding us of that other vineyard in which we had been called to labour, where all “is joy and peace while our Master lifts up the light of his countenance,” but where gloom and sorrow succeed “the hidings of his face”—above all, the reflection that another spirit, delivered for ever from sin and its attendant trials, had winged its way to “the city of habitation,” and joined that “innumerable company,” which ceases not day or night to sing the new song, “Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests”—was more than sufficient to move the most obdurate heart.

Praying, as we opened it, that it might be granted to us “to speak a word in season,” my friend and I passed in silence the gate that conducted to

“This sweet abode of piety and peace.”

Scarcely had we entered it, when we perceived that the Lord was there. No loud lamentations! No cries of agony “that would not be comforted!” No shrieks of despair! True it is, indeed, that when the inmates saw us, in the beautiful language of inspiration, “they lifted up their voices and wept;” yet theirs was a sorrow which “humbled itself under the mighty hand” that afflicted, and bowed without a murmur to the divine will—a sorrow that “had hope in death”—a sorrow, which would not surely be disowned of him who, “in the days of his flesh,” thought it not unbecoming his equality with God, to shed tears beside the grave of a departed friend.

When the first burst of grief, occasioned by our arrival, had in some degree subsided, we were shown into the chamber, whence the happy spirit of *Louisa* had taken its flight. Here it

was, indeed, consolatory to witness the sufficiency of the grace of God. O, Sir, may we not cry with the exultation of assured confidence, when we behold such blessed effects,

“Hail, glorious Gospel! heavenly light whereby
We live with comfort, and with comfort die;
And view, beyond this gloomy scene, the tomb,
A life of endless happiness to come.”

The father and mother of the departed saint now approached the bed together, on which was stretched the pale, lovely corpse, in whose countenance there was still a something that seemed to say to us, “Weep not for me!” and drawing back the curtains, gazed on it for a few moments. The former then, as if yet unwilling to believe that all hope had vanished, put his hand upon her cheek; and as he did so, the tear rolled slowly from his eye, gently exclaiming, “My dear daughter!” The mother added, without emotion, “How changed since morning!”

During this touching scene, my friend and I stood silent spectators, admiring the wonders of that grace which could thus strengthen the tenderest of parents to survey, with the calmest resignation, the remains of a beloved child. Bereaved, it is true, they had been “of the delight of their eyes” by a “stroke,” the severity of which is known, perhaps, to none but those who have been called to endure its weight: yet were they conscious that she had only preceded them in bidding adieu to “the changes and chances of this mortal scene;” that she had only a little earlier than themselves exchanged time for eternity, earth for heaven. Therefore it was that, while they mourned over an only daughter thus prematurely snatched from their embraces, they were enabled to “rejoice with joy unspeakable and full of glory.”

We then bowed down together in prayer; and, while my friend offered up “supplication with thanksgiving” on behalf of a family “sorrowful yet rejoicing,” we found how true it is, that “the throne of grace” is a refuge “that the world knows not of”—a refuge which all its smiles cannot purchase, and of which all its frowns cannot deprive.

A few days after, I had the melancholy pleasure of following what was mortal of Louisa to the grave. The place where she was laid was a sweet, though lonely spot, situated on an eminence, which seemed as if formed to guard the remains of "those who had fallen asleep in Jesus," till the voice of the Archangel break the bands of death.

"'Twas not a place for grief to nourish care,
It breathed of hope and moved the heart to prayer."

While we committed the body of our sister to the ground, earth to earth, ashes to ashes, and dust to dust, we were comforted with the assurance that corruption would one day put on incorruption, and Louisa rise to the life immortal. And while we beheld her father kneel upon the sod that covered her, and heard him praise that gracious Lord who had sustained him under his trials, we felt that "the Gospel is" of a truth "the power of God."

TO THE MEMORY OF LOUISA.

As for man, his days are as grass: as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know it no more.—Ps. ciii. 15, 16.

Thus have I seen where two lone rills unite
Their clear, cold waters from the Jura's height,
Graceful and fair, the valley's vernal pride,
A lily, smiling on the faithless tide.

'Twas very lovely, fragile, and consign'd
Its tender sweetness to the waves and wind:
It moved my pity; for the lightest storm,
Methought, were heavy on so frail a form.
At eve I wander'd, musing, by the spot,
And sought its beauty—but, alas! 'twas not.

So bloom'd and past Louisa. Yet, while death
Chill'd the sweet current of her vital breath;
Affection, weeping o'er its tarnish'd gem,
A flower, though faded, lovely on the stem,
Wiped the warm tear that would bewail her rest,

Or stay her longer in a world unblest.
Hush! from the distance, happy in its gloom,
Distant thou not hear her call from out the tomb?
"Weep not for me! Though death's dark vale I trod,

'Twas but the spirit as it went to God:
Weep not for me! here sin and sorrow cease;
For here, dear Saviour, is thy reign of peace!
Weep not for me! life's toils and trials past,
My Lord receives me to his joy at last."

Extract of a Letter to the Editors of the Christian Journal, dated Worthington, Ohio, June 18th, 1821.

"WHEN your note presented itself to me, I had just sent the Journals of our late Convention to the press—my

mind musing on the prospect before us—my heart warm with the fervent prayer that the good God would open some window of hope from the heavenly mercy-seat, to dispel the gloomy anxiety which pervaded our ecclesiastical horizon. When your little note told me what of all earthly things I wanted to know, viz. that our brethren in the east had not forgotten us, and that the efforts we are now making (as I inferred) will not prove abortive—'We shall live, and not die,' said I to myself. 'God will realize his promise even to us—in that he will never leave nor forsake those who trust in him—that he will not break the bruised reed, nor quench the smouldering flax. He will send forth labourers even to us in the wilderness. Our small flocks, now scattered, shall yet hear the voice of faithful shepherds, and the wild beasts shall not devour them. But why am I thus writing to you? Our Journals will explain the whole truth, and that truth will be a sufficient reason. We must have missionaries sent, and supported among us, or the Church in the west will not, can not exist. Suffer the ministers who are now here to die, perhaps of a premature death, occasioned by over exertion in this world of wilderness, and there will be none to take their place. This is moral truth; though it be agony to write it."

"Barclay's Security."

Extract of the account of the Parish and Union of Kilrush, in the Diocese of Killaloe. By the Rev. John Graham, M. A. Drawn up for the second volume of Shaw Mason's Statistical Survey of Ireland, p. 461.

TRADITIONS.

THE vague and contradictory traditions of this tract of country would fill a volume of greater size than value.—Few of them, indeed, merit to be recorded. Those connected with ancient Ecclesiastical history have been already noticed, and the following may serve as samples of those of more modern date.

The Rev. John Vandeleur (an ancestor of the present Right Honourable

etor) succeeded to the living of h, on the 6th of March, 1687, in om of the Rev. John Paterson, sed. Feeling, in common with st of the Protestants of Ireland, tolerable pressure of Lord Tyr-Ps government, he took an early tunity of joining his fellow-suf-in seeking redress; and, after ing many services to the Pro- t cause, and being severely wound- he battle of Aughrim, he returned rush, and repossessed himself of nefice.

neighbour and cotemporary, the Mr. Barclay, Vicar of the Union lmurry Mc Mahon, remained at during the whole contest, and ing a valuable farm under the See Haloe, paid the tythe of it to the n priest, who had usurped his

The priest was particularly in exacting tythes from the eject- ar, and always required security eir payment. In the summer of he was unusually hard to be d in the security, and Mr. Bar- despairing of being able to pro- t, was returning in low spirits to sidence at Ballyartney, when he aptain O'Brien, of Ennistymond, he news of the utter defeat of the army at Aughrim. He returned diately to the house where the in- was settling the tythes of his pa- surrounded by a great number of e. "Have you got security, Sir?" he priest, in a loud and imperious

"I have," said Barclay, "my ty is great King William, and if o not deliver up my tythe books minutes, I will have you hanged e high road of Kilmurry." The rned pale, and trembled on the f office. Lord Clare's dragoons ed through the village in confu- pushing for the pass of Moyasta. Barclay's tythe books were sub- vely returned to him, and the stants of Clare, for many years vards, drank BARCLAY'S SECU- a bumper toast.

ty for the Enlargement and ilding of Churches and Chapels, ngland.)

adjourned General Meeting of

this Society was held yesterday, at their house in Lincoln's Inn-fields. The Archbishop of Canterbury in the Chair. The Rev. Mr. Rodber read the report, from which it appeared that since their last meeting there had been 74 additional applications, out of which 43 additional grants had been made; that 1328 members of the community had, in addition to those formerly supplied, been furnished with church-room; and out of the total increase there were 10,296 free and unappropriated seats, supplied for those who could not afford to pay for them. The amount of the donations was £59,417 10s. and the annual subscriptions £614 19s. which sums had been vested in the funds, and bore interest. The total amount of grants was £40,082; the increased accommodation for persons 49,830, of which there were free sittings 36,632. The total sum invested was £64,417 13s. 6d. The donations not paid amounted to £1556 0s. 1d. which, after deducting expenses, &c. left in the hands of the Treasurer a sum of £21,137 13s. 7d.

Christ Church, Newbern, North-Carolina.

THE corner stone of a new Church was laid in Newbern, North-Carolina, on the 5th day of July. On this occasion, Divine Service was performed in the Old Church, immediately after which, the congregation repaired to the site of the new Church, when an interesting address was delivered by the Rev. Richard S. Mason, Rector of Christ Church, by whom the corner stone was laid. Christ Church is to be a spacious brick edifice, and, when completed, will reflect great credit upon the individuals by whose liberality it is erected.

Institution and Confirmation.

ON Friday, the 22d day of July, the Rev. Jacob M. Douglass was instituted Rector of Trinity Church, at Swedesborough, in Gloucester county, New Jersey. The Rev. Mr. Cadle, Rector of St. John's Church, Salem, conducted the Morning Service; and the Inman-

tion was performed by the Right Rev. Bishop Croes, who also preached on the occasion. In the afternoon, the Holy Rite of Confirmation was administered in the said Church. On the succeeding Sunday and Monday, the Bishop held Confirmation also in St. George's Church, Pennsneck, Salem county, and in St. Peter's Church, Berkeley, Gloucester county.

ORDINATION.

On Sunday, the 29th day of April, at the Parish Church of St. Paul, Covent-Garden, (England) a converted Jew was ordained by the Right Rev. the Lord Bishop of St. David's, in the presence of a very large congregation.

A Thought on Death; written by Mrs. Barbauld, at the age of ninety-five.

When life as opening buds is sweet,
And golden hopes the fancy greet,
And youth prepares his joy to meet,
Alas! how hard it is to die!

When scarce is seized some valued prize,
And duties press and tender ties,
Forbid the soul from earth to rise,
How awful then it is to die!

When one, by one, those ties are torn,
And friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then—how easy 'tis to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And visioned glories half appear,
'Tis joy—'tis triumph then to die!

When trembling limbs refuse their weight!
And films slow-gathering dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

For the Christian Journal.

Epigram.

Ἦν νεὸς ἀλλὰ πῦρ: νῦν γὰρ οὐκ ἔστιν ἡμῖν,
Ὁ μόνος ἐν πᾶσι τοῖς οὐρανῶν ἡμῶν.
Ὁς τότε μὲν χρεώσθαι δύναμιν οὐκ ἔδει ἐν ἀχύν.
Νῦν δ' οὐκ ἔστιν χρεώσθαι μὴ δύναμιν, ἀλλ' ἐχθρὸν.

Version.

The wealth denied in youth, in age heavengave,
Unblest in both; to want or woe a slave;
While wealth could pleasure give, it was to seek,
When gained, I'm old, and impotent, and weak,

Answer.

Complainers cease: heaven gives you thus to know;
Nor wealth your aim, nor this your rest below;
Riches for this, withheld, for this are given,
To try, improve, and train you up to heaven;
Withheld, they lead to deeds of active worth,
Possessed, they teach the vanity of earth.

Recent Publications.

QUESTIONS upon the Evidences of Christianity, the Constitution and Ministry of the Christian Church, and upon the Festivals, Fasts, and Usages, observed by the Protestant Episcopal Church in the United States. Intended to assist in the study of the "Companion for the Festivals and Fasts of the Church." By the Rev. John C. Rudd; Rector of St. John's Church, Elizabeth-Town, New-Jersey.

History of the Reformation. Being an abridgement of Burnet's History of the Reformation of the Church of England. Together with sketches of the lives of Luther, Calvin, and Zuingli, the three celebrated Reformers of the Continent. By the Rev. Benjamin Allen, Rector of the Parish of St. Andrews, Virginia.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: delivered at the Convention of the Church in said State, in St. John's Church, at Waterbury, on Wednesday, the 6th day of June, A. D. 1821. By Thomas Church Brownell, D. D. LL. D. Bishop of the Diocese of Connecticut. Published at the request of the Convention.

A Monument, to the Memory of the late Rev. JAMES W. EASTBURN, has recently been erected in St. George's Church, in this city, with the following inscription:—

M. S.
Jacobi Wallis Eastburn, A. M.
Ecclesiae Sancti Georgii
In comitatu Accomack et republica
Virginiz,
Nuper pastoris,
Qui propter ægritudinem;
Ad insulam Sanctæ Crucis navigans,
In gremium Abrahami fuit receptus.
Ido. die Decembris, A. D. 1819,
Ætatis suæ 23.
Hoc marmor posuit Pater orbatus.
Quis desiderio sit pudor aut modus
Tam Chari Capitis?

The form of the monument is a pedestal finishing with a pyramid. The Base rests on a Truss, which is encircled with white-oak leaves, richly disposed and in high relief. The front is an elliptical convex, except the pyramid, which is straight, forming a ground, before which stands an Egyptian Lyre with four chords, one broken, the others appearing relaxed, as though yielding to the gentle pressure of the Laurel Branch introduced upon one of the horns of the Lyre, over which it gracefully passes, bending part of its foliage with the chords. The whole instrument is raised from its ground. It is neither a basso nor alto relievo, but wrought in that kind of high cutting that has seldom been successfully attempted, except by the first masters of antiquity.

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No. 9.]

SEPTEMBER, 1821.

[VOL. V.]

For the Christian Journal.

A Christian Application of a Stoical Motto.

"HUMANA TENERE"—Seneca.

SENECA was a philosopher of the Stoic sect. He was one of the few who preserved their integrity under the reign of the voluptuous, cruel, and tyrannical Nero, and one of the many who fell victims to his insatiate thirst for blood. Though there are some stains which blot the purity of this philosopher's character; still we observe in his conduct that of the highminded and noble, but misguided and self-sufficient Stoic. Possessed, as he was, of all the learning of the School of Zeno, and of all the practical wisdom that experience can bestow, we should expect from his pen remarks fraught with instruction. Our motto is in itself one of this nature. But when we consider the general principles of the Stoic sect, the erroneous opinions that they entertained, and the false doctrines that they taught; when we call to remembrance the total insensibility in which they wrapped themselves, and the contempt which they professed for all the softer virtues, we cannot but attribute to our motto a signification which would not at first sight seem the true one. We now discover that our author means, by the epithet "*humana*," all the generous passions of the soul, all the warmer feelings and refined emotions of the heart, all that is good or great, all that is virtuous or noble, all that gives energy to life or zest to enjoyment. And these we must despise and reject! For what? For the empty shadow of virtue, to which this visionary philosophy adds austerity, while it deprives her of every charm that could please, interest, or delight. The heart of man revolts from such a picture, while his understanding penetrates the veil intended to

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cover its deformity. Had virtue presented herself to Hercules clad in all the harshness with which this system of philosophy would clothe her, when he was hesitating whether he should devote his life to her service, or embrace the proposals of her more fascinating rival, he would have shrunk with abhorrence from a personage, whose dignity was thus sunk into austerity, and in whose countenance he discovered the forbidding frown, instead of the cheerful and alluring smile. Despise what is human, reject all feelings of compassion from your heart, suppress the tear that rises to your eye ready to assert the rights of pity in the human breast! Is this the language of a philosopher? We should rather say that it was the command of a dæmon, who wished to expel this heaven-born sentiment from the world, that he might assimilate all men to himself, and reign in gloomy grandeur amidst the ruins of fallen humanity. Pity is the sweetest attribute of the Divinity, it is the noblest feeling in the breast of man. To pity and its associate emotions, we owe all the charms of social intercourse, all the sympathy of kindred souls; to them we owe the ecstatic pleasure that we enjoy when we prop the head of declining age, or supply the wants of famished misery; to these heaven-born principles the human race owes its existence, and if they were banished from our breasts, nought but a dreary void would be left behind, soon to be filled with envy, malice, and revenge. According to the principles of the Stoics, the wise man deserves all the favours that are heaped upon his head, and owes no gratitude to his benefactor. They would not only banish gratitude and pity, but all the other feelings of love, affection, and friendship; they would have the heart so cold as to disregard all the endearing appellations

of child, parent, and friend. How miserable would be the life of a man who should obey their precepts! Insensible to the mutual exchange of parental, filial, and conjugal affection; too cold to feel the tender attentions of his wife; too lofty to stoop to enjoy the innocent, undisguised, and heartfelt caresses of his children; too selfish to admit a friend to share his sorrows, and his joys; too proud to be agreeable to others; too discontented to be happy in himself; his mind a wilderness of mingled hope and apprehension; his heart a dreary and unfruitful waste; it is no wonder that he should "end the heart-ache, and the thousand natural ills that flesh is heir to," by adding his name to the long list of Stoic suicides who have gone before him. But how different would be the admonition conveyed in our motto, when uttered by the mouth of a Christian. It would not then arbitrarily command us, to shut out from our breasts all those softer traits which constitute the noblest part of the human character. The first tie by which the Christian religion binds man to his Maker, is gratitude. This gratitude is soon heightened into love, and when at last the soul is separated from the body, stripped of its "mortal coil," and free from the vanities of the world, it aspires to friendship with the Deity himself, to a holy communion of souls between the Creator and the creature. Thus we perceive that those very feelings which the Stoics considered a disgrace to human nature, our holy religion regards as its noblest and brightest ornament, and its only passport to happiness and heaven. Our motto, taking the epithet "*humana*," to mean the grosser pleasures of sense, the allurements of grovelling vice; in fine, every thing which draws off our attention from the contemplation of a hereafter, warns us to soar above them. It does not forbid the acquisition of wealth, the pursuit of distinction, or the enjoyment of pleasure, provided they do not interfere with more important duties. In compliance with the mild spirit of Christianity, it does not command us to despise worldly enjoyments, without holding out to us a reward for our sacrifices. Is a man in pursuit of

wealth? Christianity offers him in its stead the riches of heaven, which are inexhaustible. Is he in pursuit of pleasure? It promises him the pleasures of heaven, which are unalloyed. Is he in pursuit of distinction? It offers him a kingly crown, which far surpasses in splendour the diadems of earthly sovereigns. Is he in pursuit of true happiness? It opens to his view a bright prospect of never-fading joys, and never-ending bliss. Does he possess a feeling heart? It will afford him an opportunity of admiring and imitating the benevolence of God. So numerous and so vast are the rewards which Christianity will bestow upon its votaries. Rewards! for what? for despising those mean and sordid appetites, those grovelling desires, which are beneath the dignity of an immortal soul. What is this world, that we should prefer the enjoyment of its pleasures, to an immortality of happiness? It is a scene of disappointment and misery; a stage on which we act our parts, and, when we make our exit, are forgotten; a desert where folly, deceit, and vice, in all their hideous forms, are let loose to prey upon the passing traveller. What is life, that we should forego, for its short span, the blessedness of an endless eternity? It is only a period of probation, during which we are at one time tempted to forego a wish for heaven, by success in all our schemes of aggrandizement; at another to reject our Maker, by the misery into which he has plunged us, to try our strength. If we look back upon the past, there will always be some painful regret; if we contemplate the present, some devouring care; if we anticipate the future, some impending calamity, to disturb our repose. We are not doomed to live always in such a world, to lead always such a life as this—

"For from the birth
Of mortal man, the Sovereign Maker said,
That not in humble nor in brief delight,
Not in the fading echoes of renown,
Power's purple robes, nor pleasure's flowery lap,
The soul should find enjoyment: but from these
Turning disdainful to an equal good,
Through all the ascent of things enlarge her
view,
Till every bound at length should disappear,
And infinite perfection close the scene."
June 18th, 1821. E. D. G.

Abstract of the Proceedings of the Fifth Annual Convention of the Diocese of North-Carolina, held in the Supreme Court-Room, in the City of Raleigh, on Saturday, April 28th, Monday, April 30th, Tuesday, May 1st, and Wednesday, May 2d, A. D. 1821.

THE Convention was composed of the Right Rev. Bishop Moore, six Presbyters, four Deacons, and Lay-Delegates from eight congregations.

The Convention was opened by Morning Prayer, conducted by the Rev. John Phillips, Rector of Trinity Church, Farborough, and an appropriate Discourse by the Bishop.

Grace Chapel, Pitt county; ——— Church, Warrenton, Warren county; and Christ Church, Rowan county, were severally received into union with the Convention.

The Rev. Gregory T. Bedell was elected Secretary.

The following gentlemen were appointed the Standing Committee for the ensuing year:—

The Rev. Adam Empie, the Rev. Gregory T. Bedell, John A. Cameron, Robert Strange, and Charles T. Haigh.

The Parochial Reports rendered to the Bishop, and entered on the Journal, agreeably to the Canons, furnish the following aggregate:—

Baptisms (Adult 1, Infants 5, not specified 70) 76—Marriages 20—Burials 40—Communicants 332.

Missionary collections were reported to the amount of \$336 66 cents.

The following gentlemen were chosen delegates to the General Convention:—

The Rev. Adam Empie, the Rev. John Avery, the Rev. Richard S. Mason, the Rev. Gregory T. Bedell, Duncan Cameron, John A. Cameron, John Stanley, and Josiah Collins, Esqrs.

Resolved, That the thanks of this Convention be presented to the Right Rev. Richard C. Moore, for his truly excellent sermon delivered at the opening of this Convention, and that he be requested to furnish a copy of the same for publication with the Journal.

Resolved, That the Rev. Mr. Mason, Duncan Cameron, and Charles T.

Haigh, be a committee to wait on the Bishop with the foregoing resolution.

Duncan Cameron, Esq. presented to the Convention the following preamble and resolutions, which were adopted:—

Whereas the General Convention of the Protestant Episcopal Church in the United States, did, at their last session, resolve that the General Theological Seminary, theretofore established by its authority in the city of New-York, should be removed to, and be established in, the city of New-Haven; and did further resolve that the authorities of the Church within their respective dioceses, should be empowered and requested to use their best endeavours to procure funds for the establishment and endowment of said Seminary;

And whereas, this Convention, independently of its obligations, at all times, to respect the authority of the General Convention, doth most cordially approve the establishment of the said Seminary at New-Haven, and is sincerely desirous of promoting the welfare of the same by all the means in its power;

Be it therefore unanimously resolved, That this Convention will use its best endeavours to raise funds for the support of the Theological Seminary established by the General Convention at New-Haven.

Resolved further, That it be, and it is hereby recommended to the friends of the Church in this state, to second the views of this Convention.

Resolved further, That the thanks of this Convention be, and are hereby tendered, to the Rev. Gregory T. Bedell, who is agent for collecting funds in aid of the Theological Seminary at New-Haven, and that he be requested to continue his exertions to increase said funds.

Resolved further, That the thanks of this Convention be offered to the Rev. Mr. Mason, for the active and efficient aid given by him to the Rev. Mr. Bedell in procuring funds for the said Seminary.

The following reports were then made and adopted:—

The standing committee beg leave to

report, that during the past year, very little business has come before them. Official information has been received from the Right Rev. James Kemp, of Maryland, that he has displaced William Gibson from his grade in the ministry.

The requisite testimonials having been laid before them, they have recommended Robert Davis, and William M. Green, to be admitted to the order of Deacons, and Robert Johnson Miller (heretofore a minister of the Lutheran Church) to the order of Deacons, and subsequently to that of the Priesthood.

The committee to whom was referred the business of drafting a memorial, on the expediency of altering the time of the meeting of the General Convention, having taken the matter into consideration, beg leave to present the following memorial, to be forwarded to the next General Convention, as expressive of the views and wishes of this Convention:—

Memorial.—Whereas it is the opinion of the Convention of this diocese, that the time of holding the session of the General Convention ought to be altered for the following reasons:—

1st. It is the opinion of physicians, and is proved by experience, that the season of the year at which the General Convention now meets, renders a journey to the north dangerous to the health and lives of the delegates from the southern states. It is found that travelling northward and remaining for some weeks in a northern city, exposes the human system to injurious effects from the southern climate. The delegates now return home in the heat of summer, and those in the lower country at the sickly season of the year.

2d. The southern clergy having generally a respite allowed them by their congregations in the fall, for the purpose of recruiting their health and strength, by an intermission of their labours, and a retirement from the debilitating effects of the climate. It would, therefore, materially promote the health and convenience of the southern clergy, if the General Convention should hold its sittings some time in the fall of the year.

3d. This alteration of time would

also secure a more general attendance of the lay-delegates, inasmuch as it is common for families from the south to visit the northern states at this season.

4th. It is thought that the above reasons rendering the proposed alteration so important to the health and convenience of the southern delegates, are not counteracted and balanced by any material inconveniences which the northern delegates would thereby sustain.

Therefore, *Resolved*, That the delegates from this Convention to the next General Convention, be instructed to use their exertions to have the first article of the Constitution so amended, that the future sessions of the General Convention be held at such time in the fall of the year, as, upon consultation, may best suit the general wishes of the southern representation.

The committee appointed by the Missionary Society to lay before the Convention an account of the state and transactions of said Society—

Report, That the Rev. Mr. Wright, who was engaged as a Missionary by the Society at the last Convention, laboured zealously as such during the months of July, August, September, and October last, during which time he visited eleven counties, preaching the word, and administering baptism, wherever and whenever opportunity offered. In the course of his labours, he visited and preached at Chapel-Hill, Pittsborough, Milton, Halifax, and Wadesborough, once; Caswell, Raleigh, Oxford, Haw river Meeting-House, Salisbury, Lincolnton, and Lumberton, twice; at Warrington and St. Jude's Chapel, four times; and, at Williamsborough, seven times. He also baptized three children, one at Williamsborough, one at St. Jude's Church, and one at the Haw river Meeting-House.

The committee further state, that the Rev. Mr. Hooper, who was engaged as a Missionary during the period of his exemption from Collegiate duties, acted as such from the middle of June to the middle of July, in which time he preached at Oxford, Louisburgh, St. Mary's Chapel, and Hillsborough, once; at Fayetteville, War-

renton, and Raleigh, twice; at Pittsborough and Williamsborough three times.

The committee cannot refrain from noticing the pleasure with which both these gentlemen speak of their visits to Warrenton. The small congregation collected in that place by the Rev. Mr. Phillips, seem distinguished for their attachment to the Church. A few ladies of the congregation have formed a school, in which upwards of twenty children are instructed in the rudiments of learning, and the principles of our religion, free from expense.

The committee with pleasure state, that upon a review of the journals of the Rev. Messrs. Wright and Hooper, it appears that they were generally welcomed with gladness, and heard with attention; and the committee concur in opinion with them, that, with the blessing of God, nothing but additional missionary labour is wanting to revive our Zion in many places throughout the state where she has long lain desolate.

Besides the Rev. Mr. Wright, who will continue his labours as during the last year, and the Rev. Mr. Hooper, who will officiate as often as practicable in his neighbourhood, the Society have engaged the services of the Rev. Robert Davis, who will visit most of those western parts of the state which are destitute of our ordinances, and wherever there may be any Episcopal attachments, or even a probability of exciting any.

The Rev. Mr. Miller has also promised, occasionally to visit such congregations as lie in his neighbourhood, so far as is consistent with his other engagements. The committee have much to hope from the labours of the Rev. Mr. Miller, as his zeal in the cause is already well known, and as his acquaintance is extensive, and his influence very great in the western parts of this state, where he will be principally employed.

The Rev. William M. Green has also engaged to devote one fourth of his labours to the Missionary cause in those congregations which are convenient to the one with which he is more particularly engaged.

The funds of the Society, including the salaries and outfits of the Mission-

aries for the present year, amounts to more than \$1200.

On behalf of the Committee of the Missionary Society,
WILLIAM M. GREEN.

Report of the Committee on the State of the Church.

To present a clear and extended statement of the condition of the Church in this state, and of the increasing prosperity which, through the divine blessing, appears to await it, the committee have thought it expedient to take a retrospective view of its condition, since its being first organized in the year 1817, to the present time, exhibiting its state as at this day, and showing our reasons for believing that, through the grace of God accompanying it as hitherto, its borders will be more enlarged, and the number of its pious sons be very greatly increased.

It appears from the minutes of our Convention, that the organization of the Church in this state took place in Newbern, on April 24th, 1817, when it was found that the following clergy had cures in this state, and formed, with their congregations, the constituent parts of the Convention. The Rev. Bethel Judd, of St. John's Church, Fayetteville; the Rev. Jehu Curtis Clay, of Christ Church, Newbern; and the Rev. Adam Empie, of St. James's Church, Wilmington. There were also Lay-Representatives from each of these congregations.

At this Convention no report was made on the state of the several congregations. A constitution was formed; a standing committee appointed; and a Missionary Society instituted.

The next Convention assembled at Fayetteville on the 2d of April, 1818; the same clergy were present, with the exception of the Rev. Mr. Clay, whose place was supplied by the Rev. Mr. Mason. During this Convention, the congregation of St. Jude's Church, Orange county, was received into the union, and Robert Davis, the delegate therefrom, took his seat. During this session, Bishop Moore's acquiescence in the request made him, at the last Convention, to undertake the charge of this diocese, was officially received.

The third Convention met in Wilmington, April 22d, 1819, the Right Rev. Richard C. Moore being present. Of the clergy were also present, the Rev. Adam Emple, the Rev. John Avery, the Rev. Gregory T. Bedell, the Rev. Richard S. Mason, and the Rev. John Phillips, three of whom had moved into the state since the last Convention. Lay-delegates also attended from the five congregations. During this session the following congregations were admitted into union with the Convention:—St. Mary's Church, Orange county; Trinity Church, Tarborough, and St. John's Church, Williamsborough.

The fourth annual Convention was held in Edenton, April 25th, 1820. The Bishop, four Presbyters, and one Deacon attended. Lay-delegates from four congregations. Messrs. William Hooper and Thomas Wright, were admitted Deacons, and the Rev. Richard S. Mason to the Priesthood. A number of candidates for orders were also received.

At the present Convention, the Bishop and seven clergymen attended, and twelve lay-delegates. Four new congregations have been admitted into union. Messrs. Robert Davis and William Green have been ordained Deacons, and the Rev. Robert J. Miller, of the Lutheran Church, both Deacon and Priest.

The number of Communicants this year is 332—Baptisms 76—Marriages 20—Funerals 40.

From the several statements collected, it appears that there has been an increase of seven congregations—that the clergy of the diocese now amount to ten—and that the number of communicants has increased from *seventy-one to three hundred and thirty-two*.* Six persons have been in this state ordained Deacons, and two Priests.

But not only has the Church obtained an outward degree of prosperity altogether unlooked for, but also, we have reason to think, the principles and practices of true and genuine piety,

* This is the number reported. We have some Churches from whom we had no report, consequently 332 falls short of the actual number.

have acquired, and are still acquiring additional influence in our communion; a desire for being Christians indeed and in truth; a hungering and thirsting after righteousness is more and more prevailing, and may God of his mercy finish the work he has commenced.

A very interesting communication has this session been laid before the committee, on the subject of a union between that truly respectable denomination, the Lutherans and our Church. To carry this measure into effect, the committee propose the following resolution:—

Resolved, That a committee, consisting of three persons, two clerical, and one lay member, be appointed to meet the Synod of the Lutheran Church, to consider of, and agree upon such terms of union, as may tend to the mutual advantage and welfare of both Churches, not inconsistent with the Constitution and Canons of this Church, or the Protestant Episcopal Church in the United States.

In considering the circumstances above alluded to, have we not the greatest cause to glorify God? Who does not see the hand of God in these things? Had we not been left a very small remnant—we should have been as Sodom; and extinct as Gomorrah.

But our borders are greatly enlarged, and our gratitude should be proportionably increased. Our spiritual mother, who so long lay in sackcloth and ashes, washing with her tears the foot of the dilapidated altars of our God, raises her head with a smile of hope; the still small voice of peace is heard amidst the storm which broke around. The thunders have ceased: the sun of her prosperity breaks forth; oh, may that sun no more go down, neither may her moon withdraw itself; but may the Lord be her everlasting light, and her God her glory.

All of which is respectfully reported, in behalf of the committee.

RICHARD S. MASON.

The Convention then proceeded to take into consideration the resolution proposed by the committee, when the Rev. Adam Emple, the Rev. Gregory T. Bedell, and Duncan Cameron, Esq.

were appointed a committee to attend the Lutheran Synod, and to carry the resolution into effect.

Resolved, That it is expedient and beneficial to the interests of the Protestant Episcopal Church in this state, that an adequate and permanent fund be created for the support of the Episcopate in this diocese.

A committee was accordingly appointed to solicit and receive donations and subscriptions for the above purpose.

Resolved, That the clergy who reside in the lower parts of the state be requested, with the assent of their several vestries and congregations, to endeavour to spend a short time in each year in visiting such congregations in the interior of the state as they may think particularly in need of ministerial labours.

Resolved unanimously, That this Convention does most sincerely regret the loss which the Church in this state, and particularly St. John's Church, Fayetteville, has sustained in the death of John Winslow, Esq. and that the Right Rev. Bishop Moore be requested to draw up and send to the widow of the deceased, a letter of friendship and condolence.

Resolved, That the thanks of this Convention be tendered to the pastors, trustees, and congregations of the Presbyterian and Methodist Churches* in this city, for their kind offer of their respective Churches for the use of this Convention; and also, to the inhabitants of this place generally, for their hospitable reception and entertainment of this Convention; and that the Secretary of this Convention be directed to transmit a copy of this resolution as above declared.

Resolved, That the thanks of this Convention be given to the Right Rev. Richard C. Moore, for favouring this Convention with his useful labours and animating presence; and for his kindness and fidelity in presiding over us during the session.

Resolved, That the next Annual Convention be held in the City of Raleigh.

The business of the Convention being declared completed, the following address was delivered by the Bishop—

Brethren,

The prospect of success which gradually unfolds itself to our view, in the advancement of the interests of the Church, is truly encouraging. We have hitherto met with no difficulties to retard our progress: no untoward event to paralyze our minds: no afflicting circumstance to excite a desponding fear. Our path has been rendered clear by the pointings of Providence, and the most animating light has been reflected upon it by that God, in whose service we are engaged.

When we consider the depressed circumstances under which the Episcopal Church in North-Carolina laboured, at the period in which the attempt to revive its interests first commenced, we must be aware of those effects, of which the least check to our exertions would have been productive. Although the union into which the friends of our communion entered, was ardent and sincere, still as the object they had in view was of great importance, and the number of those who sustained the ark was very small, difficulties which would have been disregarded by a larger body, would not only have shaken the hopes of the chosen few, but prostrated their best efforts in the dust; and produced a relinquishment of the concern, in which they had so nobly engaged. The Almighty, in tender mercy, has subjected us to the effects of no such discouragements. In every step we have taken, we have been sustained by his benevolent arm: a pillar of light has shown us the way in which to proceed: obstructions have been removed: the mountains of difficulty have been made easy for the passage of his Church and people: friends have been raised up for our support: the different societies of Christians have received us with open arms, and have wished us success in the name of the Lord.

These considerations have made an impression upon my mind which no circumstances can ever efface; and I rejoice that the Almighty God has

* There is no Episcopal Church in Raleigh.—*Editor Christian Journal.*

made choice of me to assist you in the work, and to aid you in the resuscitation of this portion of his vineyard.

To ensure success to your further efforts, I would urge you to persevere in the same course of conduct you have hitherto pursued. As long as the clergy continue to preach Jesus Christ, and him crucified, Jehovah will continue to bless their labours. As long as the laity follow Christ and obey his precepts, Jehovah will own them as his servants. Marked with the features of the cross—making mention of the righteousness of Christ, and of his only; we shall be universally acknowledged as the friends of that Being who died on Calvary, and is risen from the dead.

The proposition which has been made to this Convention by a portion of the Lutheran Church in this state, calculated to excite our warmest gratitude to God: it proclaims in language which cannot be misunderstood, the confidence they place in our integrity, and the preference they give to our religious institutions. The door which has been opened for the reception of the messenger into our bosom which conveyed to us their proposals, forms an event of the most imposing character. In a point from which we apprehended some difficulty, there has no difficulty arisen; and we have sent him back to the people of his charge, clothed with that ministerial authority required by our communion, our fellow-labourer in the Gospel—our friend—our brother.

If the Lutheran ministers and congregation, by whom he has been deputed to attend upon our proceedings, breathe the same sentiments which warm my heart; if they possess the same desire to effect as perfect and entire an union as hath been exemplified in their representative, it cannot be long before that union will be completed. We shall then form one fold under one shepherd—meet around the same altar—constitute one household, Jesus Christ himself the Bishop of our souls.

On my way to the Convention I preached in Warrenton to a large congregation, and confirmed ten persons. Since the present session of the Convention in Raleigh commenced, I have

ordained three Deacons, and admitted one of the number to the Priesthood, I have confirmed forty-nine persons, baptized twenty-five children, and administered the Lord's Supper to many of the followers of the Saviour, belonging to the various congregations in this place. Brethren of the clergy and laity—accept the assurances of my great respect and regard—I wish you a happy interview with your families, and may the Lord be with you.

After prayer by the Bishop and the benediction, the Convention adjourned.

Canon passed in this Convention.—

Any association of ten or more adults, consenting to adopt and be governed by the Constitution and Canons of this Church, assuming some name by which their Church or Parish may be designated; appointing a vestry of four or more persons to manage the temporal concerns of their body, and also a delegation of any number of persons not exceeding four, may be received into union with this Church, and their delegates shall be entitled to seats in this Convention, on producing a written certificate, signed by the vestry, stating that the above conditions have been complied with.

During the session of the above Convention the following ordinations were held by the Right Rev. Bishop Moore:—

On Sunday, April 29th, Messrs. Robert Davis and William Green, were admitted to the holy order of Deacons. Morning Service was conducted by the Rev. Thomas Wright, Deacon, Missionary; and a Sermon preached by the Rev. Gregory T. Bedell, Rector of St. John's Church, Fayetteville.

Particulars respecting the Brahmins, related at the Anniversary Meetings, in May last, of the Wesleyan and Church Missionary Societies, in London.

COLONEL SANDYS related a circumstance in which he was himself concerned, which proved the powerful influence of kindness on the minds of the natives, and that the intelligent part of them see the folly of their superstitions.

"In 1790 (he said) I was Adjutant and Quarter-Master in the army, under Marquis Cornwallis. I sailed to join the army, in the month of January, in that year. Having on board 300 Sepoys, we laid in our provision and water for the voyage, expecting a passage of only eight or nine days. The principles of these Sepoys were well known to me, and many of them were of high caste. They were permitted to fill their own water casks, every one of which was sealed with the Brahminical seal. Their provisions and packages were also sealed; and no one touched that part of the ship where they were stowed. It was then the infancy of the war, and it was necessary to attend to all their prejudices. From calms and contrary winds, the voyage proved much longer than we had contemplated. We had been at sea twenty-five days. I kept account of the provisions and stores, as was my duty; and I found that now we were only half way, and for these 300 men there remained only two butts of water. I well knew their sentiments respecting any other provisions or water; and what would be the consequence I did not know when this circumstance should be discovered. My anxiety was so great for several days, that I was scarcely able to support it: this was observed by one of their chief personages, with whom I was on terms of the closest intimacy; and he said to me one day—'What is the matter with you? are you ill?'—'No,' said I, 'I am much as usual.'—'We have been a long time at sea,' said he, 'how does our provision hold out?' He could not have asked a more unfortunate question. I, however, waved it, and it passed off for that day. I could only hope that something would soon occur in our favour; but the next day, as things were getting worse, I resolved to tell him. Accordingly, I called him into the cabin, and said, 'I have a secret to unfold to you. We respect your caste, and from that circumstance all my uneasiness arises.' He asked, 'What is the state of our provision?' I replied, 'Of dry provisions we have plenty.'—'But how is our water?'—'That,' I replied, 'I am afraid to tell you.'—'Nay,' said he,

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'tell me.'—'Then here are the returns,' I replied, 'and this has been the cause of that uneasiness which you have observed in me.'—'If that be all,' he said, 'I will soon set you at rest;' and he immediately went down and put the Brahminical seal on some butts of water, for we had plenty of it on board. When he came up, tapping me on the shoulder, he said, 'Let me see a smile on your countenance.' We never dared to mention this circumstance to any individual in India."

Mr. Thomson, after assuring the Society that, notwithstanding all difficulties, the work of God is prospering in India, stated the following affecting facts:—

"But the wants of India are still the same. The destruction of infants and the burning of widows still continue; and the wheels of the car of Juggernaut still crush many of its deluded victims.

"On the subject of burning widows, I would remark, in opposition to what has been so often affirmed, that this practice is confined to the more wealthy class, and to those who are voluntary victims; that the instances which I have seen have proved the contrary. The first I ever saw in India was in contradiction of the first of these assertions; and it was a scene, the recital of which must make any sober man shudder: it was the burning of a widow in deep poverty: so poor were the relations, that they could not afford a sufficient quantity of fuel to cover the body: I saw her and the body of her deceased husband, partly covered with fuel, and partly exposed; and, in this dreadful state, she was slowly consumed. The next instance which I saw was in direct opposition to the other assertion, that they are all perfectly voluntary; it was that of a poor woman who was dragged to the pile, making all the resistance in her power, and fainting under the thought of what she was going to suffer: she was then taken in the arms of two men, to be carried round the pile the appointed number of times: but when, from her fainting and the resistance which she made at intervals, they could not suc-

ceed in this, she was laid on the pile in a state of insensibility; but, coming to herself for a few moments, she struggled so violently as nearly to throw down the pile: a Brahmin seeing this, immediately ran to a little child about four years of age, the eldest son of the widow, took the child in his arms, put a torch in his hand, ran with him to the pile, held out his little arm, and made him set it on fire; and, in a few moments, the struggling mother was in flames!"

The Blessing of an Intelligible and Scriptural Liturgy.

[At the meeting of the Prayer Book and Homily Society of London, on Thursday, the 3d May, 1821, the Rev. William Jowett made an address, from which the following is extracted.]

"I HAVE, within the last few years, visited the Romish, the Greek, the Coptic, and other churches, which have their services habitually in a language that the people do not understand.

"How painful the contrast, between the affectionate mother, in this country, training up her child in the way in which it should go, and impressing its tender mind with sentiments of devotion—and the mother, teaching her child, as soon as it can read, or even before it can read, to repeat its Ave-Marias and to count its beads! How different to the family, after the labours of the day, refreshing itself with the exercises of spiritual devotion, is the family assembled to fatigue themselves with their unintelligible services, or to repeat their long Breviary of Saints, and to add to each of them '*Ora pro nobis!*' (Pray for us!)

"Observations of the same kind will apply to the manner in which marriage is celebrated in the Greek church.—When present on such occasions, I have perceived a disgusting levity, arising doubtless in part from the unknown language in which the service is there performed. How different the ease in our own Church! How solemn and tender the addresses delivered at this important season, reminding the parties of the serious vows laid on them,

and of the conjugal virtues which they are called to exhibit!

"I have been struck, likewise, when in some churches abroad, with that DESOLATION of devotion which seems to prevail. There appears to be no common feeling of devotion between the priest and the people. At one end of the church stands the officiating minister, with his back to the people; repeating what they do not understand, in a voice too low to be heard. What are these people doing? Are they all praying with one heart and one mind? They seem as if every one was standing by himself; and totally destitute of that unction which is promoted by prayer in a language that is understood.

"I once spent a Sabbath in the northern part of the island of Corfu, and, going to the Greek church there, had an opportunity of witnessing the manner in which the priests in that place (who are so poor that they are obliged to toil for their subsistence in the field) officiated in sacred things. I retired, in sadness; and went to my own room; and I shall never forget, though I cannot express, the feelings which that passage of our Liturgy brought to my mind, 'That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word!' The feelings which then impressed me were, on the one hand, gratitude to Almighty God, who has in so great measure answered that prayer in our own happy land; and, on the other, pity joined with prayer for that unhappy country, that God would be pleased to grant, that all around me might partake of these blessings.

"Surely, Sir, it is a Catholic spirit which the Church of England breathes in these words! Is it not our privilege, when we pray for Bishops, Priests, and Deacons, to extend our views to every nation under heaven, and to all the ministers of religion in every part of the world? And if this spirit prevails in our Church, and we are enabled to bow before the throne of the Divine Majesty with these enlarged views and feelings—then does the Church of England contain in it the germ of re-

curity, not only for itself, but for all the Churches of Christ, in every part of the world; and we shall find our Liturgy among the best means for leading on both ourselves and others to that blessed state, where prayer will be exchanged for endless praise."

London Missionary Society.

THE annual meeting took place on Thursday morning, May 10th, 1821, at Great Queen-street Chapel; the Treasurer, William Alers Hankey, Esq. in the chair. Unusual interest was connected with this meeting, by the attendance of a Madagascar Chief, and by the arrival of Mr. Campbell from his second voyage to South Africa.

Governor Farquhar being about to send from Mauritius a commissioner to Radama, the principal Chief of the neighbouring part of Madagascar, Mr. David Jones, the Society's Missionary, then waiting at Mauritius for an opportunity of re-establishing himself at Madagascar, had obtained permission to accompany the commissioner. Mr. Hastie, the commissioner, introduced Mr. Jones at the court of Radama as his particular friend. Mr. Jones availed himself of this opportunity to promote the object of the Society with reference to Madagascar. The King, being satisfied with the views of the Society, consented that Mr. Jones should write to the directors for Missionaries to instruct his people in the knowledge of Christianity, provided a number of artizans accompanied them; as he was solicitous that his people should be instructed in the useful arts, as well as in religion. He himself afterward agreed to address the directors to the same effect; and the following is a translation of his letter—

Radama, King of Madagascar, to the Missionary Society, usually called the London Missionary Society.

GENTLEMEN,

When the treaty was concluded between me and governor Farquhar, which has for its object the cessation of the exportation of slaves from the island of Madagascar, the Missionary, Mr. David Jones, accompanied the

commissioner from the British government, and arrived at Tananarive, the capital of my kingdom; with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesced with much pleasure in his request.

Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force, contrary to the light of their understandings—therefore, gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it; provided you send skilful artizans to make my people workmen, as well as good Christians.

I avail myself of this opportunity, gentlemen, to promise all the protection, the safety, the respect, and the tranquillity, which Missionaries may require from my subjects.

The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, gardening, &c.

I shall expect, gentlemen, from you, a satisfactory answer by an early opportunity.

Accept, gentlemen, the assurance of my esteem and affection.

(Signed) RADAMA, King.

We are happy to state that the treaty here referred to was concluded. One condition of this treaty was, that twenty Madagascar youths should be sent—ten to Mauritius, and ten to England—to be instructed in such arts as may be beneficial to their native country.

The Chief who attended the meeting is named Rataffe, and is brother-in-law to Radama, by whom he has been sent to this country on a mission to government. He was accompanied by a

secretary, an interpreter, and four of the youths who are come to England for instruction.

In reference to the mission to Madagascar, Dr. Bogue observed, in moving the adoption of the report—

“You have now heard of a new field opened in the island of Madagascar—an island larger than England. You have heard the letter of the king of that island. Pomare, king of Otaheite, has sent various letters; and now the king of Madagascar honours us with a letter, and invites us to send over to his country to instruct his people.

“Satan appears to have employed all his art to make the people of Hindoostan very religious. But false religion makes them worse: it has seized and polluted their whole souls; and it may be said that it is the most difficult thing in the world to eradicate such impressions: it is so, and we might despair, were we not assured that the power of God can surmount every difficulty, and turn men, in the most unfavourable circumstances, from the kingdom of Satan to the kingdom of God.

“Madagascar presents a different field. There, Satan’s aim has been to keep them without religion: for they have no established religion, no priesthood, no temple—only once or twice in the year, some acknowledgements to the sun, as the author of their comforts. Here then is a people exempt from superstition, who have no religion: but the Gospel is able to give them one, and to communicate the best kind of religion to those who at present have no religion at all.”

The arrival of Mr. Campbell was another circumstance which gave great interest to this meeting. Having embarked at the Cape, on the 15th of February, on board the “Castle-Forbes,” in the hope of reaching England in time for the anniversary, he was just able to accomplish his purpose: for, leaving the ship, in the pilot boat which met her in the channel, he landed at Portsmouth on Tuesday, May the 8th, and, travelling all night, arrived in London on Wednesday morning, about three hours before the commencement of the service at Surrey Chapel.

Account of Scio.

Scio is separated from the continent of Asia by a channel eighteen miles in width. On the north is a distinct view of the isle of Mitylene—on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet—on the south-east, of the isle of Samos. The length of the island, it is said, is thirty miles; the breadth, from twelve to eighteen. A high range of mountains, composed principally of limestone, runs through the whole length of the island. On the east side is an extensive and highly cultivated plain; on which are the principal city, Scio, many fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit trees; as orange, lemon, fig, olive, and pomegranate: but the mountains are barren, except now and then a small grove of pine trees.

As to the population, we depend on the statements given to us by the Greek Bishop. They are as follows:—the entire population 60,000 or 70,000: of these, not less than 3000 are Turks, 800 or 900 Catholics, a few Jews, and the rest Greeks.

In Scio, the Turks usually speak the Greek language, and sometimes marry into Greek families. Most of them live in a large castle on the sea shore, separated from the city by drawbridges. They have twelve Mosques in the city.

The Christians enjoy great liberty, and are never interrupted in their religious services.

The Catholics have six churches; three in the city, and three in the country: with one Bishop and twenty-six priests.

The Greeks have 50 or 60 churches in the city, and very many in different parts of the island. They have one Bishop, and 500 or 600 priests, besides monks. The duties of the priests are limited to the reading of the church service, on the Sabbath and Feast Days. The books used in the churches are in Ancient Greek.

The whole Bible is not found in the churches; and seldom, indeed, in the houses. We have seen only two Bibles, one Septuagint, and three Testa-

ments, excepting those left by the Rev. Mr. Jowett, and the Rev. Mr. Williamson. Psalters are kept for sale, and are used in Schools. There are about 100 holidays besides the Sabbath. On these days, the people assemble, morning and evening, in the churches, for religious service. Both in summer and winter, the morning service is performed by candle-light.

The college in this city was established, in its present form and government, about five years since, when Mr. Bambas, the principal instructor, took the charge of the institution.—There are, at present, 700 or 800 students, and 14 instructors—one professor of Chemistry and Rhetoric—one of Mathematics—one of Theology, Geometry, &c.—one of the Turkish language—one of the Latin and French; and nine teachers of the Ancient and Modern Greek. A considerable portion of the scholars are young, and are instructed in the first principles of grammar: the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Herodotus, Pindar, and the *Iliad*.

Remark on the Proceedings of Religious Societies.

[We extract, from the Missionary Register published in England, the following judicious remark concerning the proceedings at the anniversary meetings of religious societies.]

“WITH much pleasure we remark the increasing attention paid by the conductors of these meetings, in the resolutions brought forward, to the proceedings of the respective institutions during the year. Wherever it can be rendered practicable, it would be found highly beneficial to condense all expressions of thanks into one or two motions. Such grateful acknowledgement by the servants of Christ, for the aid rendered by their fellow-servants to the cause of their common Master, has the warrant of apostolical example; and may be rendered subservient to the increase of kind feelings and of Christian zeal: but its tendency to excess and to injury has been felt and lamented; and should be guarded against with care by all sincere Christians.”

Eagerness of a young Woman, in Russia, to read the Scriptures.

It is customary, on the eves of the great Feasts in the Greek church, to read the Acts of the Apostles to the people who are assembled in the churches. A young woman, in Kazan, had recently gone as usual; and, walking up and down, happened, as she passed the reader, to hear something that arrested her attention. She listened; and the more she heard, the more did she feel interested, and was chained to the spot till the reading of the Scripture was finished. The following day, she went to the priest, and expressed her earnest desire to be permitted to read the book which she had heard read the preceding evening in church. He immediately took down the New-Testament; and, beginning to read the portion of Scripture which she had heard in the public service, “Yes,” she exclaimed, “these are the very words.” She was now almost in an ecstasy; and, taking the New Testament home with her, she SAT UP TWO WHOLE NIGHTS, in order to read through the Acts of the Apostles. On returning the Testament, she delivered it into the hands of the priest, with downcast looks and a strong degree of reluctance, which plainly intimated that she would have kept the volume if she might. Her joy may be conceived, when she was presented with the treasure which she prized so highly.

The Princess of Benevento.

From Nicholls's Recollections and Reflections.

I HAVE said, that the charges brought forward by Mr. Burke against Mr. Hastings were on those subjects which had been matter of discussion between Mr. Francis and Mr. Hastings, while the former gentleman was in India; that the impeachment of Mr. Hastings was a continuation of Mr. Francis's opposition to Mr. Hastings's government. I believe I am correct in this assertion. All the materials for the twenty-two charges brought forward by Mr. Burke were furnished by Mr. Francis; and Mr. Burke had sufficient influence to prevail on Mr. Fox to support

the charges with the whole weight of opposition. Mr. Francis was a man of considerable abilities. He was a very superior classical scholar; and he was capable of laborious application.—Strong resentment was a leading feature in his character. I have heard him avow this sentiment more openly and more explicitly than I ever heard any other man avow it in the whole course of my life. I have heard him publicly say in the House of Commons, “Sir Elijah Impey is not fit to sit in judgment on any matter where I am interested, nor am I fit to sit in judgment on him.” A relation of the ground of this ill-will may be amusing. Mrs. Le Grand, the wife of a gentleman in the civil service of Bengal, was admired for her beauty, for the sweetness of her temper, and for her fascinating accomplishments. She attracted the attention of Mr. Francis. This gentleman, by means of a rope ladder, got into her apartment in the night. After he had remained there about three quarters of an hour, there was an alarm; and Mr. Francis came down from the lady’s apartment by the rope ladder, at the foot of which he was seized by Mr. Le Grand’s servants. An action was brought by Mr. Le Grand against Mr. Francis, in the Supreme Court of Justice in Calcutta. The judges in that court assess the damages in civil actions without the intervention of a jury. The gentlemen who, at that time, filled the situation, were Sir Elijah Impey, chief justice, Sir R. Chambers, and Mr. Justice Hyde. I was intimate with the first and the third from early life; having lived with them on the western circuit. On the trial of this cause, Sir R. Chambers thought that, as no criminality had been proposed, no damages should be given; but he afterwards proposed to give thirty thousand rupees, which are worth about three thousand pounds sterling. Mr. Justice Hyde was for giving a hundred thousand rupees. I believe that Mr. Justice Hyde was as upright a judge as ever sat on any bench; but he had an implacable hatred to those who indulged in the crime imputed to Mr. Francis. Sir Elijah Impey was of opinion that, although no criminal in-

tercourse had been proved, yet that the wrong done by Mr. Francis to Mr. Le Grand in entering his wife’s apartment in the night, and thereby destroying her reputation, ought to be compensated with liberal damages. He thought the sum of thirty thousand rupees, proposed by Sir R. Chambers, too small, and that proposed by Mr. Hyde, of a hundred thousand, too large; he therefore suggested a middle course, of fifty thousand rupees. This proposal was acquiesced in by his two colleagues. When Sir Elijah Impey was delivering the judgment of the court, my late friend, Mr. Justice Hyde, could not conceal his eager zeal on the subject; and when Sir Elijah named the sum of fifty thousand rupees, Mr. Justice Hyde, to the great amusement of the bystanders, called out—“Siccas, brother Impey,” which are worth eleven per cent. more than the current rupees. Perhaps this story may not be thought worthy of relation, but it gave occasion to that animosity which Mr. Francis publicly avowed against Sir Elijah Impey, and the criminal charge afterwards brought against him in the House of Commons, was the offspring of that animosity. I will follow up this anecdote by mentioning the consequences of the action brought by Mr. Le Grand. The lady was divorced: she was obliged to throw herself under the protection of Mr. Francis for subsistence. After a short time she left him, and went to England. In London she fell into the company of M. Talleyrand Perigord. Captivated by her charms, he prevailed on her to accompany him to Paris, where he married her; and thus the insult which the lady received from Mr. Francis, and the loss of reputation, which was, perhaps unjustly, the consequence of that insult, eventually elevated her to the rank of Princess of Benevento.

Abstract of the Proceedings of a Convention of the Diocess of Maryland, held in St. Paul’s Church, Baltimore, June 20th, 21st, and 22d, A. D. 1821.

THE Convention was composed of

the Right Rev. Bishop Kemp, thirty-one Presbyters, ten Deacons, and Lay-Delegates from thirty-seven parishes.

The Convention was opened by Morning Prayer, conducted by the Rev. Henry L. Davis, D. D. Rector of St. Anne's Parish, Anne-Arundel county; an appropriate discourse by the Rev. Jehu C. Clay, Rector of St. John's Church, Hagerstown, Washington county; and the administration of the Lord's Supper by the Bishop.

The Rev. William E. Wyatt, D. D. was chosen Secretary, and the Rev. George McElhiney Assistant-Secretary.

It was *Resolved*, That the thanks of the house be presented to the Rev. Mr. Clay, for his very excellent discourse delivered at the opening of the Convention.

The Bishop read to the Convention the following journal of his Episcopal transactions during the last year:—

My Reverend Brethren of the Clergy, and Gentlemen of the Laity,

The time has again come round, when, under the kindness of Divine Providence, we are permitted to assemble, and to unite our prayers and our exertions in promoting the welfare of our venerated Church. To those who view passing occurrences with an attentive eye and an interested heart, a year seldom passes without some events that deserve particular attention, and arrest the consideration of her true friends. When I have brought to your view what has been done by me, and what has occurred in the course of the last year, you will be able to judge what arrangements it may be necessary for you to make to give more energy and higher effect to rules and regulations now in existence.

Soon after the Convention, on the 6th day of June, I held an ordination in St. Paul's, in the city of Baltimore, when Mr. Spencer Wall was admitted to the order of Deacons, and the Rev. Mr. Austin, and the Rev. Mr. Keech, to that of Priests.

I also received from the standing committee, testimonials in favour of Mr. Thomas G. Addison, and Mr. James Pilmore, and accordingly entered them

on the list of candidates for holy orders.

On the 13th day of June I crossed the bay to Chester-town, to visit the parishes in Kent county. On the day following I preached in the parish church of St. Paul's, to a very respectable congregation. This parish has been for some time without a Rector; and still there seemed to be a considerable number of persons who maintained the principles, and cherished the love, of our Church. Mr. Lemuel Wilmer, a candidate for holy orders, now acts as a lay-reader in that parish.

On the 15th I preached in Shrewsbury Church, and held a confirmation. As there was then no Rector to perform divine service, and to prepare the young for confirmation, there were only three confirmed. Their church had been lately repaired, and they expressed a great desire to obtain a minister. The Rev. Mr. Smith has, since that time, settled among them, and, as far as I am informed, is doing much good.

The 18th, being the Lord's Day, I devoted to the church in Chester-town. In the forenoon I ordained their minister, the Rev. Mr. Walker, a Priest. In this sacred service his parishioners seemed to take an interested and devout part. Mr. Walker was examined in the presence of the Rev. Mr. Bulkley, and the Rev. Mr. Smith, who assisted in the service, and presented Mr. Walker. In the afternoon I confirmed thirty-three persons; and, at night, I addressed the Sunday Schools, which I found to be large and well conducted. Indeed, this day was a day of joy and spiritual elevation!

The next Episcopal service that I performed was to hold a confirmation in a school-house on Federal Hill. A congregation has been formed in that quarter of the city by the Rev. Mr. Pfeiffer; seventeen persons were confirmed.

On the 26th of July I ordained the Rev. John Johns a Priest, in his own church in Frederick-town. The Rev. Mr. Clay, and the Rev. Mr. Armstrong, assisted at his examination, and presented him.

In the beginning of the month of

August I set out to visit the parishes in the counties of Somerset and Worcester, on the eastern shore. I reached Green Hill Church on the 4th of the month, but the day was exceedingly rainy, and there was no congregation. On the day following I preached at Princess Anne, and confirmed sixteen persons.

I passed on to Snow Hill, when, on the 6th day of August, being the Lord's Day, I admitted the Rev. Mr. Henry B. Judah to the holy order of Priests, in his own church. The Rev. Mr. Wickes, and the Rev. Mr. Stratton, assisted at his examination, and presented him. Such was the impression made by this solemn and sacred service, in a place where perhaps it had never before been performed, that a pious and judicious layman remarked to me, that it would be of great service to the Church, to ordain ministers as often as I could in their own churches. And I was so fully convinced of the correctness of this remark, that I have, in every case, when circumstances would admit, and my own parochial duties would allow, yielded to such requests; and I mean to continue to yield to them whenever my obligations to my own people will authorise me. On the afternoon of the same day I confirmed twenty-six persons.

On Monday I visited St. Martin's, but the day was very rainy; still I confirmed fifteen persons.

On Tuesday I passed on to the parish under the care of the Rev. Mr. Stratton: so long had this people been without a minister, that it was supposed hardly a vestige of attachment to the principles and the service of the Church remained among them: nevertheless, under their present Rector they have rallied around the Cross of Christ, and evinced in a manner highly creditable to themselves and their minister, that their religious principles and affections were easily awakened. In a chapel at Dividing Creek I confirmed thirty-five persons.

The next day was devoted to the parish church at Rehoboth. A large and respectable congregation attended, and twenty-four persons were confirmed. The same evening we returned to

the parish of the Rev. Mr. Wickes; and, next day, in his parish church, at Mony, we had divine service, and eleven persons were confirmed.

Thus I finished my tour of duty in this district—and returned home with feelings of gratitude to the Great Head of the Christian Church, for the comforts that I had enjoyed in seeing the churches and chapels in pretty good condition, and the people, as far as I could judge, interested and devout.

On the 21st of September, in the parish church of Queen Anne, in Prince George's county, I ordained the Rev. Mr. Levin J. Gilliss, minister of that parish, Priest. The Rev. Dr. Davis, the Rev. Mr. Williston, and the Rev. Mr. Austin, assisted on this sacred occasion: at the same time I confirmed thirteen persons.

On the 30th of September I visited St. John's Church, in Baltimore county. In as much as there had been a confirmation in this church, not long before, there were but few to be confirmed; still I administered this holy ordinance to nine persons.

On the day following I consecrated to the service of Almighty God, a new stone church near Belle Air, by the name of Christ Church, and at the same time confirmed forty-two persons. This church is now under the charge of the Rev. Mr. Keech, together with St. John's, and I was pleased to see an appearance of devout attention on the part of the congregation.

Soon after this, on the 12th of October, I consecrated a new church in St. James's parish, Baltimore county, by the name of Trinity Church. This chapel, together with the old parish Church, commonly called the Manor Church, have united under the care of the Rev. Mr. McElhiney. On the 14th of October I received from the standing committee a testimonial in favour of Mr. Frederick Schroeder, and consequently placed him on the list of candidates for holy orders. This young gentleman is now pursuing his studies at the Theological Seminary in New-Haven.

At the city of Annapolis, in St. Anne's Church, on the 26th day of October, I ordained the Rev. John Fox-

man, of the state of Delaware, a Priest.

I held a confirmation in my own parish church, in the city of Baltimore, on the 17th of December, when thirty persons were confirmed. The standing committee, on the 5th of April, 1821, granted a testimonial in favour of Mr. Lemuel Wilmer, and of course I placed him on the list of candidates for holy orders, and he now acts as a reader in St. Paul's Church, Kent county.

Mr. George B. Shaeffer was ordained by me a Deacon, in St. Paul's, in this city, on the 11th of April.

On the 15th of the same month I held a confirmation in Trinity Church, in this city, under the care of the Rev. Mr. Bartow, when fifty-three persons were confirmed.

May the 25th, I visited the parish in Anne Arundel county, under the charge of the Rev. Mr. Porrell. The day was unfavourable, and the notice had not been given in time; of consequence, there was no confirmation. Great exertions were making to establish Sunday Schools, and there was a prospect that much benefit would result from them.

On the following day I attended at All Hallows, in the same county, but it rained so heavily that there was no congregation: the Rev. Mr. Rafferty was examined for Priest's orders, in the presence of Dr. Davis, the Rev. Mr. Williston, and the Rev. Mr. Horrell.

On the next day, being the Lord's Day, I preached and held a confirmation in St. Anne's, in Annapolis: ten persons were confirmed. In the afternoon the Rev. Mr. Rafferty was ordained Priest.

Thus ended my Episcopal services for the year. During this spring I have been able to do but little in this way, inasmuch as an indisposition which I had in the winter, left some effects which rendered it prudent not to expose myself to cold: still I cannot hope, that, taking one year with another, I shall be able to visit the diocese more than I have in the present year.

Since the last Convention I have administered the holy ordinance of confirmation fifteen times, when 336 per-

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sons have been confirmed. I have consecrated two new churches; appointed one lay-reader; admitted four upon the list of candidates for holy orders; ordained two Deacons and eight Priests.

The following changes have taken place among the clergy during the last year:—The Rev. Mr. Addison has resigned his charge in Georgetown, and now officiates at Addison Chapel and Rock Creek Church, and the Rev. Mr. Tyng has succeeded him; the Rev. Mr. Austin has settled in St. Thomas's parish, Baltimore county; the Rev. Mr. Keith has removed from Georgetown to the diocese of Virginia, and has been succeeded by the Rev. Mr. McIlvaine; the Rev. John Armstrong has removed to the diocese of Virginia, and his son, the Rev. William Armstrong, is now in England on a visit to his relations—his cure in Montgomery is filled by the Rev. Spencer Wall; the Rev. Mr. McElhiney, from the diocese of Pennsylvania, has been elected into St. James's, Baltimore county, and the Rev. William Jackson has settled in the parishes of St. George's and Havre-de-Grace, in Hartford county; the Rev. Mr. Westerman has returned to the West-Indies, and the Rev. Mr. Lanston, from the diocese of Virginia, has returned to this state, but is not yet settled in any cure; the Rev. Thomas G. Allen, from the diocese of Virginia, has settled in Prince George's parish, and St. Bartholomew's, Montgomery county; the Rev. Mr. Smith, formerly of All-Hallows, Worcester county, has been called to Shrewsbury, Kent, where he now officiates; the Rev. Mr. Aisquith, from the diocese of Pennsylvania, has been duly settled in St. Paul's parish, Queen Anne's county, and the Rev. Mr. Spencer, from the diocese of Pennsylvania, has been appointed President of Washington Academy, in Somerset county.

It may not be improper here to mention the death of the Rev. Mr. Joseph Jackson, many years a pious and useful minister of this Church. This gentleman, while on a Missionary tour in the Western country, died at Bardstown, in the state of Kentucky, in the month of December last. His zeal and usefulness are manifest by the ef-

fects produced in every parish where he lived: his piety is evinced by the many devotional addresses, for particular occasions, and in consequence of particular events, found among his papers: and his strong attachment to the principles of our Church, and his anxiety for her prosperity, are indelibly recorded by his will.

The Prayer Book and Homily Society of Baltimore have applied their means principally in disseminating the Book of Common Prayer, which unquestionably stands next to the Holy Bible, and it cannot be doubted but, with a divine blessing, their exertions will be highly useful.

The Female Episcopal Tract Society go on with increased zeal and usefulness. Their Tracts are generally selected from the Cheap Repository of Mrs. Hannah More. This pious and distinguished lady, by her well conceived and excellently written Tales, has perhaps come nearer to the manner of our blessed Lord, in his teaching by parables, than any other writer either of ancient or modern times. And it seems to me that there is no way in which religion can be rendered so acceptable and so influential among the poor as by spreading these Tracts.

The Sunday Schools too continue to be conducted with great regularity and success.

During last winter an agent came on from the General Theological Seminary to raise funds for its support in this diocese. Arrangements were made to effect this object, but it was thought prudent to decline the business until the pressure under which our city then laboured should pass away. Occurrences have since taken place, which will probably result in a call of the General Convention.

To my reverend brethren of the Clergy I have nothing now to add; inasmuch as a charge intended to embrace every thing that I wish to bring to their view is now in preparation.

To the gentlemen of the Laity I would beg leave to say, that the prosperity of the Church, and to a certain degree her character, depend greatly upon them. If they exert themselves to manage her temporal concerns in the

best manner, so as to make a comfortable support for the clergy; to keep their churches and chapels in good repair, and to encourage zealous and pious ministers, there can be no doubt but she will prosper. From her Divine Head grace will always flow to sanctify the exertions of her sincere members, and to render her the gate to heaven to many a soul.

In some of the parishes I have found that the churches are not regularly organized, nor the records correctly kept. This is a matter that deserves prompt attention. In all the old parishes, that were laid off before the year 1798, the records ought to be carefully examined, and put in a state of preservation. By an act of Assembly passed that year, called the Vestry Act, new parishes may be laid off by metes and bounds; and by the General Incorporating Act of 1802, congregations may be erected within the limits of parishes. But, whenever this is done, these new parishes and new congregations come under the regulations of the Vestry Act, and their affairs are to be transacted agreeably to the provisions of that act. At every meeting of a vestry, stated, adjourned, or special, the minutes ought to be taken down by the Register, and afterwards correctly recorded. Records of the births, marriages, and deaths, in the parish, ought to be carefully kept, for these are of great importance.

I would also recommend it to every vestry to have a copy of the Constitution and Canons of the Church in the United States, as well as of the Church in this state, kept among the papers of the vestry. Some of the most important arrangements respecting the characters and settlement of ministers are placed in the hands of the vestries, and if these be either unknown or unobserved, great evils may ensue, and the character of our Church be depressed. In addition to these things, gentlemen, your wisdom will no doubt devise many plans that may be advantageous to your several parishes. I will, therefore, take the liberty to add only one thing more: it is this,—you are, and you will be, expected to stand foremost among the parishioners for zeal, con-

rect principles, and piety. And if in these respects you may be justly viewed as placed on an eminence, your light will shine all around, and you may be the happy instruments of preserving the integrity of the Church, and, of leading, by your example, sinners to the fountain of mercy.

Grace Church, in the city of Baltimore, having been duly organized, was received into union with the Convention.

The Parochial Reports made to the Bishop, and entered on the Journal, agreeably to the Canons, furnish the following aggregate:—

Baptisms (Adults 15, Children 116, not specified 962) 1093—Marriages 257—Funerals 525—Communicants 2426.

Samuel J. Donaldson, Esq. from the Committee on the Episcopal Fund, furnished the following report, which, after being amended as follows, was accepted:—

The committee to whom was referred the subject of devising a plan for raising a permanent fund for the support of the Bishop of the diocese of Maryland, beg leave to report:—

That an anxious desire to contribute effectually to the welfare of the Church, and to assist in placing her permanently on that respectable eminence to which the purity of her faith, and the excellence of her services, so justly entitle her, have urged your committee to meet the business confided to them by the last Convention, with that serious consideration which its importance appeared to demand of them. They have revised the various measures which have heretofore been adopted by former Conventions, or suggested by persons feeling an interest in the affairs of the Church, with a view of selecting from them some plan which would enable the diocese to provide a fund for the support of a Bishop, without rendering him liable to the performance of parochial duties; but it is with regret they say that they find among them nothing to justify the hopes of success in attaining the contemplated object. They were, therefore, obliged to seek for new expedients, and endeavour to

find some aid in those efforts made in other parts of the Union, in relation to the subject.

Considerable progress has been made in the diocesses of Connecticut, New-York, and Pennsylvania, in providing for the Episcopate. In the first mentioned diocese, through the exertions of Episcopalians, and the aid afforded by the Legislature of the state, a fund has been raised which now yields an ample support for her Bishop, and enables him to apply his time and his talents to his Episcopal functions, and also to devote a portion of them towards advancing the interests of the Theological Seminary at New-Haven. In Pennsylvania, collections for the support of a future Episcopate were begun in 1813, and the proceeds at this time amount to between six and seven thousand dollars, chiefly the produce of annual collections in their churches in the cities. This, with a legacy of four thousand dollars bequeathed for the same object, places in possession of the Church, in Pennsylvania, a sum of about twelve thousand dollars, which is continually increasing from the application of the accruing interest to the principal sum, together with the amounts received from their annual collections. In New-York also a sum has been raised, but in what manner is not exactly known to your committee. It is said, however, to be considerable, although not judged sufficient for immediate application to its design. In turning our eyes from these laudable, and so far successful, exertions, and reviewing what has been done in the populous and wealthy diocese of Maryland, we cannot but regret that so little has been hitherto effected. In advert- ing to the report of the Treasurer at the last Convention, it will be found that only \$707 78 cents remain in his hands as the permanent Episcopal Fund. And yet, since 1792, when a Bishop was first consecrated for this diocese, the subject has again and again been presented to view, and appears to have received the consideration of our Conventions.

The great advantages to be derived to the Church by abstracting the Bishop from the cares incidental to the

situation of a parochial clergyman, are too obvious to require illustration; they are such as must necessarily present themselves to the mind of every one whose connexion with our Church has led to any reflection on them. But your committee are aware, that notwithstanding their plainness, they have been too little regarded. To what this lamentable want of zeal, in promoting the peculiar interests of our Church in this and other matters, is to be attributed, it does not come within the province of your committee to point out. It would, however, give them the most heartfelt pleasure, if they could, in any degree, be instrumental in substituting for that supineness which now pervades our community, an ardent attachment to our institutions, and a zealous spirit in promoting the welfare of our Church. That, with proper exertions, an Episcopal Fund, sufficient for the object contemplated, could be obtained in Maryland, your committee cannot doubt; but, in order to do so, it will be absolutely necessary that the clergy and laity should constantly co-operate, and on all occasions enforce, in the strongest manner, the propriety of placing the Bishop of this diocese in a state of comfort and independence. And although, with our best exertions, a considerable period must elapse before a productive fund could be realized, yet without such a union between the clergy and laity, nothing effectual can at any time be done.

In this diocese there are sixty-one parishes and churches, and if ten years were allowed for raising this fund, it is presumed that a sum sufficiently ample would be subscribed. In order to obtain \$50,000, the average sum for each parish or congregation would be \$809 67 cents; and, as it may be counted on with certainty, that in the city of Baltimore, and in some of the larger parishes, much more than the average amount would be collected, it will of course follow, that *in many of the parishes much less than the sum last mentioned would answer every purpose*; and it needs only the union before adverted to, and a sincere and earnest desire on the part of the clergy, and some of the influential members of their re-

spective congregations, to carry into effect some plan by which the object could be attained. Every motive which should induce men who believe that the principles and practices of our Church conform to the scriptural standard, and to the examples of the primitive Christians, should actuate us to vigorous measures on this subject; and exertions corresponding with such motives, would most assuredly be successful.

Your committee therefore beg leave to submit for the consideration of the Convention the following plan, viz.—

1st. That a committee of five, of whom the Rector shall be one, shall be appointed in each parish and congregation of this diocese, for the purpose of soliciting subscriptions to the Episcopal Fund, who shall annually report their proceedings to the Convention, and render a list of subscribers, the amount of subscriptions, and the sums actually paid to them.

2d. That a treasurer shall be appointed for each parish and congregation, who shall pay to the Convention annually the sums received by him from the committee of subscription.

3d. That the money actually paid to the Convention shall be immediately vested, and the interest as received shall be added to the principal until it shall amount to the sum of \$——.

4th. That this Convention, when requested by any vestry so to do, shall state the sum which each parish or congregation shall be expected to contribute, and on the payment by any parish or congregation of the sum so required of them, such parish or congregation shall be for ever thereafter discharged from further contribution for this purpose.

5th. That all vacancies in the parochial committees shall be filled by the vestries of their respective parishes and congregations.

6th. That a treasurer shall be appointed by the Convention to manage this fund, who shall vest the money as soon as he receives it, in the name of the Bishop for the time being, as trustee of the Episcopal Fund of Maryland.

The plan thus offered to the Convention is not considered as perfect.

and if others more capable than your committee, of devising ways and means of raising this fund, could be induced to turn their attention to this subject, and propose a mode less objectionable and more efficient than the present, the views of the committee will be answered. But it is hoped that something towards accomplishing this desirable object will now be done, and that we shall no longer sleep over a subject so important to the best interests of the Church. Other denominations of Christians in supporting their peculiar institutions afford us, in their unanimity and perseverance, examples worthy of imitation. Why should churchmen alone be backward in promoting the interests of their religion? Why should a Church, whose members boast of her faith, her liturgy, and discipline, be suffered to languish, and, through the lukewarmness of her children, be denied those temporal advantages which would enable her to extend the influence of her principles, and more widely to disseminate her doctrines? No reason can exist for such a state of things, and we trust that the time is approaching, indeed, has now arrived, in which the members of the Protestant Episcopal Church in Maryland will prove the sincerity of their attachment to the cause of religion, and the institutions of their own communion, by liberally bestowing a part of their wealth in providing an ample and permanent fund for supporting the Episcopate in this diocese.

On motion, *Resolved*, To amend the 5th Article of the Constitution, by striking out the words "resident in Maryland," and inserting, "of the Protestant Episcopal Church in the United States."

The committee on the treasurer's and secretary's accounts presented the following report:—

The committee on the treasurer's account report, that they have examined and found the same in all respects correct.

The following abstract from the account exhibits the present state of the funds belonging to the Convention, viz.—

June 20th, 1821.

Episcopal Fund, including interest to this day,	\$752 58
Deputies' Fund, including interest to this day,	372 32
	\$1124 90

The committee on the account of the secretary for the publication of the Journal of the last Convention, report, that there appears to be in the hands of the secretary, towards defraying the incidental expenses of the present session, the sum of ten dollars.

John Clapham, Esq. was re-elected Treasurer for the ensuing year.

On motion, *Resolved*, That the next annual Convention of the diocese of Maryland be held in St. John's Church, in the city of Washington.

The following gentlemen were appointed the Standing Committee for the ensuing year:—

The Rev. Henry L. Davis, D. D. the Rev. William E. Wyatt, D. D. the Rev. William Hawley, the Rev. John P. K. Henshaw, the Rev. William Wickes, the Rev. Samuel C. Stratton, and the Rev. William Ninde.

(To be continued.)

For the Christian Journal.

Foolish Talking and Jestings.

THE last number of the Christian Journal (page 247) gives an amusing anecdote respecting Doctor Barrow's extraordinary prolixity, in consonance, however, with the manners of his age, when *long sermons* were the order of the day. His sermons, from the richness of their matter, and rareness of their style, can never appear long to the erudite divine, nor fatigue the polite scholar. The following extract from his discourse against *foolish talking and jesting*, has been considered by Corbyn Morris, in his ingenious "Essay on Wit, Humour, and Ridicule," a *profuse* description of *WIT*, which will convey to such of your readers, not clerical it is hoped, as are not familiar with the writings of the learned Barrow, a fair specimen of the exuberance and inexhaustible fecundity of his mighty mind. King Charles the Se-

cond called him an *unfair preacher*, for that he exhausted every subject of which he treated. I.

"But first (says the learned preacher) it may be demanded, what the thing we speak of is, or what this facetiousness (or wit, as he calls it before) doth import? To which question I might reply, as Democritus did to him that asked the definition of a man, 'Tis that which we all see and know.' Any one better apprehends what it is by acquaintance than I can inform him by description. It is, indeed, a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs, so variously apprehended by several eyes and judgments, that it seemeth no less hard to settle a clear and certain notion thereof, than to make a portrait of Proteus, or to define the figure of the fleeting air. Sometimes it lieth in pat allusion to a known story, or in seasonable application of a trivial saying, or in forging an apposite tale: sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense, or the affinity of their sound: sometimes it is wrapped in a dress of humorous expression: sometimes it lurketh under an odd similitude: sometimes it is lodged in a sly question, in a smart answer, in a quirkish reason, in a shrewd imitation, in cunningly diverting, or cleverly retorting, an objection: sometimes it is couched in a bold scheme of speech, in a tart irony, in a lusty hyperbole, in a startling metaphor, in a plausible reconciling of contradictions, or in acute nonsense: sometimes a æcenical representation of persons or things, a counterfeit speech, a mimical look or gesture, passeth for it; sometimes an affected simplicity: sometimes a presumptuous bluntness giveth it being: sometimes it riseth from a lucky hitting upon what is strange: sometimes from a crafty wresting obvious matter to the purpose. Often it consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable, and inexplicable; being answerable to the numberless roivings of fancy, and windings of language. It is, in short, a manner

of speaking out of the simple and plain way, (such as reason teacheth and proveth things by,) which, by a pretty surprising uncouthness in conceit or expression, doth affect and amuse the fancy, stirring in it some wonder, and breeding some delight thereto. It raiseth admiration, as signifying a nimble sagacity of apprehension, a special felicity of invention, a vivacity of spirit, and reach of wit more than vulgar; it seeming to argue a rare quickness of parts, that one can fetch in remote conceits applicable; a notable skill, that he can dexterously accommodate them to the purpose before him; together with a lively briskness of humour, not apt to damp those sportful flashes of imagination. (Whence, in Aristotle, such persons are termed *ἰνδιέξιοι*, dexterous men, and *ὑπὸ ποιοί*, men of facile or versatile manners, who can easily turn themselves to all things, or turn all things to themselves.) It also procureth delight, by gratifying curiosity, with its rareness, or semblance of difficulty: (as monsters, not for their beauty, but their rarity; as juggling tricks, not for their use, but their abstruseness, are beheld with pleasure:) by diverting the mind from its road of serious thoughts; by instilling gaiety and ainess of spirit; by provoking to such dispositions of spirit in a way of emulation or complaisance; and by seasoning matters, otherwise distasteful or insipid, with an unusual, and thence grateful tang."

Story of the Old Man of the Mountain.

(From a Review of Murray's Asiatic Discoveries.)

RUBRUQUIS gives a detailed, and by far the best, account that had yet been received of the manners, customs, laws, and government of the Tartar tribes: and though he, as well as the other ministers of the Christian religion, failed in the grand object of their missions, yet the accounts which they brought back of the barbarous magnificence and splendour of these oriental despots, awakened a spirit of commercial enterprise, which laid the foundation of that intercourse with the east to which the Venetians were not a little indebted

for the wealth and prosperity their republic so long enjoyed. Two brothers (Marco and Nicolo) of the Polo family were the first to avail themselves of the opening thus afforded. They set out from Constantinople, in the year 1254 or 1255, and were well received at the Camp of Baskah, the brother of Batu, grandson of Gengis-khan, then at Sarai, beyond the Volga: from this place they proceeded to Bokhara, and, after a journey of twelve months, arrived at the imperial residence of the Great Khan, who then occupied the throne of China. They returned to their native country in safety in 1269.

Marco Polo, the son of Nicolo, set out on a second expedition about the end of the year 1271; and, after many years residence in China; returned homewards, by sea, to Ormus, in the Persian Gulf; whence he proceeded through Persia to Trebizen; on the coast of the Euxine; and by the way of Constantinople and of Negropont, arrived safely at Venice after an absence of twenty-four years.

The reproach of dealing too much in the marvellous, which had been attached to the name of Marco Polo, was gradually wearing away, as later experience continued to elucidate his veracity; but Mr. Marsden (who has rendered a signal service to literature by his elegant and faithful translation of those remarkable travels) has completely rescued his memory from all stain on that score, and proved him to be not only an accurate observer, but a faithful reporter of what he saw, and what he learned from others. Perhaps no stronger proof of this could be produced than the fidelity with which he relates the fabulous or romantic stories current in the east, according to the notions of those from whom he drew them. As an instance of this kind, and to show how truth may assume the appearance of falsehood, we shall give the story of the "Old Man of the Mountain," and endeavour to trace it to its real source:—

"The district in which his residence lay, obtained the name of *Mulehet*, signifying, in the language of the Saracens, the place of heretics; and his people that of *Mulehetites*, or holders

of heretical tenets; as we apply the term of *Patharini* to certain heretics amongst Christians. The following account of this chief; Marco Polo testifies to his having heard from sundry persons. He was named *Alo-eddin*, and his religion was that of Mahomet. In a beautiful valley, enclosed between two lofty mountains, he had formed a luxurious garden; stored with every delicious fruit, and every fragrant shrub, that could be procured. Palaces of various sizes and forms were erected in different parts of the grounds, ornamented with works in gold, with paintings, and with furniture of rich silks. By means of small conduits contrived in these buildings, streams of wine, milk, honey, and some of pure water, were seen to flow in every direction.—The inhabitants of these palaces were elegant and beautiful damsels, accomplished in the arts of singing, playing upon all sorts of musical instruments, dancing, and especially those of dalliance and amorous allurements. Clothed in rich dresses, they were seen continually sporting and amusing themselves in the garden and pavilions; their female guardians being confined within doors, and never suffered to appear. The object which the chief had in view in forming a garden of this fascinating kind, was this: that Mahomet having promised to those who should obey his will the enjoyment of Paradise, where every species of sensual gratification should be found, in the society of beautiful nymphs; he was desirous of its being understood by his followers, that he also was a Prophet, and the compeer of Mahomet, and had the power of admitting to Paradise such as he should choose to favour. In order that none without his license might find their way into this delicious valley, he caused a strong and impregnable castle to be erected at the opening of it; through which the entry was by a secret passage. At his court, likewise, this chief entertained a number of youths, from the age of twelve to twenty years, selected from the inhabitants of the surrounding mountains, who showed a disposition for martial exercises, and appeared to possess the quality of daring courage. To

them he was in the daily practice of discoursing on the subject of the Paradise announced by the Prophet, and of his own power of granting admission; and, at certain times, he caused draughts of a soporific nature to be administered to ten or a dozen of the youths; and, when half dead with sleep, he had them conveyed to the several apartments of the palaces in the garden. Upon awakening from this state of lethargy, their senses were struck with all the delightful objects that have been described, and each perceived himself surrounded by lovely damsels, singing, playing, and attracting his regards by the most fascinating caresses; serving him also with delicate viands and exquisite wines; until intoxicated with excess of enjoyment, amidst actual rivulets of milk and wine, he believed himself assuredly in Paradise, and felt an unwillingness to relinquish its delights. When four or five days had thus been passed, they were thrown once more into a state of somnolency, and carried out of the garden. Upon their being introduced to his presence, and questioned by him as to where they had been, their answer was, 'in Paradise, through the favour of your highness;' and then, before the whole court, who listened to them with eager curiosity and astonishment, they gave a circumstantial account of the scenes to which they had been witnesses. The chief thereupon addressing them, said, 'We have the assurances of our Prophet that he who defends his lord shall inherit Paradise, and if you show yourselves devoted to the obedience of my orders, that happy lot awaits you.' Animated to enthusiasm by words of this nature, all deemed themselves happy to receive the commands of their master, and were forward to die in his service. The consequence of this system was, that when any of the neighbouring princes, or others, gave umbrage to this chief, they were put to death by these his disciplined assassins; none of whom felt terror at the risk of losing their own lives, which they held in little estimation, provided they could execute their master's will.

Thus there was no person, however powerful, who having become exposed

to the enmity of the Old Man of the Mountain, could escape assassination. His territory being situated within the dominions of *Ulu* (*Hulagu*), the brother of the grand *khan* (*Mangu*), that prince had information of his atrocious practices, as above related, as well as of his employing people to rob travellers in their passage through his country, and, in the year 1262, sent one of his armies to besiege this chief in his castle. It proved, however, so capable of defence, that for three years no impression could be made upon it; until at length he was forced to surrender from the want of provisions, and being made prisoner, was put to death. His castle was dismantled, and his garden of Paradise destroyed.*

Now the whole of this story, abating the extravagance of the diction, and high colouring of the picture, (which, as Marco derived it from Persia, furnishes an additional proof of his fidelity in repeating what he heard,) is a well authenticated historical fact.* Divested of the marvellous, it is simply this:—The term *mulihet*, or "impious," was applied by the orthodox Musselmans to an odious and fanatic sect, who began to flourish about the year 1090, and dwelt in the mountainous district of Kohistan. Hassan (the hero of the beautiful tale of Abu-Hassan in the "Thousand and One Nights") was the name of the founder, but in the time of Marco Polo, the reigning "Old Man" was, as he says, Alo-eddin, against whom and his son an expedition was undertaken by the Moghuls, on account of their numerous massacres and other cruelties; and though this intelligent traveller may be mistaken a few years in the date of Alo-eddin's "castle being dismantled, and his Paradise destroyed," yet it is quite certain that Hulagu Khan, the grandson of Gengis, put this chief, and, according to Mirkhoud, 12,000 of his infatuated

* The name of the "Old Man of the Mountain," has given to it, an air of romance, which the sober and more accurate translation of *Sheikh al Jebel*, "Chief of the Mountaineers," at once destroys—for the word *Sheikh*, like *Signor*, (as Mr. Marsden has observed,) bears the double meaning of Elder and Lord.

followers, to death, about the time mentioned by Marco Polo.

Such is the origin and history of the "Old Man of the Mountain and his Assassins,"* a branch of whom, having established themselves in the mountains of Anti-Libanus, rendered these names famous and formidable in the histories of the Crusades.

Society for Promoting Christian Knowledge, (England.)

AT the annual meeting of the members of the Society, the Secretary stated, that 32,199 Bibles, 45,682 New Testaments and Psalters, 85,301 Common Prayers, and 75,550 other bound books, had been distributed gratuitously, and on the terms of the Society, within the last year. The committee had also distributed 827,044 small tracts, half-bound, &c. and other books and papers to the amount of 176,315—making a total in one year of 1,242,091. Of the Society's Family Bible four impressions have been already printed, and about 20,000 copies sold—a fifth was now publishing in parts.†

Our readers will feel interested in the following particulars respecting the Society's proceedings in India.—It is remarked in the report of the Calcutta Diocesan Committee for 1819, "The Society for Promoting Christian Knowledge has found no means of carrying on its benevolent designs so effective as the diocesan and district committees

connected with it. The five, which are now happily established in the East-Indies—at Calcutta, Madras, Bombay, Colombo, and Prince of Wales Island—afford to the Society facilities, which it had never before possessed, of advancing true religion and piety in these extensive countries." The committee add—"To do good to all men, and to endeavour that all may come to the knowledge of the truth, is assuredly the part of every sincere Christian: but his more especial care should be those who are already of the household of faith; those who at least name the name of Christ; so that while the doctrines of Christianity are earnestly offered to the full examination of all men, the practical effects of them in the minds and hearts of Christians, may openly demonstrate their truth and power. Nothing could more powerfully contribute to awaken the ignorant and deluded people of these countries to a sense of their deplorable state, than to witness what human nature may become under the influence of Christianity. To see the young imbued with principles of holiness, from which they do not dare to deviate, and even in their early years influenced by the love and fear of God; to see the members of Christian society in general united in one bond of faith and love, and habitually exercising all the charities of the heart among themselves; to see the wicked reclaimed to virtue and peace, and the wretched supporting with resignation and cheerfulness all the dispensations of Providence; and to see death deprived of its terrors, and considered only as the gate of life and happiness; to see all this fully exemplified in the professors of Christianity would effectually conduce, under Divine Providence, to conversion. And while it is the duty of all who have the means and opportunities of contributing to produce such an effect on the general mass of Christians, readily to afford them, it cannot be doubted that they shall also 'be blessed in their deed.'"

The facts stated in the following passage are very important. "The committee cannot remark without satisfaction the considerable increase in the demand upon them for Bibles;

* There are few words whose etymology has exercised, and, at the same time, baffled the ingenuity of the learned more than this. Perhaps the following may not be very remote from the truth. Throughout all the East a preparation of hemp, which we call *bang*, is universally used "to exhilarate the feelings by a luxurious species of intoxication." This is known to the Orientals by the name of *Haschisch*, and those who are addicted to it are called *Haschischin* and *Haschaschin*, "two expressions," says De Sacy, "which explain why the Ismaelians have been called by the historians of the Crusades, at one time *Assissini*, and at another *Assassini*," so that, instead of a "secret murderer," *assassin* implies, in point of fact, "an habitual drunkard."

† This Bible is now republishing in New-York, by T. & J. Swords, under the superintendence of Bishop Hobart.
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while at the same time they have cause to regret, that they have in some cases been unable to meet the call. At the time of their first establishment, there was reason to imagine that the demand for Bibles in this country was always met by an adequate supply, and they were therefore willing to apply a larger proportion of their resources to other means of religious instruction. But either the general demand has increased, perhaps by the influx of Europeans within the few last years, or a more immediate cause may be, that the wider dispersion of the books and tracts published by the Society for Promoting Christian Knowledge, has diverted the call for Bibles also to its committee at Calcutta in a greater degree than before. *By far the greater number of the applications made for these books comprise also a request for Bibles and Prayer Books.* Care has therefore been taken to remedy the inconvenience which has been felt, by making provision for a larger stock than has heretofore been ordered for the committee's stores."

From Madras the Calcutta diocesan committee have received much valuable information respecting the Society's concerns in that quarter. The Madras district committee have adopted the plan of depot stations, and are carrying on their exertions with vigour; and they have the happiness of seeing the ancient missions of the Society reviving with every promise of continued success. Within the last year, three missionaries of the Society have arrived at Madras; Mr. Sperschneider, a young man of excellent promise, and Messrs Haubro' and Rosen, who had received ordination from the Bishop of Zealand, and brought the highest testimonials to the Society. Mr. Sperschneider is already stationed at Tanjore, and Messrs. Haubro' and Rosen are qualifying themselves at Madras for active service. The Rev. Dr. Rottler had, as our readers are aware, completed and published a Tamil translation of the whole Book of Common Prayer, a work of great labour and merit.

The following extract from a letter, written by the Rev. J. Hough, chaplain

at Palamcottah, to R. Clarke, Esq. the secretary of the Madras committee, presents an interesting picture of the native Christian converts.

"Palamcottah, September 2d, 1819.

"My dear Sir—Having just returned from a visit to the Protestant churches, in this district, I hasten to report their present condition.

"There is a Church at every station; but, with only two exceptions, they are built with raw brick, and covered with palm-ya leaves. The ground on which these churches stand was given to the mission by the Nabob's government nearly twenty years ago; and most of the buildings were erected at the same time. Those I have seen are in very good repair, and it requires but a small sum annually to keep them so.

"The mission has received an important accession, since the last report, in another native priest, named Viservarmarden. He seems to be a man of respectable abilities and genuine piety; and the discourse I heard him preach to his own congregation would have done credit to a minister possessed of the advantage of a superior education to that which he has received—He is stationed at a village called, by the Christians, Nazareth; about twenty miles to the south of this: and Abraham, the other country priest, is at Mottelloor, a few miles further. If I may judge from appearances during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding country, and I am persuaded they only require to be well supported and encouraged to prove of the most essential service to the congregations intrusted to their care. Even from my hasty visit, the joy diffused through all classes was indescribable, and the people flocked in from the neighbouring villages in every direction. On catechising such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and, considering the space of time that they had been, without a missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of

Christianity still keeping them at unity amongst themselves. The two villages named above consist entirely of Protestants, nor is there an idol or heathen temple any where to be seen : while the stillness that prevailed, contrasted with the tumult of heathen abodes, seemed to invest these favoured spots with a degree of sanctity, and made one forget for the moment that they were in the midst of a pagan land. One of the priests led me to a part of the village where was seated, under the shade of cocoa-nut trees, a considerable company of women spinning cotton, and singing Lutheran hymns to the motion of their wheels.

“ After service a great part of the congregation showed no disposition to disperse, and, seating themselves around the door, sang their hymns to a late hour. There were two old men among the group, who were converted to the Christian faith by your missionary Janicke, about twenty years ago, and they sang to me several hymns he had taught them : what they sang or said was not so intelligible, indeed, as the language of younger men, but you will readily imagine them to have been amongst the most interesting of the company. I state these, perhaps trifling particulars, to show that there appears to be something more than the bare name of Christianity here; and that the enemies of missionary exertions are mistaken in asserting, as many have asserted, that there is not a genuine convert to Christianity among the native Protestants. No, Sir, if the Society for Promoting Christian Knowledge had no other fruit of their cares, their exertions, or their expenditure for ‘the Promoting of Christian Knowledge’ in India, they might point triumphantly to these two villages; in proof that their labour has not been in vain. I have seldom witnessed so much religion in a town in England as is conspicuous here : and some heathen in the neighbourhood of one of the villages told me candidly, that it was a very quiet and good place. I spoke with the priests of the Tamul Liturgy that you propose sending hither, and recommended them to adopt it in all the churches, in room of the German form of worship now

in use, and they readily acceded to the proposition.”

The number of children baptized at this station during the year was 117; besides 52 converts from heathenism: the number of communicants was 127.

Obituary Notices.

Mrs. SARAH HOFFMAN.

DIED, in this city, on Saturday, July 28th, 1821, aged 79 years, Mrs. Sarah Hoffman, relict of the late Nicholas Hoffman, and daughter of the late Honourable David Ogden, one of the Provincial Judges of New-Jersey.

It pleased God that the last few years of the long life of this venerable “mother in Israel,” should be spent in painful presages of slowly approaching dissolution. This, however, through his blessing, served but to illustrate more fully the strength of her faith, and the ardour of her piety. She knew in whom she trusted, and found in him support under every trial, and a refuge from every woe. This faith, though then strengthened, and more fully than ever, tested, was far from being merely the effect of that consciousness of fast approaching the eternal world, which the infirmities of age cannot but produce in every reflecting mind. It had been long cherished, and its truth and life been long manifested, by that only evangelical test, *working by love*. It had led to uniform and devout application to those religious duties which are the required homage of creatures to their Creator, and the appointed means of that grace whereby alone the heart can be renewed and sanctified, the life be rendered holy, and the Christian become meet for the heavenly inheritance which was purchased, by the Redeemer’s merits, for all who, by patient continuance in well-doing, seek for glory, and honour, and immortality. Accordingly, besides that private and domestic religion, in which the true Christian finds such a delightful and edifying expression of his faith and devotion, this excellent woman, when health and strength permitted, was an exemplary attendant on the services of the temple and the altar. She loved the church, because she considered it as

under the blessing of its divine Head, the appointed channel and mean of grace and salvation, to a fallen and perishing world.

To the love of God above all things, she added that other branch of the perfect law of the Gospel, *loving her neighbour as her self*. In the full circle of relative and social duties, by which the influence of this holy principle is to be manifested, and was so, most faithfully, by her, those which form the interesting connexion between the needy and their benefactors, appear to have been her favourite employment. She felt for others' woe. The widow and the orphan were peculiar objects of her commiseration, and called forth peculiar efforts for their relief. Having spent several years in faithful participation in the care and management of the Society for the Relief of Poor Widows with Small Children, she was one of two or three, in whose minds the active care of the needy objects of that most excellent charity, suggested the idea of forming that noble sister institution, *the Orphan Asylum Society*. Her mind was too strongly imbued with those Christian principles which strengthen and sapify the tender sympathies of nature, not to enter warmly and heartily into a project so disinterested and so heavenly. The blessing of Divine Providence was vouchsafed; and her favourite topic, to the last, was the cause of gratitude which this gave to the conductresses of that institution. Accustomed to acknowledge, in all events, the wise and good control of a kind heavenly Parent, she would dwell, with pious joy, on the special evidences of so consoling a truth, in the experience of the Orphan Asylum. Often, when its managers knew not from what human source the next week's necessary support of their numerous family could be derived, some liberal benefactor has appeared as the almoner of him who has promised to be the Father of the fatherless. It was delightful to hear our venerable departed sister speak of these instances of providential care. They confirmed her faith. They renewed her hope. They encouraged her in that exalted charity which kin-

dled in her breast all a mother's love, tenderness, and anxiety for the little children in whose cause she so actively and cheerfully laboured. When the infirmities of age and disease precluded labour, she still manifested, if possible, an increasing interest in their welfare. Almost the last words she uttered expressed an anxiety for the Orphan Asylum.

It was to be expected that a life like her's would be succeeded by an easy and a happy death. She found it so. Divine mercy, secured by divine veracity to the humble, the penitent, and the faithful, vouchsafed that peace which is the never-failing reward of the piety which divine grace renders attainable. The consolation and support which she had enjoyed in the many troubles and trials of her protracted pilgrimage, were peculiarly experienced in the lingering and painful disease which brought it to its close. But she knew too well the only sufficient ground of confidence, to attribute her present comfort, or her strong hope of future glory, to any merit of her own righteousness. When near her end, the good fight she had fought was mentioned to her. "I rely," was her answer, "my full and *only* reliance, is on the atonement made for my sins by the Redeemer." In this triumphant faith, she fell asleep, leaving an example most worthy of imitation; having given long and practical proof, that private station affords, to those who are willing to improve them, many opportunities of effecting lasting public good; and exhibiting the glorious success of that faith to which all are called and which all may possess, and the sufficiency of that grace which is offered to all, and which will enable all who duly seek and improve it, to attain, through the merits of him who purchased it by his blood, to a true, a living, and a saving faith.

Mrs. HELENA DUFFIE.

DIED, in this city, on Friday, August 17th, 1821, in the 25th year of her age, Helena, wife of Mr. Cornelius R. Duffie, and daughter of Mr. James Bleecker.

Besides the unspeakable consolation

which the bereaved cannot but experience, in evidences of their departed friends' being subjects of the blessing pronounced on those who die in the Lord, the circumstance is one of the most powerful encouragements to a Christian life. The faith which was their support and comfort, at the trying hour when the world can give neither, may be our's, for it is a privilege purchased by that propitiation which was made for the sins of the whole world. The grace whereby they were enabled to attain to that faith, and experience its consolations, its support, and its triumphs, may be our's too, for, through the blood of the everlasting covenant, it is offered to every man to profit withal; and he who willet not that any should perish, will impart its benefits to all those who humbly seek, and faithfully improve it. Thus, in the death of the righteous, in his experience of the triumph of faith, and the sufficiency of grace, in that greatest of nature's trials which awaits us all, we see powerful encouragement to hope and pray that our last end may be like his, and we be admitted to the eternal participation of the celestial glory and happiness to which he has been called.

Very powerfully do such reflections present themselves, in noticing the decease which is here recorded. It was an instance in which that property of evangelical faith whereby it overcomes the world, was peculiarly needed, and, through the unspeakable mercy of God, proportionably experienced. The deceased had every tie by which the tenderest affection of daughter, sister, wife, and mother, could bind her to the world. But she found grace to be willing to leave all, and to be with Christ. Through a course of piety, short, indeed, but most sincere and faithful, she had accustomed herself to consider her latter end, and to receive and enjoy the blessings of Providence, under a deliberate conviction of the uncertainty of their continuance, and of that life on which their possession depended. The powerful mean of grace provided in the exercises of devotion, was, to her, a source of peculiar comfort and pleasure. She delighted to engage in them in her closet, in her family, and in the sanctu-

ary. In the services of the latter, on which her attendance was frequent at the weekly prayers, as well as regular on Sundays, she often declared that she experienced the most exalted and happy feelings of devotion. In confirmation, she was deeply impressed with a sense of the solemn obligations she assumed, and made it a season of most sincere devotion of herself to her God and Saviour. Soon after, she manifested her sincerity and fidelity, by becoming, what she remained to the last, a constant partaker of the Holy Communion. The improvement of the grace sought by the humble use of appointed means, to the purpose of practical holiness, was principally manifested, where her modest and retiring dispositions, and her early call to domestic cares and duties, naturally pointed, in the faithful discharge of the obligations to friends and family which nature and religion alike impose. In the little circle thus bounded, her memory is hallowed by the recollection of graces and virtues which evinced the sanctifying influence of evangelical piety on all the tender and amiable feelings of human affection.

When the probability of the fatal termination of her disease was first disclosed to her, nature, for a little while, felt the shock. Judgment and eternity appeared dreadful realities. But she knew whither, in her distress, she should have recourse. She prayed most fervently for mercy and grace, through the merits of her Redeemer, feeling and acknowledging that there could be no other possible dependence. It was the prayer of faith, proceeding from an humble and contrite heart, and, of course, was heard, and most graciously answered. She experienced, thenceforward, a holy calmness and serenity—took leave of every earthly object, however dear—and resigned herself entirely to her Father and her God. The visits of her pastors she received with the greatest pleasure and thankfulness; while they afforded to them an example of the resignation and tranquillity of the Christian's last end, which they rarely see equalled, never surpassed. In devotional exercises, and pious reading and conversa-

tion, she continued to take a lively interest, until that change came which removed a faithful member from the Church on earth, to occupy a place in the Church triumphant in the heavens.

"Mark the perfect man, and behold the upright, for the end of that man is peace."—Ps. xxxvii. 37.

"Be followers of them who, through faith and patience, inherit the promises."—Heb. vi. 12.

"This is the victory that overcometh the world, even our faith."—1 St. John v. 4.

"I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. Then we which are alive and remain, shall be caught up, together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thess. iv. 13, 14, 17, 18.

Mrs. Piozzi.

DIED, at Clifton, (England) on Wednesday night, the 2d of May, in the 82d year of her age, after a few days illness, Hester Lynch Piozzi, the once celebrated Mrs. Thrale, descended, both on the paternal and maternal side, from the ancient and respectable families of the Salusburys and Cottons, Baronets, in North-Wales, but still more distinguished as the intimate friend and associate of Dr. Johnson, Burke, Sir Joshua Reynolds, Garrick, Goldsmith, Murphy, and most of those literary constellations who formed the Augustan galaxy of the last century. The world has long known in what estimation her society was held in that circle where these illustrious men, with Mrs. Montagu, Mrs. Carter, Yezey,

Boscawen, and many others, formed a coterie, never surpassed in talent and acquirement, in this or any other country. The vivacity of this lamented lady's mind was a never-failing source of pleasure to all who had the good fortune to enjoy her society; while the brilliancy of her wit, tempered by invariable good humour and general benevolence, delighted all who approached her, and offended none: her manners were highly polished and graceful—her erudition, the result of a regularly classical education, under the learned Dr. Collyer, was much more profound than those who only conversed with her superficially were likely to discover, for wisely considering the line usually prescribed in such pursuits to her sex, she made no display of scholarship, yet was always ready to give her testimony when properly called out; indeed, on those occasions, it was impossible altogether to conceal the rich and rare acquirements in various sciences which she possessed. Her writings are many of them before the public, and if some incline to condemn a *colloquial* style, which, perhaps, she was too fond of indulging, all must admire the power of genius and splendour of talent so variously displayed. She was particularly happy in Jeux d'Esprit, numbers of which lie scattered amongst her friends, and, we hope, will be collected. Her "Three Warnings" have long been enshrined, and held in universal admiration as a specimen of the precocity of her talents; on graver subjects, those who knew her best, will say she most excelled; her religion was pure, free from all wild speculative notions; her faith was built on the Scriptures, that rock of our salvation, the continual perusal of which was her delight, she knew "*in whom she trusted*," and, in the fullest conviction of those sacred truths, she closed a various life, declaring to a friend who watched over her last moments, that she quitted the world, in the fear and trust of God, in the love of her Saviour, and in peace and charity with her neighbours, and with all mankind. Her fine mental faculties remained wholly unimpaired; her memory was uncommonly retentive on all subjects; ex-

riched by apt quotations, in which she was most happy, and her letters and conversation to the last had the same easy spirit that made her the animating principle and ornament of the distinguished society she moved in at a more early period of her life. Those who have to regret the loss of such a friend and companion, though continued to them beyond the usual date of human existence, will feel persuaded, that as this admirable lady was *unique* in the acquirements and combinations that formed her character, so are they sure that they shall never "look upon her like again."

NAPOLEON BONAPARTE.

THE London Courier, of July 6th, says, the following intelligence arrived in town yesterday from St. Helena :—

"*St. Helena, May 7th.*—Bonaparte died on Saturday, the 5th, at 6 P. M. after an illness of six weeks—the last fortnight only considered dangerous. The body has been opened, and the disease ascertained to have been a cancer on the stomach, with a great extent of ulceration.

"He has been lying in state since yesterday afternoon—the Admiral, Governor, and heads of department, having first seen the body."

During the first four weeks of his illness, it did not assume any very dangerous appearance, though he appeared himself conscious that it would terminate fatally. During the last fortnight, it was evident to all the medical attendants that he could not recover. It is said that he gave directions about his affairs and papers till five or six hours before he died, having retained his senses till that period. He said he wished to be opened, in order that his son might be informed of the nature of his disease. The body was opened by his own surgeon. We believe that he left a will, which, with his other papers, have been, or will of course, be transmitted to this country.

Thus has terminated the life of perhaps the most extraordinary man who has ever figured upon the page of history. Born obscurely, and without evident means of advancement, he rose

to supreme power, not only over France, but over the continent of Europe, and his authority was extended to both hemispheres. Disdaining man but as the means of his own exaltation, he probably surpassed all other personages in his ascendancy over every one who came within the vortex of his personal influence. After having dethroned Kings, and overthrown Empires, he became himself the football of fortune—was dethroned and exiled to a high rock, in the midst of the ocean, under the guard of the greatest powers of Europe. There he was imprisoned, and there he has expired—a striking example of the inevitable destruction attending an uncontrollable ambition, and a warning to despots.—Bonaparte had too great talents to be at liberty. He had violated all law when he exercised power, and the doctrine of necessity, abrogated all law in his imprisonment. The European potentates were afraid to suffer this firebrand to touch the combustible materials which composed their respective nations. The death of Napoleon has perhaps brought into activity the pretensions of a living pretender to the throne of France. The effect of this event on that nation is not easy to be foreseen, or even conjectured. It gives Austria some power, and takes away from the influence of Great-Britain. We hope those whom his death has already placed at ease upon their thrones, will be induced to recollect, that legitimacy cannot secure loyalty—when it endeavours to oppress instead of benefitting mankind—and aims only at the perpetuation of power, instead of increasing human happiness.

From a late English paper.

Travellers in Egypt.

ACCOUNTS have been lately received from two gentlemen travelling in Egypt, Mr. Waddington, of Trinity College, Cambridge, and Mr. Hanbury, of Jesus College. These two gentlemen, availing themselves of the opportunity of attending the Pacha of Egypt in a military expedition against some tribes of Arabs, have had the good fortune to

see a part of the Nile's course, which it had not before been safe for any European traveller to visit. They have discovered one or two interesting islands, with about thirty entire pyramids of different sizes, and extensive ruins of temples of unequal construction, but some of them exhibiting considerable skill, and others apparently of the highest antiquity.

Greece.—The College at Chios is stated to have greatly increased: the number of students amounts to 476, a considerable portion of whom are natives of the Peloponnesus, Cephalonia, and the islands of the Archipelago.—Two youths from the interior of North-America have resorted to Chios, to study the language of Homer. Mr. Varvoti, a rich Greek merchant, has presented 30,000 francs to the College, with a number of books purchased at Paris. A fund for the support of indigent students has been established at Constantinople, under the immediate direction of three Greek Archbishops, and several merchants. The Patriarch Gregory constantly shows himself a zealous friend and protector of public instruction.

Bedford Prayer Book Society.

A SOCIETY has recently been formed at Bedford, Westchester county, New-York, for the laudable purpose of furnishing the poor and destitute with the Liturgy of the Church.

Officers.

THE REV. SAMUEL NICHOLS, *President.*
WILLIAM JAY, *Secretary.*

Constitution of the Bedford Prayer Book Society.

I. The sole object of this Society shall be the distribution of the Book of Common Prayer.

II. Whoever shall pay to the Treasurer fifty cents, shall be a member of the Society for the year in which the payment is made; and whoever shall pay five dollars, shall be a member for life.

III. The Society shall annually elect

a President, Secretary, and Treasurer, who, with five Managers, shall conduct the business of the Society.

IV. Each member shall be entitled to one Prayer Book, annually, so long as he continues a member.

The corner stone of an Episcopal Church was laid in Ogdensburgh, (St. Lawrence county), on the 10th day of August. The devotional exercises were performed, and an address appropriate to the occasion delivered to a numerous and highly respectable concourse of people, by the Rev. Lawson Carter, of this city.

At the late Commencement of Columbia College, on Tuesday, August 7th, the degree of D. D. was conferred on the Rev. DANIEL McDONALD, Principal of the Academy at Geneva, Ontario county, in this state, and Professor in the interior branch of the Theological Seminary of the Protestant Episcopal Church in the State of New-York, established in that place.

For the Christian Journal.

To my Nephew, Henry Andrew, upon the Death of his Son, aged 3½ years.

What streaming tears that flow
From each surrounding eye;
What sad afflictive woe,
And, ah! how deep the sigh!
Henry's dead! sweet child,
And languished but an hour;
Just ope'd his eyes, and smiled,
Then wither'd like a flower.

Paternal fondness here
Its ample seal had press'd;
And love, and hope, and fear,
Attuned the human breast.

I'll cull the sweetest bloom
To deck his infant bier;
And follow to the tomb,
Where I must soon repair.

Then cease this plaintive woe,
For through a Saviour's love,
The cherub here below,
Shall LIVE with him above.

Hark! what words Jesus spake,
With heavenly accents mild!
"All who my Kingdom seek,
Must enter as a child."

HOT

Peach-BUD, 1821.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 10.]

OCTOBER, 1821.

[VOL. V.

From the British Review.

Extracts from a Review of "Memoirs of the Life of the Right Honourable William Pitt." By George Tomline, D. D. F. R. S. Lord Bishop of Winchester. 2 vols. 4to. Murray. London, 1821.

THE work before us has very peculiar claims to attention, in reference to the relation in which the writer stood to the subject of his memoirs. He directed his first studies, and received his last words; and during the busy and pregnant interval between these extremes, he seems never to have been lost sight of by his great pupil, who appears to have preserved towards him, through life, an undeviating friendship, and to have honoured him with his personal confidence. It is beyond dispute, therefore, that of all the late Mr. Pitt's contemporaries, the present Bishop of Winchester has the best claim to become his biographer. Of his lordship's general abilities the world has had convincing proofs; nor do we see any thing in his situation, or character, or in the complexion of the work, that ought to move a candid judgment to suspect his testimony. If it be said that there is a colouring of partiality in the account of Mr. Pitt's early proficiency in academical learning, and certainly very wonderful things are related of him in this respect, let it be considered that those parts of his history, which are too notorious to be questioned, are equally wonderful—his whole life was wonderful. That a young man, not having yet accomplished his five-and-twentieth year, should, at a time of great national embarrassment, have taken upon his shoulders the burden of this great polity, singly opposed to the most accomplished orators, and most exercised statesmen, of this or any other age of the world, with a great majority

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in Parliament on their side—that with a mixture of dexterity and firmness, promptitude and caution, courage and moderation, so combined, that it was impossible to say which quality prevailed most in his character, he should, at this immature period of his life, have fearlessly entered upon the responsible charge of extricating the country from a long course of mal-administration, which had plunged her in the deepest financial difficulties, and a situation little short of disgrace—that his performances should have responded to the greatness of his undertaking—that he should have baffled opposition, conquered difficulty, and redeemed disgrace, almost in the first onset of his career, and, finally, fixed the column of his power on the pedestal of public opinion, without a single sacrifice to vulgar applause—are facts that would only appear more wonderful than they are, were we not to suppose the boyhood of such a man to have been marked by signs of portentous promise.

It is a circumstance as important as it is interesting, to have the early manifestations of such a mind related by the superintendant of its juvenile studies. The case is rare of a tutor's living through the manhood, and enjoying the friendship and familiarity to the last, of a pupil so illustrious—of awakening, prompting, and preparing his genius—of ushering him into life—of leading his young hero from his gymnastic and domestic exertations into the dust of the camp and the plain, glittering in the panoply of his attainments—of standing in full view of his exploits—of retiring with him after the field has been won, and wiping the moisture from his brow—of witnessing his natural greatness in his hours of privacy and recreation—of contemplating the fruits of experience as they

ripened in his mind, to the season of their mellowest maturity—and, at length, of being present at that scene when the soul, separated from all external support, exhibits the nakedness of its real worth. From one so furnished for the task we look for information of a more interesting kind than that which is contained in the volumes before us; and it is with great pleasure we learn that the remaining part of the work will bring us to a nearer view of this unrivalled statesman, so as to let us see what was the residuum of the man, stripped of the trappings of office, and relieved from the burden of his own greatness, in the careless modes of private life, and ordinary intercourse. Independently, indeed, of our curiosity on this subject, one cannot but have pity on a human being living under so severe and relentless a requisition upon his powers, solaced by no domestic sympathies, and with so few intervals for repairing the waste of his energies. We have, therefore, the greater pleasure in learning, that those few intervals were intervals of vivacity and good humour, in which friendship had its full dues, and little children were the playmates of the prime minister.

We incline to think that the Bishop has done wisely in determining to conclude Mr. Pitt's political and public life before he relates to us such particulars of his private intercourse, habits, and manners, as have fallen within his observation. Every step we take in the narrative of that astonishing career of intellectual exertion which was run by this great character, tends to inflame our curiosity to see his mind in its undress. The longer the eye has been dazzled with brilliancy, the more welcome is the shade; and the longer the look has been strained upwards, the more pleasantly does it repose on the level prospect of the sprightly meadows and verdant plains of familiar scenery. Among the distinctions of Mr. Pitt, we contemplate it as the chief, that his private life will bear this inspection. The case is rare, and, therefore, the more deserving of admiration. *It is the great infelicity of man's variable composition, that great genius usu-*

ally pursues a course that leaves it doubtful, whether posterity, in balancing the account with it, has a surplus or deficiency. In the settlement with Mr. Pitt's memory, we have only to compute our gains: his very debts, which were paid by the public, were in truth our own. To indemnify the estate of a man for the entire abstraction of his mind from his own concerns, and the simple dedication of his entire self to the public, no part of whose private fortune was wasted by excess or extravagance, but whose personal interests were wholly absorbed in his patriotism, while the correctness of his moral example was the only point of his character on which his profligate enemies could even exercise their wit, was in effect only to pay a price for that which was above all price, and to purchase, for a small salvage, the only means by which the vessel of the state could be saved from destruction. Mr. Pitt did much, very much, in his life; but he has done much also in his death. If we look to the operative continuance of his principles after his death, scarcely any man has lived to greater purpose. It is a great thing to say that, for twenty years and upwards, this one man "ruled the wilderness of free minds," with almost unbounded authority, by dint of mind alone—that he "wielded at will this fierce democratie," without the favour of the populace, by the irresistible conviction of his virtue and his vigour: but that, embodied in his principles, he should be the prime minister after his death; that those who had opposed him through life should have felt themselves, as his immediate successors, constrained, by a paramount necessity, to tread in his steps; that successive administrations, by persevering in the course marked out by him, should have carried us to triumphs that seemed impossible; that the counsels of a new reign, of a prince who, ere he felt what it was to govern, was perfectly hostile to his measures, should, by the very stress of their exigency and preservative efficacy, be drawn into the adoption of them—are facts which we dare assert to be true, and which, we dare further affirm, have no parallel in the history of empires or of man.

In reading the Bishop's account of the education, studies, and early habits of Mr. Pitt, we cannot help remarking, that it is but just to suppose that a certain serious part of the system of his mental culture may have operated to have given him that diligence and exactness in the conduct of business which gained him in so remarkable a degree the confidence of the public; and was, in fact, one of the principal grounds of that involuntary predilection by which, in the midst of all the noisy popularity which accompanied the walk of his great opponent, Mr. Fox, he held, as by a charm, the understanding and rational voice of the country. We learn from his right reverend biographer that he read and studied the Scriptures with peculiar attention, and was regular in his attendance at chapel; and we know that, however by the force of an overwhelming weight of public business, the sentiments and principles first nurtured in his mind by the habits alluded to, may have been driven from his thoughts, they did, in fact, meet him again when he stood most in need of them, and cast a gleam of holy comfort upon the last moments of his existence. A principle so active at the commencement and conclusion of life could not be entirely dormant during the course of it; accordingly, we find Mr. Pitt, in every discussion in which the interests of religion, or the dignity of eternal truth, or the moral ends of social institutions, came directly or incidentally under consideration, invariably taking his stand at that post where every Christian is bound to keep watch and ward. His whole political life bore the impression of his early culture; and transcendent as were his talents for business, and his powers of eloquence, it was evident that his remarkable hold of the public opinion was in no small degree owing to the influence of his private worth. The characters opposed to him could bear no comparison with him in this respect. Mr. Fox had some kindly qualities, and was good-humoured to his eulogists and flatterers, but his virtues were such as required neither sacrifice nor self-control; in a moral view his example

was extremely pernicious, and society owed him nothing as a man or as a Christian: Mr. Sheridan was a man of depraved manners and gross addictions; his extraordinary talents corruscated round his party with short and intermittent flashes, but his character was like a spell about it that helped to perpetuate its ill success: It did not seem that either of these eminent persons loved their country enough to feel the importance of its mind and character; they insulted its institutions by their examples, and appeared ready to hazard all in the desperate game of their party politics. Of party they were the champions, and to party they were the martyrs, for neither the prince nor the people would trust them; and, while clamour followed at their heels, confidence and esteem were crowning their rival. Mr. Pitt was not the "Man of the People," but he was the man *for* the people. He had their homage—his opponents had their huzzas; his popularity was anchored deep in the mind of the country—that of his political rivals floated on the stormy surface of passion and delusion. In a country so capable as England of understanding and appreciating public men, and so full of a certain sagacity in affairs, the fruit of experience, practical efficiency in the serious business of government, must be the recommendation of her statesmen; for serious business we look for sober men, and, whatever vain distinctions the philosopher may make between public and private principle, the honest vulgar know much better; they will not believe themselves safe under an administration the elements of which are morally unsound.

Mr. Pitt's mind took its first infusion of political principle from a man remarkable for his stern independence of thinking—from one who, for a course of years, was seated on a loftier eminence of mental command over his contemporaries than any statesman that had gone before him: for, of Lord Chatham, it is not too much to say, that his superiority to the men of his time was such, and so irresistible the combination of his eloquence, his character, his manner, his voice, his coun-

tenance, that every thing was his by challenge, by right, and by surrender, which others gain by persuasion, by compromise, and by concession. His son early imbibed from him the same rudiments of greatness; and the remarkable difference between his first access to power and that of his great rivals, Mr. Burke, Mr. Fox, and Mr. Sheridan, was this, that *they were introduced, he came alone and unattended*: he entered at once into conflict with those men of great stature, with his single staff, against their spears, which were like weavers' beams; nor was there any one to bear a shield before him, or herald to proclaim his approach. His father's name was rather of detriment than advantage to him; it placed him at once under a comparison which would have disparaged any powers but his; and, as if all things conspired to crush him under the weight of premature success and sudden responsibility, he stood, at five-and-twenty, the single column on which the fate of the empire reposed, with the ground trembling beneath him, and the elements tagging around him.

Mr. Burke's youth was a season of preparation, and the mediocrity of his fortune saved him from a premature trial of his strength. The costly apparatus of his great intellect was all ready for use and application before he came forth into public life; it is true he merited and commanded patronage; but it is true that he obtained it; great as were his powers they were enlisted in the cause of party; and, even after they came out in all the dignity and effulgence of their own peculiar lustre, they enlightened, but they did not lead; they pointed out the rocks and the shallows, but they did not steer the vessel. The youth of Mr. Fox was a long season of irresponsible exertion; to overthrow the power that first brought him into notice and into action, in the sunshine of which he first grew and expanded, was from the time he discovered its weakness and his own strength, the employment of all his energies. This lasted through a course of years, ending in a victory which he first disgraced by a coalition with his adversary, and then lost by

his ill use of the power it gave him.—By the sentence of his sovereign, or, as some would say, of the great and intelligent public, perhaps by their joint decree, he was condemned to be a "brilliant debater," the most brilliant, indeed, that the world ever produced, for the rest of his life; save some short intervals, in which little was done to distinguish him, and what was best done, was done most in imitation of his much calumniated rival, as if to bear the strongest testimony to the ascendancy of that rival, and to justify the choice which had decided their fortunes. Of Mr. Sheridan, who, from a vortex of festivity, folly, and inebriety, from a course of shifts and difficulties, want and waste, negligence and distress, was suddenly introduced into the great council of the nation, it would argue much ignorance, or prejudice, not to admit the prodigious natural powers. But he was altogether the son and disciple of faction, a determined party-man, and in general pledged "*jurare in verba magistri*." His best exertions, too, were characterised by art and contrivance, and studied effect; the odour of the theatre accompanied them, and a spurious splendour invested them. In his life was practically evinced the necessity of a moral substratum to support the efforts of genius, and to give them their worth and efficacy. His triumphs were fugitive; and even the gratitude, which his occasional displays of patriotism inspired, never mellowed into national esteem. He was incapable of fixing his ascendancy, or of confirming his authority, or of accumulating favour; his course was dazzling, vibrating, and discontinuous; as bright in the morning as in the meridian of his life; till in conclusion he sunk into a sort of twilight in which he was scarcely discernible from the mass, and in which the shadows of his departed glory beckoned him to his grave. Mr. Pitt entered at once upon his great trial before the public, and came out of it with the sentence of mankind in his favour. Every thing in the condition of the state required renovation and repair, and his first task was the most unpopular imaginable—that of restoring the revenue by a vast addition to

the public burdens. A quick succession of difficulties, such as would have overwhelmed any other man of mature age and experience, served only to draw out the capabilities of his young mind, and to place him upon a par with each exigency as it arose. He scarcely divided his responsibility with others, so much was each great measure notoriously his own, and so thoroughly did he develope and embrace all its political bearings. But he had not only to digest, but to defend every procedure against an irritated and determined opposition, combining their talents to sift and expose it; and capable, by their great ingenuity, eloquence, and experience, of putting it to the severest tests. In all these contests, however, it was manifest to the world, that Mr. Pitt stood upon a ground from which nothing could remove him—a familiar business-like acquaintance with his whole subject, in all its details, in all its relations, and in all its facts.—Every thing was subordinate to this truth and accuracy of tact—this precision and felicity in the handling of his subject; so that his speeches, full and flowing, and argumentative as they were, produced satisfaction without satiety, and delight without the dissipation of thought. There was no instance of the House expressing weariness or impatience under any demand made upon its time by his treatment of the most extensive subjects. From the first moment to the last of his political career, the tide of his eloquence was observed to be always full without overflowing, “*magna non nimia, plena non tumida, læta non luxuriosa*,” the plenitude of his first years, neither needed expansion, nor suffered diminution; whatever was the level of his subject, to that his mind rose, and there it stopped. A certain high-minded disinterestedness of character was wrought into his manner, and transpired in his lofty declamation; but that which was in others, the evident effect of art and study, was too easily produced, and too much in harmony with the virtuous tone of his behaviour in public and in private, to be suspected. As he made no sacrifices to temporary effect, but kept himself at an altitude above the

atmosphere in which vulgar ambition inhales the breeze of popular favour, he was thoroughly credited in all he advanced; and, perhaps, there never existed an orator, with such powers of expression, whose exertions of them have been less accompanied by the suspicion of his abusing them to selfish purposes. But however true to the question, however faithful to his subject, Mr. Pitt never failed to adorn it with the treasures of his chastised imagination. We have still sounding in our ears his perfect tones, his rich and rounded diction, his continuous flow, his volume, his vigour, his distinctness, his perspicuity, his copiousness, his ease, his grace, which made it an easy thing to follow his luminous tract through all the variety of his details and expositions, and all the mazes of his most expanded arguments.

(To be continued.)

Abstract of the Proceedings of a Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, June 20th, 21st, and 22d, A. D. 1821.

(Continued from page 277, and concluded.)

THE REV. DR. DAVIS, chairman of the committee on the state of the Church, made a report, which, after being read by paragraphs, and amended as follows, was accepted:—

The committee on the state of the Church respectfully report, that the lateness of their appointment, and the short space allowed them for deliberation, do not permit them to perform their duties in a manner conformable to their own wishes, or to the expectations of the Convention.

An abstract of the parochial documents submitted to them, forms the principal portion of the report which they are about to make. This, together with the abstract published by the last Convention, will, they believe, exhibit an accurate view of the condition of that portion of the diocese to which they refer.

The committee, however, take the liberty of recommending to the attention of the Convention, two or three

subjects, which, although not necessarily arising from the papers submitted to them, are, in their judgment, intimately connected with the welfare of the Church. The want of time will permit them to give only a hasty sketch of their views.

Among the evils to which the authority of the Convention may possibly apply a partial remedy, *they present the scanty and precarious support provided for the rectors of parishes, as one which calls for the interposition of this body.* Subscriptions they consider as objectionable on many grounds. Instead of this mode of support, which is certainly the cause of the frequent removals of rectors, they request the Convention to recommend to the several vestries of the diocese, the adoption of a different plan. In the city of Baltimore, and in some other places, the pews of the churches have been sold to the parishioners, subject to certain rents; and the holders considering them as property acquired by purchase, have, hitherto, very generally paid the rents reserved. In two or three other parishes, the pews, though never sold, are rented from year to year, and have never failed to yield a tolerable support. If the plan of pew rent be adopted, the committee confidently expect more punctual payments, and a more permanent maintenance than have yet been experienced by the clergy. It is not feared that much opposition will be made by any member of the Church, to a change recommended by a solemn vote of the Convention. The present mode of raising support having been tested for half a century, is universally acknowledged to be inadequate and inefficient.

The committee also beg leave to recommend, that this Convention adopt the practice which prevails in most of the dioceses in the United States, of electing, at each meeting, delegates to the General Convention, who may hold themselves in readiness to attend special calls of that body during the ensuing year.

The committee are compelled to express their strong regret at discovering so general a neglect, throughout the diocese, of the establishment of parochial

libraries. This measure they believe to be of vast importance to the prosperity of the Church. They, therefore, request the Convention to enforce the order passed last year, and earnestly recommend to all rectors and vestrymen to exert themselves in effecting so desirable an object.

The committee further report, that there prevails a great want of uniformity and regularity in the mode of granting testimonials and credentials to lay-delegates, from which disappointments and other inconveniences result. Of the evil which they have in view the present session has afforded many instances. It is, therefore, recommended, that each parish and church in the diocese be requested to appoint, annually, a register and wardens; *and that in future no delegate be permitted to take a seat in Convention, unless he produce a certificate, signed by the rector or a warden, to the following effect, viz.—*

This is to certify, that has
been duly ap-
 pointed by the vestry of parish
 or church, in county, a dele-
 gate to represent the said parish in the
 next Convention of the Protestant
 Episcopal Church of Maryland; as
 witness my hand, this day of
Anno Domini 18

A. B. Register or Warden.

And it is further recommended, that the Convention direct the standing committee to furnish each candidate for holy orders with a printed copy of all the testimonials which the Canons of the Church require him to exhibit to that body or to the Bishop.

The committee offer the following abstract of the statements made by the vestries to the Convention:—

St. Peter's parish, Talbot, has three houses for divine worship. Christ Church, in Eaton, is a commodious house, and in good repair. The worthy pastor has lately effected the establishment of a new congregation, in a remote corner of the parish, where religious worship is faithfully attended. There are in the parish about eighty families. The salary of the rector, arising from pew rents and a small fund at interest, amounts to about \$600.

Coventry parish, Somerset county, has two churches in good repair, a new chapel nearly completed, and the aspect of the congregations encouraging.

St. John's parish, Prince George's and Charles's counties, has a church and chapel in good repair. The glebe has been sold, the proceeds of which are not yet invested. The salary of the minister, raised by voluntary subscription, amounts to about \$700.

Trinity Church, Prince George's county, has a frame church, which requires, and will probably soon receive, both enlargement and repair. The present engagement of the vestry with the minister is to afford him \$750 for the current six months.

— *parish, Kent-Island*, has a glebe of more than 150 acres of excellent land, which is unprofitable through neglect. The church is almost in ruins, although from twenty to thirty church families remain on the island. Should a clergyman be willing to take the charge of a school, and live upon the glebe, it is not doubted but that he would obtain a comfortable support. The disposition of the people appears favourable to the re-establishment of the church.

All-Saints parish, Calvert county; a sum of money has lately been raised to repair the church, which, it is believed, will be effected in the course of this summer. The salary of the rector is about \$800, received from the voluntary contributions of the congregation alone. A Bible Society has been organized by the members of this church in conjunction with Christ Church. The prospects of the parish are encouraging.

St. James's parish, Anne-Arundel, has an old brick church in tolerably good repair, and a comfortable parsonage with 60 acres of land. The salary of the rector is \$800, of which \$150 are the proceeds of a permanent fund, the residue voluntary contribution.

Havre-de-Grace parish, Harford, has a commodious church not entirely finished. The funds consist of pew rents and voluntary contributions. The salary of the rector from this parish is \$200.

St. Paul's Church, Sharpsburgh; a

new and commodious stone building, not entirely finished. Funds are derived from voluntary contributions of the congregation, which is of respectable size. The Rev. Benjamin Allen, of Virginia, occasionally officiates as rector. This congregation has a small parochial library and a tract society.

All-Saints parish, Frederick county; the church has been increased to double its former size, and the sale and rent of pews has furnished a fund of \$1200 as a salary for the rector. By the will of Dr. Potts, a sum has been given to aid in the purchase of a parsonage, and the affairs of the parish present a most flattering prospect.

Emanuel parish, Alleghany county, has been without a minister for a number of years, and is now without a vestry. There are no funds belonging to the parish, and nothing appears to justify a hope that the congregation will at any early period be provided with a rector.

St. John's Church, Georgetown. The lay delegate reports, that this parish has a convenient brick church, which has lately been repaired at the expense of \$500. The congregation is increasing, and the parish presents in every view a flourishing appearance. Rector's salary \$1000.

Christ Church, Georgetown; the lay-delegate reports, that the church is new and in good repair, and that a small debt occasioned by its erection is in a fair way to be discharged soon. Nearly all the pews are sold. Number of families about one hundred and thirty. Rector's salary not stated.

Dorchester parish, Dorchester county. The vestry report that they have a brick church and a wooden chapel, both in tolerable repair. They have neither funds nor glebe. They have the occasional services of the Rev. Mr. Weller. After having been for many years in a disorganized state, they have at length reorganized themselves and sent a delegate to this Convention. They state their desire to have a minister in their own parish.

St. George's parish, Harford county. The register reports, that the parish has a large brick church and a brick vestry house; \$700 have been expended in repairs upon them, but

they are still in a bad condition. The parish has a glebe, which yields \$182 per annum. This, with an additional sum raised by subscription, forms the minister's salary, the whole amount of which is \$450. Number of families about thirty.

Zion Church, Frederick county. No material change in the state of the parish. The Rev. Mr. Armstrong having departed for Europe, was succeeded by the Rev. Mr. Wall.

St. John's parish, in Baltimore and Harford counties. There is in said parish one old brick church in a state of dilapidation—and a small new stone church at the distance of about four miles, where the service is performed once a fortnight. There is also a glebe of 350 acres, at present rented for \$190 per annum. A subscription of \$160, together with the before mentioned sum, constitute the rector's salary.

St. Margaret's, Westminster parish. This parish has had no clergyman for several years, but its vestry have so improved the property of the church, that it will probably receive \$600 per annum from stock in the Farmers' Bank. Seven hundred dollars have lately been expended in putting in good repair a chapel in the upper part of the parish. The old church, near the banks of the Severn, which was consumed by fire about eighteen years ago, has never been rebuilt, and the number of church families in the neighbourhood not much exceeding twenty; there are no other means by which it can be rebuilt, than the appropriation for about two years of the annual income of the parish to that purpose.

Shrewsbury parish, Kent county. In this parish there is a large church in tolerable repair, and a chapel in a state of decay. The rector officiates in an academy at the head of Chester, and in a Presbyterian meeting-house long since abandoned by the society, which is now become extinct, and to which it belonged. The temporalities of the parish have been sadly neglected or mismanaged; it has neither glebe nor funds of any description. The salary of the rector, amounting to \$500, arises wholly from voluntary contributions.

Prince George's parish, Montgomery county. A new church is commenced in Rockville, which will probably be finished this year. There is a small unprofitable glebe of about 80 acres. The salary of the rector arises from voluntary contributions.

St. Bartholomew's parish, Montgomery county, has one good stone church, the salary depending upon contributions, but the condition of the parish esteemed flourishing, and the church not sufficiently capacious.

King and Queen parish, St. Mary's county, contains a brick church in tolerable repair, and a chapel in decay. They have neither glebe nor funds, and are considerably perplexed with a debt contracted in repairing the church. They have been for some time without a minister, but they have reasonable grounds for the devout hope of being soon in a better condition.

St. Paul's parish, Queen Anne's, has neither glebe nor funds, a church in tolerable repair, and a congregation considerably large and apparently devout.

St. Peter's parish, Kent county, has an excellent chapel and large congregation, but the parish church is in a state of hopeless dilapidation. The support of the rector is from voluntary contributions, by which the parish have also been enabled to defray a large expense incurred in the repairs of the chapel.

Christ Church, St. John's parish, Harford, has a good stone building—congregation consists of between thirty and forty families, who support their minister by voluntary contributions added to the rent of the glebe lands.

The following gentlemen were chosen Delegates to the General Convention:—The Rev. William Wickes, the Rev. Samuel C. Stratton, the Rev. John P. K. Henshaw, the Rev. William E. Wyatt, D. D. the Honourable John C. Herbert, Francis S. Key, Esq. Tench Tilghman, Esq. William Done, Esq.

The following sums were reported as received from the several parishes—
 For the Bishop's Expenses, \$376 34
 ——— Deputies' Fund, 141 00
 ——— Incidental Expenses, 98 00

Resolved, that the members of the Convention be required to bring with them to the next Convention, \$1 from each parish in the state, for defraying the expense of the several publications ordered by this Convention.

The committee appointed at the last Convention, on the travelling expenses of the standing committee, made the following report, which was accepted :

Resolved, That it is expedient that the treasurer of this Convention, after employing as much of the deputies' fund as is necessary for its original purpose, be directed to appropriate the balance in his hands, to defray the travelling expenses of the standing committee.

Resolved, That the thanks of this Convention be presented to the Right Rev. President, and the Rev. Secretaries, for their services rendered this body

The business of the Convention being then accomplished, the Bishop declared his approbation of the manner in which it had been transacted; and his great satisfaction in the harmony which had so apparently prevailed. Among other remarks, he took occasion to express his wish, that the clergy of this diocese would conform at the opening of Conventions to the ancient and decorous usage of the Church, in respect of the appearance of clergymen in their robes, upon all occasions of public religious solemnity. The Convention having then united in singing the 100th Psalm, the closing act of devotion was conducted by the Rev. Mr. Hubbard; after which the Bishop declared the Convention adjourned, and dismissed them with the Apostolical blessing.

A list of parishes and clergy in the diocese, attached to the Journal of the above Convention, contains 67 parishes, and the names of 44 clergymen.

The following is an Appendix to the Journal of the above Convention :—

Abstract of the Journals of the Standing Committee of the Diocese of Maryland, commencing A. D. 1815.

[The publication of this abstract is in compliance with the following resolution of this Convention :—

Vol. V.

On motion, *Resolved*, That an abstract of the minutes of the standing committee be uniformly published on the Journals of this Convention, and that the abstract on the Journal of the present Convention shall embrace the proceedings of several years past.]

It appears from the journal of the standing committee, since the year 1815, inclusive, that three gentlemen have received the testimonials of said committee, in favour of their consecration, to the office of Bishop, viz. the Rev. Dr. John Croes, for the diocese of New-Jersey; the Rev. Dr. Nathaniel Bowen, for the diocese of South-Carolina; and the Rev. Dr. Thomas C. Brownell, for the diocese of Connecticut. It appears also, that during the same period, nineteen gentlemen have been recommended to the Bishop, in order to being received as candidates for the ministry in this diocese; sixteen have received canonical testimonials in favour of their admission to the holy order of Deacons; seventeen for admission to the holy order of Priests; that two gentlemen ordained in a foreign country have removed to this diocese; and that three who had applied to be received as candidates, and one who had applied for testimonials, have been required to undergo a longer probation.

It is the melancholy office of the journalists also to record that four gentlemen ordained in this diocese, and one of those enumerated as from a foreign country, have, during the same period, been the subjects of Ecclesiastical discipline. George Dashiell, George Handy, and William Gibson, formerly presbyters; and Alfred Dashiell, formerly a deacon, having been degraded from their ministerial character and office; and George Williams being forbidden the further exercise of its functions in this diocese.

It appears from the journal of the standing committee, that in consequence of various reports, long and widely circulated, George Dashiell was presented for trial by the standing committee of the diocese, according to the Canons of that Church to which he had voluntarily become amenable, being accused of "scandalous, immoral,

and obscene conduct upon several occasions.

Baltimore, December 8th, 1815.

At the time and place appointed for the investigation, prayers adapted to the occasion having been offered up, the Rev. George Dashiell was informed that the standing committee were prepared to enter upon his business. Mr. C. Worthington, Mr. A. Worthington, Mr. S. Hollingsworth, Mr. F. Hollingsworth, Mr. J. Cheston, the Rev. J. Armstrong, and the Rev. Mr. Wickes, appeared as witnesses. Depositions from Mrs. Schroeder, Mrs. Stansbury, Mary Logan, Anne Steele, and Eliza Bartol, were laid upon the table. A highly respectable lady of Baltimore informed the committee, by her husband, that she also was ready to offer her allegations when they would receive them.

The committee received a communication from the Right Rev. T. I. Clagget, Bishop of Maryland, informing that the Rev. George Dashiell, had by letter, declared to him that "he found himself under the painful necessity of renouncing his connexion with the Episcopal Church—he (G. Dashiell) acknowledges this to be a step which he deprecates, yet rather than continue to be an object of the fell malice of those who have usurped its authority, he prefers having no connexion with it."

Several communications then passed between the Rev. George Dashiell and the standing committee, when the former having persisted in refusing to appear and answer to the charges brought against him, although he had appeared in person or by counsel, when some of the above depositions were taken, under the solemnity of an oath, the standing committee unanimously adjudged the said George Dashiell to be guilty of contumacy, and subjected to all the penalties imposed by the 28th Canon. During six months which then elapsed, it was yet in the power of the said George Dashiell to escape this sentence, and to demand a public trial, wherein it was his privilege to be heard by counsel. He continuing to decline an investigation, the sentence was canonically and solemnly pronounced upon

him by the Right Rev. Bishop Clagget, in virtue of which degradation, he effectually and for ever forfeited all clerical and ministerial office, functions, and privileges.

Baltimore, October 22d, 1819.

The standing committee read a letter from the Right Rev. Bishop Kemp, accompanied by several documents relating to the Rev. George Williams, ordained in Scotland, upon which, acting as the Bishop's council of advice, they recommended the investigation of several charges contained in the documents against said George Williams. This matter resulted in the withdrawing from Mr. Williams his license to perform clerical functions, agreeably to the provisions of the 9th Canon of the Church of Maryland.

Baltimore, June 9th, 1819.

The standing committee having received a letter through their President, the Rev. Dr. Davis, from the Rev. George D. S. Handy, stating that he had ceased to be a member of the Protestant Episcopal Church, and had attached himself to a society under the title of the *Evangelical Episcopal Church*, established by the aforesaid George Dashiell, since his degradation from the ministry—and a communication, similar in effect, having been made to the standing committee, on the 20th June, 1821, respecting the Rev. Alfred Dashiell, who had been re-ordained by said George Dashiell—and a communication, similar in effect, as it respects a renunciation of connexion with the Protestant Episcopal Church, having been received through the Bishop, on the 1st of June, 1820, from the Rev. William Gibson, who had been tried in January, 1819, and suspended from the exercise of the ministry, for intemperance—it may suffice to mention concerning these three gentlemen, that sentence of degradation was pronounced upon them all by the Right Rev. Bishop Kemp, according to the 2d Canon of the General Convention of 1817, for such cases provided.

By order of the Convention,

WILLIAM E. WYATT,

Secretary Standing Committee.

Baltimore, July 2d, 1821.

Martyrdom of Dr. Taylor.(From *Winter Nights, or Fireside
Lucubrations.*)

DR. TAYLOR, the parson of Hadleigh, in 1555, suffered martyrdom for his opposition to the errors of Popery, and his steady adherence to the doctrines of the reformation.

"It was not to be expected, therefore, that when the bigoted Mary ascended the throne of these realms, a man so gifted, and, at the same time, so popular, as was Dr. Taylor, should long escape the arm of persecution. Scarcely, indeed, had this sanguinary woman commenced her reign, when an attempt was made to celebrate mass by force in the parish church of Hadleigh; and, in endeavouring to resist this profanation, which was planned and conducted by two of his parishioners, named Foster and Clerke, assisted by one Averth, rector of Aldham, whom they had hired for the purpose, Dr. Taylor became, of course, obnoxious to the ruling powers, an event no doubt foreseen and calculated upon by the instigators of the mischief.

"This judgment was accordingly pronounced at a fourth conference on the 28th of the same month, the Bishops of Winchester, Norwich, London, Salisbury, and Durham, being present; when, on the Doctor again declining to submit himself to the Roman Pontiff, he was condemned to death, and the day following removed to the Poultry Counter. Here, on the 4th of February, he was visited by Bonner, Bishop of London, who, attended by his chaplain and the necessary officers, came to degrade him.—Refusing, however, to comply with this ceremony, which consisted in his putting on the vestures or mass-garments, he was compelled to submit by force; and, when the Bishop, as usual, closed this disgusting mummery with his curse, Taylor nobly replied, 'Though you do curse me, yet God doth bless me. I have the witness of my conscience that ye have done me wrong and violence, and yet I pray God, if it be his will, forgive you.'

The sentence was executed at Aldham Common, near to Hadleigh, and his death is thus recorded:—

"When he had finished his devotions, he went to the stake, kissed it, and, placing himself in the pitch-barrel which had been prepared for him, he stood upright therein, with his back against the stake, his hands folded together, his eyes lifted to heaven, and his mind absorbed in continual prayer.

"They now bound him with chains, and the sheriff, calling to one Richard Doningham, a butcher, ordered him to set up the faggots; but he declined it, alleging that he was lame, and unable to lift a faggot; and, though threatened with imprisonment if he continued to hesitate, he steadily and fearlessly refused to comply.

"The sheriff was therefore obliged to look elsewhere, and at length pitched upon four men perhaps better calculated than any other for the office they were destined to perform; namely, one Mullein, of Kersey, a man, says Fox, fit to be a hangman; Soyce, whom we have formerly mentioned, and who was notorious as a drunkard; Warwick, who had been deprived of one of his ears for sedition; and Robert King, a man of loose character, and who had come hither with a quantity of gunpowder, which, whether it were intended to shorten or increase the torments of the sufferer, can alone be known to him from whom no secrets are concealed.

"While these men were diligently, and, it is to be apprehended, cheerfully employed in piling up their wood, Warwick wantonly and cruelly threw a faggot at the Doctor, which hit him on the head, and likewise cut his face, so that the blood ran copiously down—an act of savage ferocity, which merely drew from their victim this mild reproach—'Oh, friend, I have harm enough, what need of that?' Nor were these diabolical insults confined to those among them of the lowest rank; for when this blessed martyr was saying the psalm *Miserere* in English, Sir John Shelton, who was standing by, struck him on the lips, exclaiming, at the same time, 'Ye knave, speak Latin, or I will make thee.'

"They at length set fire to the faggots; when Dr. Taylor, holding up both his hands, called upon his God, and said,

'Merciful Father of heaven, for Jesus Christ my Saviour's sake, receive my soul into thy hands.' In this attitude he continued, without either crying or moving, until Soyce striking him forcibly on the head with his halbert, his brains fell out, and the corpse dropped down into the fire."

Story of Eliza Rivers.

(From a Review of "the Favourite of Nature.")

ELIZA RIVERS, the heroine of the tale, was an orphan; her parents died while she was yet an infant, and left her to the care of her paternal grandmother, her only surviving relative. Eliza was placed by Mrs. Rivers at a fashionable boarding school in the vicinity of London, from whence she returned with many brilliant and fashionable acquirements, but with an enthusiasm of disposition which she had never been taught to repress; and which the trite and homely observations of her grandmother were ill calculated to correct. At the deathbed of this loved relative, Eliza was first awoken to a sense of her imperfections. It was here that, "for the first time, she seriously reflected upon the manner in which nineteen years of her life had flitted like a dream away, and left her without one remembrance which she could wish to retain, to cheer her in her last hours." She attended her grandmother with the most assiduous care, and watched over her with the most affectionate tenderness; but the inevitable hour was at hand, and Mrs. Rivers breathed her last.

Miss Rivers was now bereft of every relative. The estate on which she had resided with her grandmother became the property of the next male heir; and, with a fortune of £5000, she took up her residence with her guardian, Mr. Henley, the rector of Fairfield, who had a daughter, Louisa, about six years older than Eliza, and whose character exhibited the greatest contrast to her's. Louisa was mild and reserved; she had learnt to repress her passions, and to guide her conduct by the precepts of religion, and the dictates of duty. A calm equanimity cha-

racterized her actions, and she kept on the "even tenor of her way," doing all the good which her situation afforded her an opportunity of doing; and never evincing any of that restless, dissatisfied disposition, which generally marks a less regulated mind.

Louisa was not calculated to win the confidence of the ardent and impetuous Eliza, the child of enthusiasm and of excitement. She had, unfortunately, another friend and confidante, a Miss Brooke, a West-Indian heiress, who resided with her aunt, Lady Delville, in the neighbouring town of Belton. A correspondence between these two young ladies displays, most admirably, the particular qualities and temperaments of each; and a letter of Louisa's shows how much Eliza was mistaken when she accused her of coldness and insensibility.

Soon after Eliza had taken up her residence at Mr. Henley's, Sir George Melmoth, the heir to her grandmother's estate, came down to take possession of the property. Sir George was a good-humoured, unassuming young man, and was soon on good terms with all the families in the neighbourhood, whom he visited, and invited in return. A friend of Sir George's, a Mr. Waldegrave, joined him soon after his arrival in the country. Sir George had described him to Eliza as a person who knew and was known by every body; and who would make a very good husband if he would leave off the ridiculous habit of pretending to fall in love with every woman to whom he was introduced. Miss Brooke, (who had known Waldegrave at Paris), on the contrary, announced him as the most interesting of men. It was at Sir George Melmoth's that Eliza and Waldegrave first saw each other. As Waldegrave had great influence on the future fate of Eliza, we give the part which describes their meeting:—

"Eliza had many times in her life looked more winning, more endearing; but never did her beauty more forcibly display its distinguishing characteristic of dignified, almost majestic, loveliness than when she walked into Sir George Melmoth's drawing-room.

"An indistinct feeling of something

approaching to humiliation, at being received as a guest in a house where she had so long resided with nearly the authority of a mistress, had given her an idea that, in making this visit, it would be necessary for her to maintain all her consequence. Her fine tall figure, more than usually erect, her Grecian expression of feature, grave, but marked with decided sense and intelligence, combining in her whole appearance, an object of the deepest interest and admiration; it was thus that she first met the view of Mr. Waldegrave. The common introduction passed between them; but she had scarcely observed him—other ideas had crowded upon her mind, a weight of indefinable sensation pressed upon a heart that beat responsive to the slightest touch of feeling."

"Whether it arose from her being slightly prejudiced against him, or that the report she had heard of him convinced her that Mr. Waldegrave *must* be, beyond redemption, the most egregious fop, a coxcomb, a dandy, or something equally ridiculous, that ever was known, she was certainly agreeably disappointed, in the first impression that his appearance made. To her extreme astonishment, his neck-cloth was tied in no uncommon manner. Apparently he did not indulge himself in the gratification of a paste-board pillory; and seemed to have retained a predilection for the power of using his head, by turning it in any direction that nature designed. The whole of his dress was as far removed from any thing that could be thought coxcombical, or affected, as could be well conceived. His whole deportment was, undoubtedly, that of the accomplished gentleman."

Mr. Waldegrave proved just the man to interest Eliza, and she found herself irresistibly charmed with his company. The *penchant* was mutual: but the charm was dissolved by the departure of the gentleman, with Sir George Melmoth. Eliza, perhaps, was not decidedly in love; but she preferred Mr. Waldegrave before the rest of his sex, sufficiently to make her feel regret at his absence.

Soon after, the acquaintance with

Mr. Waldegrave was thus broken off, a serious indisposition rendered Mr. Henley unable to attend to the duties of his calling; and a nephew, Mortimer Durand, came to officiate for his uncle, and to reside in the house. He saw Eliza, and loved. We cannot follow the tale, in the progress of this passion in Mortimer, and the transition from indifference to interest, to esteem, and at last to a passion, if not love, yet approaching so nearly to it in Eliza, that she mistook one sensation for the other, and became the affianced wife of Mortimer Durand. Here the novel becomes very interesting: the struggle between the feelings with which Mr. Waldegrave inspired Eliza, which she could not entirely subdue, and which are restored to almost their pristine vigour, by an accidental interview with the object of them, and the duty due to Mortimer; who, with the piety of a Christian, and the ardour of pure affection, sought to lead her from earth to heaven; to teach her the practice of virtue, and to render her as beautiful in mind, as she was perfect in form. After many struggles within herself, in which her secret inclinations for Waldegrave are encouraged by the injudicious counsels of Miss Brooke; after many little disputes and reconciliations, in which the ardent love of Mortimer shines conspicuous, and is most tenderly and chastely depicted, Eliza departs for London, to spend a winter with Miss Brooke and Lady Delville; and leaves Fairfield with a determination of writing to Mortimer an account of her change of sentiments, and a wish to dissolve their engagement. A letter which Louisa, unknown to Mortimer, addressed to her, in which she mentioned the reports that were prevalent in the village, relative to Eliza's attachment to Waldegrave; and also the bad state of Mortimer's health, in terms of, what Miss Rivers deemed, reproach, afforded her an opportunity of putting her design in execution—she wrote to Mortimer, and rejected him!

In London, Waldegrave and Eliza soon met—they soon discover that they loved—and an interview, in which Mr. Waldegrave intended to take his final leave, and put himself out of the

reach of attractions which he could not with honour contemplate, ended in a mutual eclairsissement; and Eliza became the happiest of women, in the assurance of being the beloved of him who had made the first impression on her youthful fancy—who had first taught her that she had a heart.

Poor Eliza, however, was not doomed long to be happy. Her love was too ardent, too enthusiastic, too much centred in one object, to be met with equal ardour, after the first impulse was over, by the worldly-minded Waldegrave. She saw but one being whom she wished to please, or feared to disobey; he was all the world to her; and she sought not applause or approbation, except from him—for him.

“Time and familiarity did for him what they very often do for ardent lovers. They opened his eyes; and then he saw Eliza’s sensibility no longer as an attraction, but as the bane of all attraction; the rock on which she wrecked her beauty, her talents, her capability of exciting a sensation wherever she went—of being the idol of a crowd—of being the fashion—in short, of being every thing that the most ambitious of her sex could desire.”

Mortimer was now revenged. She suffered from Waldegrave’s neglect the pangs which she had caused Durand to feel; and when business called Waldegrave from England, and he neglected writing to her, her anguish and distress were almost beyond her strength to bear.

She was now residing at Kensington, with a lady who had been her French governess. The death of her friend, Miss Brooke’s father, had placed that young lady in the possession of immense wealth. She was returned to Belton, with her aunt, Lady Delville, in order to arrange her affairs there, preparatory to returning to London, to open the ensuing winter season with éclat. Eliza would not return to Fairfield, where Mortimer, who loved her as such a woman wished to be loved—with the greatest ardour—was mourning her loss, and rapidly approaching “that bourne from whence no traveller returns.” Thus situated, she took up her residence, during Waldegrave’s absence, at Kensington, as we have men-

tioned—looking forward to the period of his return, with hopes; yet fearing that return would not bring happiness to her.

Here, whilst lamenting the prolonged absence, and continued silence of Waldegrave, she received a letter from Louisa Henley, announcing the death of Mortimer; and enclosing an epistle from the latter to her, fraught with all the tenderness of affection—with all the piety of a rational and sincere Christian, who looks for his reward in another world, and considers the privations and disappointments of this life, as trials to fit us for a better.

“With hands clasped, as in the fervour of repentant feeling, and with tears and sighs that almost convulsed her, Eliza repeatedly paused in the perusal of this last memento of poor Mortimer. Her uplifted eyes seemed to seek him in his happier dwelling-place, and to appeal to him, as if his beatified spirit could infuse a portion of its own peace into her troubled heart.

“‘Look down upon me, dear sainted friend!’ she exclaimed, ‘look down upon your poor Eliza, sorely beset, and encompassed as she is with overwhelming passions.’

“Then reading on, some fresh proof of the invaluable attachment, the treasure of affection, which she had so wantonly cast away, burst upon her, and, as if a veil had fallen from her eyes, now, for the first time—now, that all was gone, she could understand the full extent of her loss.

“‘And he might have been mine!’ said she, ‘this heart, so pious, so gentle, so affectionate, it might have been mine! and I should have had a friend and a counsellor, and one that would have loved me! And what have I now?—I have no friend—none—none. —Waldegrave forsakes me—I have no friend.’”

The sequel is soon told: Waldegrave returned from the Continent, ruined by gambling; he avoided his deceived and heart-broken Eliza, as much as possible, and attached himself to her rich friend, Miss Brooke. It was now that she felt the difference between that young lady’s ostentatious sympathy, and Miss Henley’s quiet unobtrusive

friendship. She mourned the injustice she had done to Louisa—broke off the connexion with Waldegrave, and returned to Fairfield, to learn the value of early placing a control over the imagination, to imbibe the consoling influence of religion, and to die! Her last moments are thus described, by Louisa, in a letter to her aunt, the mother of Mortimer; who, notwithstanding the untimely fate of her son, through his attachment for her, felt much interested in Eliza.

"She continued during the night gradually sinking, but as gentle as an infant falls asleep. The sun began to rise, and was already glancing its beams upon the window. I looked from it upon the glorious objects; never was seen a more enchanting morning! The early birds were flying about, and singing upon every bush and tree, as if they did not know how to contain themselves for joy.

"I sighed as I remembered my poor Eliza's desire to depart under the cheering influence of day-light. Alas! her wishes were upon the eve of accomplishment!

"I returned to my station by her bed-side; my father sat on the other side, watching her with anxious solicitude.

"She appeared to have fallen into a slumber—but suddenly she pronounced my name.

"I bent my head close to her's, the better to distinguish her accents, now but faint and low.

"*'See how bright a day!'* said she, *'let me look at it.'* I undrew the curtains of her bed, and of the window, and raised her in my arms.

"She turned her dying eyes upon the light of heaven, and then on me. I pressed her hand to my lips; it was wet with my tears.

"*'Oh, Louisa,'* said she, *'my guide—my tender friend—God for ever bless you!—and you too, good Sir,'*—and she clasped with fervour my poor father's hand, who was affected to a degree I had never seen him before.

"*'God bless you both,'* she again repeated, and, sinking on my bosom—she heaved a deep sigh—another—and she was gone."

Voyage from Ogdensburgh to Montreal.

(From Harris's Tour through the United States.)

PROVISIONS having been laid in for the passage, and our vessel being planked to the height of two feet above the gunwhale, to prevent the breakers from entering, we left Ogdensburgh at nine in the morning, with a cargo of ashes and pork. Having passed Johnstown, four miles below, an increase of current was very perceptible, and, as we drew near the first rapid, several accounts were related of vessels wrecked in their passage; and of the difficulty with which their crew escaped, indebted in many instances for their lives to a box or an oar; our companions eagerly listened to these hair-breadth escapes, and by the manner in which they eyed and handled every trunk and spar, it might be judged, their own situation at the moment was thought very precarious: swell succeeding swell allowed no time for expressing any thing like fear, but the countenance frequently betrayed uneasiness, when the yawning waves exposed some frightful rock; to us a

"——— Dreadful port
"Of observation!"

With the rapidity of an arrow, we seemed to dart through these rapids of from one to three miles in length; houses, trees, and rocks, appeared to fly behind us. Having passed three of the rapids, we entered lake St. Francis; the wind being contrary, we had recourse to oars, and came to, in the evening, on the left bank, off the first house in Lower Canada.

"Next morning at day-break got under weigh, heaving to again at the outlet of the lake for breakfast, a pilot, and permission to pass the fort at the rapid dulac: on entering this formidable succession of breakers, we found the advantage of a pilot, as several rafts of timber in company with us suffered exceedingly on the rocks; a small interval of smooth water, and another still greater fall, presented itself off the town of Des Cedres; its distant hollow roar apprising us of our approach to one, where neither boat

nor oar could avail us much. As we were endeavouring to work in under the town, that we might avoid being drawn down the wrong channel, we were observed by the inhabitants, who in numbers lined the bank, and, in the true spirit of benevolence, offered up their supplications on our behalf, kneeling before a cross, several of which we saw erected on the bank as we passed along. After turning the angle on which Des Cedres is built, the rapidity of our motion scarcely permitted us to notice anything but the breakers, which, for miles before us, threatened to baffle all the pilot's skill, and the exertion of the crew, to conduct us through in safety. At the moment when some were beginning to deprecate their temerity, a terrific howl was heard behind us, and, turning, we had the melancholy sight of two rafts in the wrong channel, borne with amazing velocity towards the precipice. An island which separates the two channels prevented our witnessing the concluding catastrophe; but the stranded timber and lacerated bodies, which, in a few moments, presented themselves to our view, proved it to be—a howl of death.

On clearing the rapids, our attention was powerfully arrested by the beauties of the prospect as we entered the small lake of St. Louis. The Utawas, or Grand River, lined with wood and habitations, discharging its ruddy tribute into the St. Lawrence on the left, in front the village of La Chine, and the three currents in the island of Montreal; and, on the right, the river and village of Chataugay, with the high lands of lake Champlain in the distance.

The wind being ahead, we entered the Chataugay, in the evening, by the assistance of the oars, and remained at the village that night. It is principally inhabited by French Canadians, a dirty race of beings. Here is a pretty neat church with a spire, whose interior decorations are not of that gaudy style which offends the eye in some churches I have seen. A nunnery of St. Sulpicians formerly existed here; and a considerable tract of land and buildings, with the island formed by the river, still belongs to that order.

The wind favoured us in the morning; being provided with a pilot, we dropped down the Chataugay, which, in its regular width of about twenty yards, resembles a canal, and again entered the St. Lawrence, whose banks now presented a continuation of villages and country seats: the numerous crosses and spires, with the ringing of the matin bell, altogether different from what I had for some time seen, led me to suppose myself on the European Continent.

As we drew near to the village of La Chine, we perceived the current increasing in force; the inhabitants of this and of the village on the opposite shore, watching with apparent anxiety the course we were taking; we observed the extraordinary caution which the captain and pilot manifested, and their hesitation lest the wind might affect us: all confirmed the accounts we had before heard, that the rapids we were now entering were more dreadful than any of the preceding.

But reflection was soon at an end; the spectators on the banks quickly lost sight of us; like an arrow from an Indian's bow we darted through them, tossed as on the ocean in a storm, and at noon landed at Montreal amid the ceaseless vociferations of French and Canadian draymen.

For the Christian Journal.

REVIEW.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut: Delivered at the Convention of the Church in said State, in St. John's Church, at Waterbury, on Wednesday, the 6th day of June, A. D. 1821. By Thomas Church Brownell, D. D. LL. D. Bishop of the Diocese of Connecticut. Published at the request of the Convention. pp. 23. Maltby & Co. New-Haven, 1821.

THERE is no section of our Church on which we look with greater interest than on the diocese of Connecticut. Almost within the memory of persons now living, it contained not one organized congregation, and but a few scattered families of Episcopaliana. For

the first footing which episcopacy there obtained, we are indebted, under the blessing of the divine Head of the Church, to the deliberate conviction of a few eminent congregational ministers, of the invalidity of the orders under which they had, for several years, been exercising pastoral functions. It was the conviction of sound understandings, enlightened minds, and pious hearts; and too sincere to admit of any hesitation in adopting a consistent line of conduct. Stations every way comfortable, eminently respectable, and in which they enjoyed the affectionate attachment and full confidence of their friends and fellow-members of the prevailing religious denomination, were promptly resigned, for the purpose of seeking, in a distant land, the ministerial commission, for the obtaining of which a door had not yet been opened in this western world; and without which, they were thoroughly persuaded, as the result of closest application to the subject, they were unauthorized to exercise any function of the Christian ministry.

This highly interesting event, while it laid the foundation of the Connecticut Church, also tended to form the character of primitive Christianity which has distinguished it through the whole course of regular increase, and advancing prosperity, with which it has been blessed. No sense of mere propriety or expediency could have induced its venerable fathers to take the step above noticed, so disinterested in its character, and, indeed, so fraught, in all its temporal consequences, with loss and disadvantage to themselves. Thoroughly convinced of the validity of the claims which the Church of their choice advanced to bearing the nearest existing resemblance to that in which the Apostles and their immediate successors exercised their ministry; and, indeed, possessing characteristics essential to the identity of any branch of the Catholic Church with that—they were conscientious in endeavouring, by all proper means, to work the same conviction in the minds of others. Their endeavours, through the furthering influence of divine grace, were successful. Hence sprang the race of Con-

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necticut churchmen—clergy and laity—who have ever been characterized by a thorough knowledge and just appreciation of primitive principles. They have preserved the purity and enlarged the borders of the Church at home, and been greatly instrumental to her increase and prosperity in other parts of the Union.

When, in the course of divine Providence, the dependence of the American upon the English Church, was rendered improper, by the severance of the Colonies from the mother country, Connecticut had the honour of taking the lead in efforts to obtain that grade of the ministry which was wanted in order to the establishment, in this nation, of a true and pure Christian Church. Under the influence of the principles she had fostered, she conceived this to be an essential preliminary to measures for the organizing of the Church. Succeeding in this enterprise, through the agency of the Scotch Bishops—a favour which every American Episcopalian should remember with gratitude—she exhibited the first Christian society in the United States which could, in the true sense of the term, be styled a Church.

The first American Bishop, Dr. Samuel Seabury, was precisely the man whose elevation to the Episcopate of Connecticut, we might suppose, would have met the most cordial approbation of the great and good men who first planted in that State a pure branch of the Holy Catholic Church. His attachment to their distinctive principles is evident in all his writings, and was one of the qualifications which fitted him to be so extensively useful in the promotion of the cause of primitive Christianity. Upon his removal from the ministry on earth, a very suitable successor was provided in the late Dr. Jarvis. The congeniality of his principles and views with those of his predecessor, was the means of continuing to the Church in Connecticut the same gradual increase, and the same primitive and evangelical character, which had rewarded the labours of that excellent prelate. A like remark applies to the provision made by that diocese for

episcopal superintendence, after the decease of Bishop Jarvis, by intrusting the charge of it, agreeably to the Canons, to the present Bishop of New-York.

Such having been the uniform character of this portion of the Church, and of its diocesans, it will be readily conceived that we opened, with no ordinary anxiety, the primary charge of its present Bishop. We are happy to be able to add, that we closed it with no ordinary gratification. It may be regarded as a solemn pledge, on the part of that Right Rev. Gentleman, to consecrate the influence of his high and responsible station to the preserving of that soundness of principle, and purity of order, for which the founders, and the first Bishops of the Connecticut Church, laboured and prayed that she might be distinguished. In the confidence of the faithful redeeming of that pledge, may be indulged the pious satisfaction of anticipating a continuance of those characteristics of this section of the Church which have so long secured its prosperity and welfare, and rendered it an eminent instrument of the maintenance and propagation of pure primitive Christianity.

At the close of a short introduction, the Bishop states the general object of his Charge.

"The leading consideration to which, in the performance of my present duty, I would call your attention, is to keep constantly in view the great object and end of your Ministerial Profession—to induce sinful men to embrace the way of salvation by Jesus Christ, and to build up his Church in the most holy faith."—P. 4.

The particular which, for its supreme importance, is justly ranked first, is the duty of personal holiness on the part of the clergy. After a paragraph devoted to a general exhibition of the indispensable necessity of their being what it is their duty to exhort others to be, there is the following notice of a point intimately connected with this head:—

"The Christian Minister must refrain, indeed, from many things which are comparatively innocent, and which would be supposed entirely harmless, if practised by other men. Many things are esteemed

lawful for the people, which would be deemed scandalous in the Clergy. From them is expected—and justly expected—a greater sanctity of character, and more circumspection of conduct. More renunciations are required of them, and greater abstinence and self-denial. They must spend more time in prayer, and their alms must be more bountiful. Like a 'city set on an hill,' and which 'cannot be hid,' their profession places them on an eminence, where they are regarded with scrutinizing eyes. If they descend from that eminence to mingle in the common scenes of levity and frivolity which surround them, their weakness is regarded as a crime; and the wicked will be ready to plead the authority of their example, when they proceed from amusements comparatively harmless, to more criminal indulgences."—P. 4, 5.

The importance of learning in the Clergy, is the next topic, and is justly applied both to Theology, strictly so called, and to the various other branches of useful science. There is also noticed the very obvious circumstance, that studies preparatory to entering into holy orders, should be considered but the commencement of that application to the increase of useful knowledge, which should occupy a conspicuous portion of the time and care of the Christian minister, through life.

"Every thing that can give vigour to his" (the clergyman's) "perceptions, clearness to his ideas, or strength to his reasoning; all that tends to enlarge his mind, and increase its capacity for observation and reflection; all that serves to enlarge his acquaintance with the characters, actions, feelings, and passions of men; must be useful and necessary to him, whose office it is to guide the human will, and correct the human heart.—You cannot fail to perceive, then, my brethren, the utility and the duty of cultivating, according to your opportunity and ability, all those branches of human learning, and especially of theological learning, which may render your instructions more intelligible, more acceptable, and more useful to the people of your charge.

"If it were necessary to urge any thing further on this topic, I would refer you to the effects of ignorance as they are displayed in the presumption, the errors, and the extravagancies of those untaught and self-constituted teachers who assume to be above the aids of human learning, and cherish the fond conceit that they are acting under the immediate and perceptible influence of the Holy Ghost. You

will see such men discuss the most difficult points of theology with the utmost boldness; and decide at once, and with the most perfect confidence, questions which require the deepest research. The popish tenet of infallibility has been supposed to lie at the bottom of much of the bigotry which prevails in that Church. But of all bigots, no one is so confident and intolerant as he who imagines himself the subject of special supernatural illumination. Such men boldly denounce all who dissent from their particular views as mistaken formalists, and suppose themselves capable of imparting new light and knowledge to every misguided flock which may forsake its proper Pastor in quest of novelty. Imagining themselves to have been the subjects of some special miracle, they become inflated with spiritual pride and self-righteousness. They fancy themselves the peculiar favourites of heaven, and say to those who can make no such pretensions, 'stand by thyself; I am holier than thou.' believing the operations of the Holy Spirit to be direct, perceptible and instantaneous, and irresistible, they undervalue and despise the *ordinary means of grace*. They teach their ignorant followers to look for some special and supernatural outpouring of the Spirit, and to expect some special miracle to be wrought for their salvation: and mistaking the suggestions of their own imaginations, for supernatural impulses and impressions, they run into every species of extravagance, superstition, and fanaticism. It is easy to perceive—and you have often had occasion to observe—the confusion and mischief which such men create in a religious community. These results are the natural consequences of ignorance, when heated with enthusiasm. Sound learning is one of the best preservatives against them, and a pious and well informed Clergy can afford the only antidote to the evils they produce."—P. 6, 7, 8.

The Bishop next directs the attention of his Clergy to the mode in which their duties may be most successfully performed. He portrays, in a very lively and interesting manner, the important pastoral function of private visits, especially to the sick and the afflicted; and then proceeds to notice the *public* duties of the ministerial office. As of the highest value and excellence, he properly gives precedence to those of the desk and the altar. He notices the very general, but very great error of ranking these, in estimation, below the exercises of the pulpit. He enlarges a little on the *impropriety and inconsistency* of doing

so, and on the evil habits, thence arising, of late attendance at church, irreverent deportment while there, and general neglect of public worship, when unaccompanied with a sermon. The appointment of religious assemblages, the Bishop justly remarks—

"was not so much that our 'outward ear' might be gratified by an oration from the pulpit, as that we should humbly confess our sins before God, offer our united prayers and supplications at the throne of his grace, present unto him our thanksgiving and praise for his mercies, commemorate the dying love of his dear Son, and seek and find that spiritual comfort, and that assisting grace, of which these services are the proper and appointed means."—P. 11.

There are then added the following appropriate observations:—

"The fault which we thus deprecate, is not occasioned by any inherent defect in our Liturgy. In part, it may have been inherited from our puritanic ancestors; who, in their zeal for reformation, were disposed to recede as far as possible from the Church of Rome; and accounting as mere formality that appearance of deep devotion which characterized her worship, were led to undervalue this most essential part of divine service, and exalt the service of the pulpit to an undue pre-eminence. The fault thus contracted, is fostered by our natural indolence, which inclines us to listen with complacency to the eloquence of the preacher, but is averse to that exertion of mind, which is necessary when we take an active part in the service of the sanctuary. But, my brethren, may not the fault sometimes be occasioned, or at least fostered, by the defective and imperfect manner in which the service is performed?"—P. 11.

We would respectfully, but very seriously, ask, whether this light estimation of the service of the Church, and the preference to it of the hearing of sermons, an error so inconsistent with a truly devout and Christian spirit, and so unfavourable to the interests of evangelical piety, may not, also, be, in some measure, attributable to the prevalent neglect of affording other than very rare opportunities of attending that service simply, and the too prevalent disposition, even among those who ought to be expected to have at heart the interests of religion and the Church, to speak and act as if "Prayers" were of little importance, and even an ~~un-~~

cessary waste of time. We are confident that if churches generally were more frequently opened for Morning and Evening Prayer, and the duty of attendance thereat, as an act of devotion, and a mean of grace and edification, were duly impressed upon the people, the error in question would be less prevalent, especially among those who make profession of piety, and the interests of pure evangelical religion be materially advanced.

After noticing the errors of cant, negligence, and affectation, in the manner of conducting divine service, the Bishop adds the following excellent directions on the subject :—

“Keep constantly in mind the nature of the office in which you are engaged. Bear in mind that you are in the house of God, and that you are addressing that great Being, who is worshipped in heaven by angels and archangels—who declares that he will be worshipped ‘in spirit and in truth’—and who knoweth the very thoughts of your hearts. Bear in mind that your voice is the voice of the assembled congregation—that you present their penitential confessions, their fervent supplications, and their grateful thanksgivings before God; and that as ambassadors of Christ you declare the divine forgiveness and mercy to all who sincerely confess and renounce their sins. It is a station of awful responsibility, and its functions are the most solemn and affecting that a human being can perform. If you enter into the spirit of your office, then; if you catch that humble, grateful, solemn feeling it should inspire; you can hardly fail to perform its duties in that impressive and affecting manner which shall give to them their due effect. You will avoid that frigid monotony, which a mistaken idea of humility and sanctity sometimes produces, not less than that more offensive affectation, and straining for effect, which is the offspring of false taste, and a want of proper feeling. You will acquire a chastened, impressive, recollected ardour, equally removed from the languor of indifference on the one hand, and the extravagance of enthusiasm on the other.”—P. 12, 13

Observing that the same general directions apply equally to the delivery of sermons, the Bishop proceeds to notice the duty of ministers as “*preachers of the Gospel*,” in relation to the *matter of their public instructions*.

The obvious general duty under this head, is that the Clergy “lay before”

their “people” the “distinctive principles” of the Gospel. These he states to be—

“The natural depravity of man, the atonement of the Saviour, the renovation of the heart by the graces of the Holy Spirit, and the necessity of a living faith, a sincere repentance, and a willing obedience to the divine commands.”—P. 13.

There is added the following very proper advice :—

“In inculcating these doctrines, you will do well to follow the simplicity of the Gospel; avoiding those additions, and metaphysical subtleties which the lovers of systems have incorporated with the dogmas of their theology.”—P. 13.

On the subject of human depravity, the Bishop justly remarks on the happy medium maintained by our Church, between the denial of the doctrine on the one hand, and on the other, the representing of “fallen man rather as a fiend than as a human being, ‘wholly averse to all good, and wholly inclined to all evil;’ so that he is utterly unable even to co-operate with the Holy Spirit in the work of his conversion.”

“Our Church,” he observes, “declares that man is ‘very far gone from original righteousness,’ without attempting accurately to define the limits or the extent of his depravity; while she magnifies the efficacy of divine grace, by declaring that he has no natural power to do good works acceptable to God without the assistance of his Spirit.”—P. 14.

The Bishop then notices the evangelical character of our Church, in not restricting, in her belief, to any particular portion of men, those blessings of redemption and grace, which the Gospel unequivocally declares to be designed for all, or that possibility of salvation, under which, the same Gospel declares, every human being is created, and which is removed from none but those who wilfully refuse the proffered mercy.

The following application is made of this part of the subject :—

“To preach them” (the distinguishing doctrines of the Gospel) “as they are contained in the Scriptures, and set forth by the Church, must be the leading object of your ministry. But they are always to be preached in connexion with those religious and moral duties which God has enjoined on us. Holiness of heart; piety to God, and benevolence to man; with all

the social and relative duties of life, must be constantly enforced, and earnestly inculcated, as the necessary fruits of a living faith in the way of salvation. What God has done for man, and what he requires of him, must equally and unitedly constitute the subjects of your preaching: nor are you to be withheld from the first, from an apprehension of being thought too evangelical; nor deterred from the last, from the fear of being stigmatized as mere moral preachers. Brethren, 'it is a small matter to be judged of men; to your own Master you must stand or fall.'—P. 15.

There next follows a notice of that important duty to which every presbyter most solemnly pledges himself, at his ordination, to "be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word," that is, according to the deeply affecting exhortation to the candidate for the Priesthood, "never" to "cease" his "labour, care, and diligence, until" he "have done all that lieth in" him, "according to" his "bounden duty, to bring all such as are committed to" his "charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among" them "for error in religion."

The following observations of the Bishop on this subject must, we think, be approved by all reflecting persons:—

"It is a delicate duty, and will require no less of prudence than of Christian charity for its successful performance.—There are some errors so gross that it may be best to confront and attack them openly and directly; but, in general, errors are most successfully refuted by the establishment of the truth. It is difficult to persuade men, when you publicly and professedly set out to confute them. The moment you declare war against their doctrine, they place themselves on their guard, and feel themselves engaged by their pride and self-love to defend it. But when you 'give a reason of the hope that is in you, with meekness and fear,' when men see that you are 'contending for the truth,' rather than for victory; they will hear you without hostility, if not without prejudice. While, then, you bear in mind that a proselyting spirit is not the spirit of the Church, and are careful that the temper of the world mix not itself with your zeal for sound doctrine; while you refrain from usurping the prerogative of God, in judging your brethren, and at-

tempt not to prescribe to the divine justice, whom it shall exclude from divine mercy, you are bound by your vows of ordination, as well as by your regard for 'the truth as it is in Jesus,' to contend zealously for this truth, and to use all proper means to reclaim men from error, and lead them into those paths where they may meet together 'in the unity of the spirit, in the bond of peace, and in righteousness of life.'—P. 15, 16.

We deem it by no means inconsistent with the above prudent and proper cautions, to add that *the confronting and attacking of errors openly and directly*, is often the unavoidable result of faithfully complying with the Apostolic injunction to *contend earnestly for the faith once delivered unto the saints*. To those who are already grounded in the truth, a sufficient confirmation of their faith, and a sufficient security against the counteracting influence of specious objections, may be afforded in the mere "establishment of the truth," independently of the attacking of error. But in every audience, at all numerous, there is a class of hearers who are more or less unsettled in their ideas of certain points of evangelical doctrine, or evangelical order. Their ultimate decision, therefore, will depend, not only on what may be said in favour of the different views of these subjects, but also on the refutations which each may afford of the others. The merely advancing of arguments for any system is comparatively an easy work. A little ingenuity, a specious manner, and a due share of boldness, will secure to it very considerable success. This is, unfortunately, true of any whim, however ridiculous, and any error, however gross. An influence is thus obtained over the minds of unsettled Christians, which it will be extremely difficult to counteract by any mere exhibition of arguments in favour of the truth. Few minds can so retain the arguments of the respective discussions, as to bring them into just comparison. But let "the establishment of the truth" be, at proper times, and in a Christian spirit, accompanied with a particular notice and refutation of the various opposing views of the same subject, and it will be at once perceived that a much

more favourable opportunity will be afforded for an enlightened decision in the premises. This is a field in which so direct an appeal is made to the hearers themselves, that, although it cannot be denied that in the use of the same privilege, sophistry and false reasoning may sometimes deceive, yet it is obvious that there is much less risk of it than in the mere finding of reasons for a given point, and that it affords a tenfold advantage to the advocate for the truth. What appeared very specious, when left in undisputed possession of its assumed ground of argument, will be placed in its true colours, when made to pass the ordeal of a thorough investigation of its claims. The unsettled mind will perceive that although arguments may be found in favour of certain views different from those he is accustomed to have presented in his own church, yet there are also arguments *against* them more than sufficient for a full counterbalance.

In this view of the subject, there is perceived a motive for confronting and attacking errors openly and directly, independently of any expectation of confuting the decidedly erroneous, or indulging any approach to "a proselyting spirit." It is essential to the guarding of the flock against the counteracting influence of the specious errors whose arguments are almost daily sounding in their ears, and thus to the *banishing and driving away from the Church of erroneous and strange doctrines*, and the allowing of *no place among the people for error in religion*.

With regard to any offence which may be given, or any popularity which may be lost, by this honest, upright, and conscientious course, all fear of it should be banished from the breast of the faithful minister. Let him govern himself by the dictates of sound prudence, distinguished from pusillanimity and a time-serving and popularity-seeking policy, on the one hand, and an indiscriminating love of controversy, on the other; and be ever careful to maintain, through the influence of the Spirit of grace, the true temper and chastened zeal of the Gospel; and then leave all consequences to the Master whom

he serves, well pleased to meet, in his cause, either good or evil report.

The reader will perceive that the above remarks qualify in some measure our adoption of one or two points in the following extract, of which the excellence will be a sufficient answer to any objection to its length. When it is fairly understood that we are no advocates for constantly preaching down the erroneous sentiments of any of our fellow Christians, but only for not altogether excluding the refutation of them from public ministerial instructions, but allowing it such a share of his attention as every clergyman's prudence, sense of duty, and knowledge of the peculiar situation of his flock may suggest,—we think the candid reader will acquit us of any departure from the Christian charity and moderation so strongly and properly recommended by our author. We should have been glad if a "*direct attack*," and a "*gross attack upon the sentiments of other religious denominations*," had not been so nearly connected in expression, as if there were any necessary connexion in fact.

"In this spirit, my brethren, and on these principles, it will be your duty, on all proper occasions, to hold up to view the *distinctive principles of your Church*.—This is a privilege freely exercised by other denominations of Christians; and one which we freely concede to them. It is not unreasonable then, that we require the like privilege in return. Indeed, it is only by a free declaration of the truth, and a zealous defence of it, that it can ever be propagated, or even maintained.

"It is by these means that the Episcopal Church in Connecticut has acquired her growth. A century ago, she numbered not more than eighty families within the state. She can now count as many regularly organized congregations. And during this time she has had almost every thing to retard her prosperity, and no single circumstance to advance it, except the excellency of her principles, and the frank avowal, and firm support of them. Were she to cease from this course, situated as she is in the midst of a respectable, and much larger denomination of Christians, she would soon cease to exist. Her Clergy, as well as the Laity, would soon become ignorant of her peculiar doctrines, and then indifferent to her distinctive character.—Under these circumstances, there would be nothing to counteract that universal law of nature by which smaller bodies gravitate

tate towards larger ones, and the Church would soon be merged in those religious communities with which she is surrounded.

"Loving your Church, then, my brethren, and attached to her distinctive principles from a conscientious conviction of their excellency and importance, you will not think you have faithfully discharged your duties to your flocks, unless they are fully instructed in them. Nor will you be deterred by any false delicacy from publicly avowing, and firmly defending, these distinctive principles, whenever it may be done with propriety and advantage. In pursuing this course, you will not be led of necessity to make any direct and gross attack upon the sentiments of other religious denominations: the simple display of truth is generally the best antidote to error. Much less will you feel yourselves called upon to impugn the motives—the sincerity or the piety—of those who may conscientiously differ from you. By the manifestation of a Christian temper, and the exercise of a judicious moderation, you will convince to the world that you are not merely contending for the dogmas of a sect, but for essential doctrines of that 'faith once delivered to the saints.'

"Liberality of sentiment, upon religious subjects, is amiable and commendable in the sight of all men; and is moreover a high Christian duty. But there is an erroneous principle which usurps its name, and which would confound all distinction between truth and error. This spurious liberality pretends to consider as of no importance all those varieties of opinion which prevail among different religious denominations, and seems to demand that we should regard with equal estimation the widely differing creeds of all who profess the Christian name. Such a latitudinarian principle, if carried to its full extent, would go to the utter destruction of Christianity itself. There is one denomination which rejects its external ordinances; and another which obliterates its most distinctive features—the divinity and atonement of the Saviour. Deprive Christianity of these characteristics, and there is but little to distinguish it from modern Deism.

"This false liberality arises, in a great degree, from a mistaken application of Christian charity—from extending to *errors themselves*, that indulgence which belongs of right only to the *persons* who have unwarily and honestly fallen into them. Some very pious men have leaned too much towards this mistaken charity, from a vain desire of abolishing sectarian distinctions, and producing a greater harmony among the various denominations who profess a common Christianity. But many of those who declaim most loudly in praise of liberality, and are the most

zealous advocates of union, entertain no thought of giving up their own peculiar sentiments—they merely wish others to adopt them. When brought to the test, it will appear that they expect all the concession from others, and consider the ground on which they stand themselves as the only proper basis for a union.

"It were much to be wished, indeed, that there might be no diversity in the faith of Christians; since there is but one Gospel, and one Saviour. But while men remain fallible and erring, as they are at present, such a consummation is not to be expected. An enlightened charity, therefore, will not exhaust itself in futile attempts to abolish the differences of opinion which prevail among the different denominations of Christians, but will rather direct its efforts to the promotion of a true and legitimate liberality of sentiment. It will seek to make them 'kindly affectioned one towards another,' and incite them to a mutual toleration of each others peculiar opinions. In the spirit of that law which requires us to 'do unto others whatsoever we would that they should do to us,' it will call upon every man freely to concede to others all that liberty of conscience which he requires for himself. Such 'long-suffering and forbearing one another in love,' will have a surer tendency to unite Christians together 'in the bond of peace,' than any hasty combinations of discordant elements. In this temper, we shall not be disposed to magnify trivial distinctions among Christians; and earnestly endeavouring ourselves 'to keep the unity of the Spirit,' shall 'grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'"—P. 16—20.

We are happy to find, in this extract, full confirmation of the sentiment we have expressed, that the qualifications under which we have taken the liberty of assenting to some points in this excellent Charge, are not inconsistent with its general spirit and tenour. For besides that there is here an open and direct attack upon two large and respectable denominations of professing Christians, there is also one, not less direct and open, upon the distinguishing principles and views of a class of Christian brethren, which, though not known by any particular title, commands all the respect and all the charitable construction that can

be claimed by its embracing very extensive numbers, and great eminence of respectability, talents, and piety. We refer to that numerous body which is actuated by the common motive of endeavouring to break down the distinctions which sever the various communions professing the Christian name, by making them appear of little or no importance, and substituting other bonds of Christian unity than those of ministry, doctrine, and worship, which we believe to be established by the word of God. For the effecting of this common design, besides a studious avoiding of dwelling on distinctive principles, there is drawn in the agency of promiscuous associations, formed, indeed, for other *professed* objects, but the obvious, and allowed, and, indeed, boasted tendency, and in the estimation of many of their warmest friends, and most able advocates, prominent advantage of which, is their producing of an oblivion of the distinctive principles of their members, and the sacrifice of them to the cause of what is termed their *common Christianity*.

Now, looking at the materials of which these associations are composed, we are authorized in regarding them as tending to represent as of little moment, the distinctions which sever from each other professors of the Roman, and of the Protestant faith—the maintainers and the impugnors of the doctrines of the Trinity, the Atonement, the influences of the Holy Spirit, human depravity, and final accountability—those who deny the possibility of salvation to any but a few eternally elected, and uphold the consequent damnation of even infants who are not of the elected number; and those who receive the evangelical doctrine of the equal offer to all of salvation, and the means of attaining to it, and the consequent certainty of it to all who do not wilfully refuse it—those who mock at every species of ministerial commission; and those who maintain that the only true criterion by which to judge of possessing it, is a *sense* of duty and of an inward call; and those who believe it must be given by the members of the Church; and those who maintain its regular trans-

mission from Christ himself through the presbytery of the Church; and those who hold to the like transmission only through the first of three divinely appointed ministerial grades; and those who deny its validity except sanctioned by the one supreme visible head of the Catholic Church—those who discard all sacraments; and those who maintain two, as of divine appointment; and those who contend for seven, as of equal authority—in fact, all the distinctions which exist among those who form this union on catholic principles.—Let this union have its wonted effect, let the wishes and views of many of its prominent advocates be successful, and we hesitate not to say, that “there is but little left to distinguish” this exquisitely refined “Christianity from modern Deism.”

With all charitable allowance for those who do not see the probability of this issue of the misnamed liberality of the day—and we declare that we most sincerely cherish it—we still regard it as a sacred duty, imposed by our own honest convictions on the subject, to bear our decided testimony against it; and we rejoice to find opposition to it so prominent a feature in Bishop Brownell's Charge. He makes, indeed, upon these “sentiments” of professing Christians, a “*direct attack*,” but no one, we apprehend, will charge it with being “*gross*.”

Intimately connected with this subject, is the very judicious ground taken in the following paragraph:—

“With regard, then, to our union with other religious denominations, we may cordially associate and co-operate with them in all secular affairs—in all humane, literary, and charitable objects: nor should differences of faith create any difficulties in the way of social intercourse and good neighbourhood; but in objects *purely religious*, we can form no union with other denominations with which we are surrounded, without either abandoning important principles, or incurring, if we adhere to them, the imputation of sectarian bigotry. While, therefore, we concede to others the same right, let us pursue our religious and ecclesiastical affairs according to the regulations and institutions of our Church; without any mistaken attempts to compromise in matters of conscience. Nor let us think that we are violating any principle of Christian char-

rity when we freely avow and firmly maintain our distinctive principles."—P. 20.

There is here a very just discrimination. We would shrink from the narrow-mindedness which, in matters of civil concern, or of charitable or literary co-operation, or in the courtesies and friendly intercourse of life, would sever from each other members of different religious communions.—"But in objects *purely religious*," the case is essentially altered.—Here we fully believe that it is our duty to adhere to the divine plan, revealed in the Scripture, whereby religion and the Church are connected, and all the affairs of the former should be under the direction of the latter. We are persuaded that the best possible way of advancing the interests of the Gospel, is to promote the enlargement and prosperity of the Church which the Deity has established, for securing, by the means of instruction and grace which are entrusted to it, the progress of religion in the world, and the spiritual and eternal welfare of the sons of men. We believe that in order to the existence of this Church, there must be the ministry which was at first directly commissioned by the divine Saviour himself, and has been perpetuated to the present day, by a regular and uninterrupted transmission of the authority thus imparted. This ministry we believe our Church possesses; and are compelled, also, to believe that it is not possessed by the greater part of professing Christians by whom she is surrounded. Hence the conclusion that if the members of our communion would retain the prosecution of religious objects in its divinely appointed connexion with the Church, they must attend to it by themselves.

To these reasons are to be added those which flow from the above noticed tendency of promiscuous associations for religious purposes, to remove all the distinctive features of the Church, and even of the Gospel.

We know that this is unpopular doctrine, and perhaps, to no inconsiderable extent, odious. But what does that matter, if it is the truth? We remember that the Church itself was once a "sect every where spoken against."*

* Acts xxviii. 22.

We remember that the glorious cause of the Reformation once brought odium on a few who presumed to differ from the many. We know that the assertion of the truth has often brought railings and false accusations upon its advocates. We know, moreover, that our responsibility is to but One, even God, and therefore esteem it but a light thing to be judged of man's judgment.

Among the "distinctive principles" of the Church, which the Bishop states to be the duty of the clergy "freely" to "avow, and firmly" to "maintain," he justly observes that—

"the first and most essential is, that there were instituted in the Church, by Christ and the Apostles, three distinct grades of ministers, with the exclusive power of ordination in the first grade; that the ministry thus constituted has been continued, by succession, to the present day; and that no man or body of men possess the right to alter what was thus established. With regard to this principle there can be no compromise. It must be inscribed on the banners under which you are enrolled, and maintained by an appeal to those passages of Scripture, and a reference to those historical authorities by which it is so fully established. The support of this principle is at all times important, but you are more especially called upon to maintain it at the present period, when the errors and extravagancies of ignorant and self-appointed teachers, threaten to destroy all reverence and regard for the sanctity of the ministerial office."—P 20, 21.

That this should be considered so fundamental a principle, and one to be so jealously and boldly defended, must appear most proper, when we reflect upon the cardinal truth here advanced, that "*the exclusive power of ordination*" was vested "*in the first*" of the "*three distinct grades of ministers, instituted in the Church by Christ and the Apostles.*" For surely, "no man or body of men possesses the right to alter what was thus established." And it may be farther added, if any man or body of men, at any period of the Church, does alter this constitution of things, the ministry of Christ must, by him or them, be changed into a ministry of human invention, and, of course, deprived of its divine appointment. Christ, according to the principles of the Church, is proof of which see re-

fers to Holy Scripture, and ancient authors, lodged the power of ordination in the Apostles, who committed it to an order of men, holding the first of three grades of the ministry. Now, if, in the Apostles' day, any other person had presumed to ordain, can it be a question whether that was Christian ordination, and consequently a promotion to the Christian ministry? And if in the next age, any other than persons commissioned by them should ordain, can there be any question whether that would convey the Christian ministry? If at any time, the conferring of orders be taken out of the line in which it was placed by Christ, and left by the Apostles, is not the divine commission necessarily lost? Do the orders thus given confer any power above what man, by his own mere authority, can give?

By such a train of argument, we think that our Church may be fully justified in the sentiment she has solemnly advanced, of the invalidity of orders conferred by other than Episcopal hands. We know that her language in the preface to her ordinal, has been supposed to imply nothing more than a strong and decided preference on her part, and an unwillingness to receive any ministers within her pale who have not had Episcopal orders, without making any decision on the abstract question of validity. We believe the sentiment to be generally the result of an amiable desire to shield the Church from the charge of uncharitableness towards other denominations. We humbly conceive, however, that its proper effect is the very reverse. It supposes the Church to grant the validity of other orders, or at least not to believe them invalid, and yet to refuse their subjects the right of ministering within her pale. They may have been for years most eminent and successful preachers of the Gospel; may be gladly received into almost every other Protestant communion; may be perfectly sound in the faith, and willing to conform to all the rules and usages of the Church; and have no possible objection lying against their characters, or qualifications; but without laying down all pretence to the ministerial commission, and coming, as

laymen, and soliciting orders from our Bishops, we cannot admit them to minister to our flocks: and yet we pretend not to deny that they are truly commissioned ambassadors of heaven. Now this appears to us to be the height of intolerance; nay worse, the making of a most solemn rite of the Church, a mere show—a mere nugatory and idle repetition of that conferring of holy orders, which once done, is done for ever. How can our Church authorize the form of imparting the celestial commission, when she even doubts whether or not it has been before conferred? Did she believe orders to be received by the imposition of other hands than those of Bishops, could we imagine she would sanction, much more require, so useless a repetition? Would it not be little else than a solemn mockery? If she doubted, there was the obvious expedient to which she directs in cases of doubtful baptism, *an hypothetical service*.

If, however, the Church is deliberately convinced, upon diligent study of Holy Scripture and ancient authors, that none but Episcopal orders are valid, there is no uncharitableness in saying so, and in acting on the principle. It is an honest and sincere conviction; the unavoidable result of a full and fair view of the subject, in which her will has nothing to do, and which cannot, therefore, have the least connexion with liberality or illiberality of sentiment.

Is, however, the accustomed charge of uncharitableness still brought against such doctrine? Who brings it? The Congregationalist? He will not admit the validity of a commission to preach the Gospel, of which he who supposes himself vested with it, has no other proof to give than a declaration of having received an inward call. Is he, therefore, justly thought uncharitable by the Quaker?—the Presbyterian? He will not admit the validity of orders conferred by the people of a congregation, or their representatives. Is he, therefore, justly thought uncharitable by the consistent Congregationalist?—Or is this charge of uncharitableness brought by the latitudinarian, who requires no other evidence of a

commission to preach the Gospel than piety, zeal, and success in the discharge of the duty? Is he not aware that the world has often been imposed upon by the rankest hypocrites, in their false exhibition of all the evidences that man can have of great and even superior piety? that zeal, though for a long time wearing the mark of greatest disinterestedness and sincerity, has yet shown itself to have been but an artifice for the subserving of low, selfish, and vain-glorious views? and that the most brilliant apparent success has often been but the natural effect of novelty—the mere joining in the popular cry, and the popular current—or the evanescent excitement of animal sensibility? And can it be that a gracious and good God, a God of order, has left his Church to the deceptions of such evidence of commission to the high and holy work of the Christian ministry?

We revert to an extract we have made from the 18th page of the Charge, for the purpose of claiming from the candid reader the full effect, in our own favour, of the distinction which Bishop Brownell very justly draws between the “extending” of charity “to errors themselves,” and “to the persons who have unwarily and honestly fallen into them.” We deem the distinction a most just and necessary one, and declare that we have felt the full force of it, in all we have said on points in which it is our misfortune to differ, in a great or less degree, from fellow Christians whom we should despise ourselves if, on that account, we were to exclude from the respect and regard which their talents, their virtues, and their piety demand. We frankly confess we have no charity for what we honestly deem error; but we have much for those whom we, as honestly, believe to be in error. We cheerfully extend to them all the credit for sincerity and uprightness of intention which we ask for ourselves. We shrink from the guilty presumption of thinking that there is one jot or one tittle more of mercy in the beneficent God and Saviour of all, for those who think with us, than for those who differ from us. Both will be judged, not according to their professions, but according to their

hearts. If they be sincerely and humbly desirous to serve and please God, and faithfully endeavour to do so, according to their best knowledge of his will, the merit of a divine Advocate with the Father will cover their imperfections and failings, and sparing mercy take them into everlasting favour. We know of no departure, however wide, from what we believe to be the integrity of the Christian system, not owing to wilful neglect or indifference, which we will not cheerfully embrace in this exercise of Christian charity. But it is too much to require that we, therefore, be indifferent to the cause of truth. We think it too presumptuous to suppose that because the sparing mercy of our common Father thus extends to all his children, therefore it is a matter of indifference whether the system of religion which he has been pleased to appoint as most acceptable to himself, and as the ordinary channel of his mercies to a fallen world, be maintained, or be disregarded.

We cannot deny our readers or ourselves the pleasure of entering on our pages the whole of the remainder of this interesting Charge.

“The circumstances of the times, also, call upon you to be faithful in explaining and inculcating just ideas of the nature of the Christian Church. The fashionable liberality of the day would require us to regard every self-constituted society, or every assembly professing itself to be Christian, as a regularly and duly organized Church of Christ. Such, however, is not the language of Scripture. The Church is there styled the ‘body of Christ,’ and ‘Christ is not divided.’ ‘There is but one body, and one spirit; one Lord, one faith, and one baptism.’ Christians are required ‘to speak the same thing,’ and to ‘be perfectly joined together in the same mind, and in the same judgment.’—Divisions were not regarded by the Apostles as matters of little moment; and when the Corinthian converts, in their dissensions, began to arrange themselves under the party names of Paul, of Apollos, or of Cephas, they were severely rebuked by the great Apostle of the Gentiles, and warned ‘that there should be no schism in the body.’ The sin of schism is no less heinous now than it was in the days of the Apostles; and it will be your duty, as occasion may offer, to unfold and display the true character of the Christian Church, as a divinely constituted society—a body of

which all men are required to be members, and which no man may rend asunder;—and to explain the true principle of *church unity*, by the essential bond of a regularly constituted ministry.

"At a period, too, when very crude and erroneous ideas prevail, concerning *direct, perceptible, and irresistible* operations of the Spirit of God upon the hearts of men, it becomes your duty, not only to declare the necessity of this grace to enable men to work out their salvation, but to explain what are the *true means* which God has provided for conveying the gracious influences of his spirit. You will explain the nature and efficacy of the solemn sacrament of baptism, by which we are first brought into a state of regeneration, and dedicated to the Divine Spirit—by which we are incorporated into that spiritual body, the Church, of which Christ is the head, to which the Holy Spirit is freely communicated, and to which all the promises of the Gospel are tendered. You will teach the obligation and the utility of the rite of Confirmation, as a sign of God's grace and goodness to his youthful disciples. In an especial manner, you will inculcate the efficacy of the Sacrament of the Lord's Supper, as a gracious mean by which he conveys to his Church the renewing influences of the Holy Ghost. And you will also enforce the duty of prayer, and pious reflection; of reading, hearing, and meditating on the word of God, as appointed and salutary means of grace.

"He only who lives in the diligent and faithful use of these *appointed means of grace*, conforms to the plan of salvation laid down in the Gospel: these are the only revealed modes of communication (since miracles have ceased) between earth and heaven; and he who thus seeks God, in the services of his Church, and seeks him in sincerity, will find that his 'labour will not be in vain in the Lord.'

"Brethren, I have yet much to say, but I fear that I have already trespassed upon your patience. I will therefore close, by once more pressing upon you the consideration with which I commenced this discourse:—*keep constantly in view the great object and end of your ministry—to persuade sinful men to embrace the way of salvation by Jesus Christ, and to build up his Church in the most holy faith.*

"You are 'stewards of the mysteries of God:—see then that you be 'found faithful.' You are ministers of a true and Apostolic Church:—'Keep that which is committed to your charge.'—Do you ask, 'Who is sufficient for these things?' You know in whom you have believed'—'his strength will be sufficient for you.'—What though your labours be arduous and manifold? 'They that turn many to righteousness, shall shine as the stars, for ever

and ever!'—'Nothing,' says St. Austin, 'can be more laborious, more difficult, or more awfully responsible, than the Ministry of the Gospel; but nothing can be more blessed, if we do our duty according to the commandment of the Lord.'—*P. 21—23.*

In conclusion of this protracted article, and as connected with its subject, we beg leave to call the attention of our readers to a passage in the Address of Bishop Brownell to the Convention at which the above Charge was delivered.

"Her Clergy" (those of Connecticut) "are every where zealous and faithful. I make this observation with the more satisfaction, as I have formerly heard them charged from abroad with coldness and indifference. Nothing but ignorance, or gross prejudice, could have suggested the imputation. It is my full conviction, that if there exists, in any part of our country, a body of Clergy who by their labours and privations, their industry and fidelity, approach to the model of the primitive ages of the Church, such men are to be found among the Episcopal Clergy of Connecticut."

We rejoice to hear this testimony. It accords exactly with the views which we had been accustomed to entertain; but we, too, had heard the very injurious reports of the Connecticut Clergy to which their Bishop refers. We had heard this "coldness and indifference" attributed to their being more intent upon merely handling those controversies which involve the distinctive principles of the Church, than preaching the Gospel in its integrity, and devoting themselves to the other essential duties of an evangelical ministry. We had even heard that a sense of this was beginning to prevail among themselves, and that a great change was manifesting itself in this particular. Had there been any real deficiency in evangelical faithfulness on the part of this respectable body of Clergy, we should, indeed, have rejoiced at a change which would have remedied the evil; but should certainly have regretted one founded on the least departure from that *public avowal and firm defence* of the distinctive principles of their Church, for which they had ever been remarked. From the intercourse, however, which we have had the pleasure of enjoying with a few individuals of that body, from what has generally

characterized their public productions, and from the testimony we derived from other quarters, we were persuaded that the Connecticut Clergy were behind none of their brethren in any of the particulars included in the character of a faithful minister of the Gospel. It is a great gratification to have every cause of doubt on this subject removed by the very creditable testimony borne by their Bishop in their favour, as the result of personal knowledge of the greater part of his diocese. May this high testimony be ever merited by them! Faithful attention to the various points of advice contained in this Charge, will be an important mean of securing so valuable an end. A continuance in avowing and defending the distinctive principles of their Church, in instilling a knowledge and love of them into the people of their charge, and especially in preparing their candidates for orders to be their enlightened and able advocates and defenders; added to the other characteristics of pastoral fidelity, for which they have ever been distinguished—will, through the divine blessing, enable their diocese to maintain the station it has long held, of eminent respectability as a branch of the American Church, and of peculiar instrumentality in promoting, within its own borders, and in other and distant parts of the Union, the cause of pure, primitive, evangelical religion.

[The following was accidentally omitted in the Abstract of the Proceedings of the Convention of the Diocese of North-Carolina, concluded in our last, p. 264.]

On Tuesday, May 1st, Mr. Robert J. Miller was admitted to the order of Deacons. Sermon by the Rev. Gregory T. Bedell. In the evening of the same day, the same gentleman was admitted to the order of Priests.* Sermon by the Bishop.

* Mr. Miller was an aged and respectable minister of the Lutheran Church, which, added to the necessity of the Bishop's speedy departure from the State, was probably the cause of his being so soon promoted to the Priesthood.—*Editor Christian Journal.*

On the second day of the meeting of the Convention, Monday, April 30th, the Bishop administered confirmation to thirty-six persons.

The following is appended to the Journal:—

Constitution of the Missionary Society of the Protestant Episcopal Church in North-Carolina,

ARTICLE 1. This Society shall be known by the name or title of the Missionary Society of the Protestant Episcopal Church of North-Carolina.

2. There shall be an annual meeting of this Society, at the same time and place at which the Convention of the Protestant Episcopal Church of North-Carolina, for that year, may be held.

3. The Officers of this Society shall be, a President, three Vice-Presidents, a Secretary, Treasurer, and a Board of Managers, consisting of four.

4. It shall be the duty of the President to preside in the meetings of the Society, and to call special meetings of the same.

5. The Vice-Presidents, by seniority, shall, in the absence, or at the request of the President, perform the duties of President.

6. The Secretary shall keep a record of the transactions of this Society, and conduct the necessary correspondence.

7. The Treasurer shall receive all monies, keep an account of the same, and pay them by order of the Board of Managers.

8. The Board of Managers, consisting of Clergymen of the Protestant Episcopal Church, shall appoint Missionaries to superintend their Missionary labours, and authorize them to receive such compensation for their services as the board shall deem expedient. When the funds will permit it, they may aid young men who are studying for the ministry, and who shall, in such case, after they take orders, be bound to act as Missionaries as long as the Board think proper, provided that it exceed not one year.

9. Persons shall be appointed, in various parts of the State, to solicit such aid for the support of Missionaries

as the pious and well disposed may be inclined to contribute, and to transmit the same to the Treasurer, together with the names of subscribers.

10. Each person whose subscription may amount to Two Dollars, annually, shall be considered a member of said Society. Twenty Dollars shall entitle a subscriber to membership for life.

11. This Constitution may be altered or amended by a vote of two-thirds of the attending members at any annual meeting of the Society.

12. The members attending shall always constitute a quorum for the transaction of business.

Officers for the Year 1821.

DUNCAN CAMERON, Esq. *President.*

Josiah Collins, jun. Esq. }

A. J. De Rosset, M. D. }

Paris J. Tillinghast, }

Rev. John Avery, }

Rev. Richard S. Mason, }

Rev. Gregory T. Bedell, }

JOHN HUSKE, *Treasurer.*

Rev. GREGORY T. BEDELL, *Secretary.*

Vice-Presidents.

Managers.

Christ Church, Newbern, North-Carolina.

ON Thursday Morning, the 5th day of July, 1821, was laid the corner stone of the new Episcopal Church in this town.

At nine o'clock A. M. with the rector and congregation of the Episcopal Church, the ministers and congregations of other religious denominations assembled, by invitation, at the old Church, from whence, after service had been performed by the rector, the Rev. Richard S. Mason, there was a procession in the following order, to the site of the new building :—

Clergy,

Vestry of Christ Church,

Building Committee,

Architects and Master Masons,

Ladies,

Gentlemen.

The whole body having arrived at the ground, the Rev. Mr. Mason addressed a very appropriate prayer to the Throne of Divine Grace. He then proceeded to lay the stone and tablet: this ceremony being performed, he addressed the very numerous, re-

spectable, and attentive audience who surrounded him, in a most able, eloquent, and impressive manner. He noticed the very laudable example exhibited by the other congregations in this town, in repairing, adorning, and erecting buildings devoted to the worship of the true God; they had not been deterred by times of difficulty and distress—by the smallness of their numbers, and the consequent paucity of their means—with an eye to the glory of their God, and with hearts devoted to his worship, they boldly and manfully “set their hands to the plough,” determined not to desist until their pious work was completed. He adverted to the former desolate condition of the Church in this place—much, too much, alas! neglected by some of her ministers; almost abandoned by her children; he described her as “mournful and solitary, sitting on the bare ground, where none came to comfort her; her tears were her food by day and by night; her sunken eye and wasted form told the anguish of her heart;” but yet a few remained steadfast and firm in the faith of their forefathers, delighting to worship where they had worshipped, and to kneel where they had knelt, piously and fondly thinking, that their departed spirits were uniting, with their children, in pouring forth orisons of prayer and thanksgiving, in the very words which had been addressed by the pious in all ages, to him who had promised to be with his Church until time should be no more. Those few, animated by a pure and holy spirit, rallied around their devoted altar, and incited their brethren to help in the glorious cause. Influenced by their example, and directed by the Spirit of God, the scattered sheep of the flock soon collected. The congregation had become too numerous for the building raised by the piety of their forefathers, and they determined to erect another temple, whose glory should emulate that of the first. On that spot, where rested in peace the ashes of their progenitors, they had now assembled to lay the corner stone of a building that would tell to future ages the piety and zeal which animated those of this generation.

Very imperfect—very short in description, is the above, of the remarks made by the Reverend Gentleman, who evinced a zeal and animation, as pious as laudable. His remarks were listened to with the utmost attention, and appeared to make suitable impression on the audience surrounding him.

The tablet was of silver, handsomely engraved by Mr. Machen, of this town, with the following inscription:—

"This corner stone of Christ Church was laid on Thursday, July 5th, A. D. 1821, by the Rev. Richard S. Mason, Rector.

"*Vestry*.—The Honourable John Stanly; M. C. Stephens, James G. Stanly, Moses Jarvis, John W. Guion, John P. Davis, John Merriitt, Esqrs.

"*Building Committee*.—The Honourable John R. Donnell; M. C. Stephens, John P. Davis, John F. Burgwin, Moses Jarvis, Esqrs.

"*Architects*.—Martin Stevenson and Thomas S. Gooding.

"*Master Masons*.—Bennet Flanner and Wallace Moore."

"*This is none other but the House of God, this is the Gate of Heaven.*"

GENESIS XXVIII. 17.

Ancient Egyptian Mummy.

IN the journey to Dongolah, in company with the expedition under the direction of Ismael Bey, M. Frederick Caillaud halted some time at Thebes, where he made an interesting discovery. On the 17th of August, 1820, he found, in one of the subterranean of Thebes, a Mummy coeval with the time of the Greeks. On the head of the embalmed personage is a gilt crown, in the form of a lotus. The body is wrapped up in bandelets, after the Egyptian manner. On the case or sarcophagus, which envelopes the Mummy, inscriptions are visible, some in Greek, and others in hieroglyphics. On the right side there appears, tied with fillets, a manuscript on papyrus, in the Greek language. The linen that covers the Mummy is overspread with Egyptian subjects and hieroglyphic signs. In the interior of the case, the signs of the Zodiac are represented.

THE Gazette of Pekin announces the death of the Emperor Kea-King, in the following terms:—"On the 27th day of the 7th month, his Imperial Majesty set out to dwell with the Immortals."

ON the day of the Coronation of George IV. Moses Samuel, Esq. of Bold-street, London, presented to the Library of the Athenæum, a manuscript Pentateuch, or Sacred Law of the Jews. This singular curiosity is of very great value, and beautifully written on a roll of fine vellum, four inches wide, and upwards of forty-five feet long; it is attached at each end to an ivory roller, and the whole is enclosed in a splendid case of crimson velvet. An Ark was ordered to be prepared for its preservation under Mr. Samuel's direction.

THE residence of Cowper, the poet, at Olney, in Buckinghamshire, has long been uninhabited, and is now in a state of considerable dilapidation.—Some of the neighbours, however, on the day of the Coronation, procured boughs and flowers from Cowper's favourite walk, at Weston-under-Wood, and decorated the outside of the house with oak, laurel, and wreaths of flowers, to his memory.

Episcopal Acts.

BISHOP HOBART performed Divine Service in this village on Wednesday last. The Bishop administered the Communion, and 19 persons received the ordinance of Confirmation. After the other solemnities were closed, Phineas L. Whipple was ordained and admitted to the office of Deacon. In the evening, a Discourse was delivered by Mr. Whipple.—*Manlius Times*.

ON Wednesday, the 8th day of August, 1821, the Church of St. Mark, at the village of Mantua, was consecrated by the Right Rev. William White, D. D. Bishop of the diocese of Pennsylvania, assisted by several of the Clergy.

AT an Ordination held in St. Paul's Church, in the village of Buffalo, on Wednesday, the 22d day of August, by

the Right Rev. Bishop Hobart, the Rev. Deodatus Babcock, Deacon, was admitted to the holy order of Priests. Morning Prayer was celebrated by the Rev. Mr. Huse, of Batavia, and the Rev. Mr. Barlow, of Canandaigua; and the Rev. Mr. Clark, of Geneva, also assisted in the services of the day.

THE annual Convention of the Protestant Episcopal Church in New-Jersey, held its sittings at St. Andrew's Church, Mount-Holly, on Wednesday and Thursday, the 22d and 23d of August last. On the latter of which days, the holy order of Deacons was conferred, by the Right Rev. Bishop Croes, on John Mortimer Ward, of Newark. The Rev. Mr. Cadle, of Salem, performed the Morning Service, and the Rev. Mr. Rudd, of Elizabeth-Town, preached on the occasion.

On the Sunday preceding, the apostolic rite of Confirmation was administered by the Bishop, in St. Michael's Church, at Trenton.

[THE following note was omitted to be sent to the Publishers in proper season for insertion in the Journal.]

On Tuesday, the 7th day of November, 1820, the Right Rev. Bishop Croes held an Ordination in St. John's Church, at Salem, New-Jersey, and admitted the Rev. Richard F. Cadle to the holy order of Priests. Morning Prayer was celebrated by the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount-Holly, and a Sermon, adapted to the occasion, delivered by the Bishop.

On Wednesday, the 8th, the Rev. Mr. Cadle was instituted, by the Bishop, Rector of the above named Church. Morning Prayer, on the occasion, was performed by the Rev. Jacob M. Douglass, Minister of Trinity Church, Swedesborough; and an appropriate Sermon, by the Rev. Mr. Morehouse.

Obituary Notice.

MR. JOSHUA JONES.

DIED, at his seat, on this island, on the 16th day of September, 1821, in the 65th year of his age, Mr. Joshua Jones, merchant, of this city.

His memory is justly revered by the community, of which he was a worthy, upright, and benevolent member. It is dear to the domestic circle, for the fidelity and affection with which he discharged the duties of its various connexions. It is gratefully cherished in the parish of Trinity Church, which, for many years, he served, with great faithfulness, in the capacity of vestryman. The pious Christian delights to honour it, for the evidence it affords of exemplary fidelity in the duties of the Christian life, and of diligence in walking in all the commandments and ordinances of the Lord. It, therefore, encourages that holy hope which speaks consolation to the bereaved, and dictates cheerful resignation to that divine will, which, though afflictive to those who feel his loss, secured to him, we cannot doubt, through the Saviour in whom he manifested a true and living faith, the exchange of earth for heaven—of the services of the temple made with hands, in which his soul delighted, for those of the celestial sanctuary—of the walk of faith and labour of love, for the rest that remains for the people of God.

"I am the root and the offspring of David, the Bright and Morning Star."—Rev. xxii.

Benighted on the troubled main,
While stormy terrors clothe the sky,
The trembling voy'ger strives in vain,
And nought but dark despair is nigh.
When, lo! a gem of peerless light,
With radiant splendour shines afar,
And through the clouds of darkest night,
Appears the *Bright and Morning Star*,

With joy he greets the cheering ray,
That beams on ocean's weary breast,
Precursor of a smiling day,
It lulls his fears to peaceful rest—
No more in peril doth he roam,
For night and danger now are far;
With steady helm he enters home,
His guide the *Bright and Morning Star*.

Thus when affliction's billows roll,
And waves of sorrow and of sin
Beset the fearful weeping soul,
And all is dark and drear within;
'Tis Jesus whispering strains of peace,
Drives every doubt and fear afar—
He bids the raging tempest cease,
And shines the *Bright and Morning Star*.
ORLANDO.

THE CHRISTIAN JOURNAL,

AND
LITERARY REGISTER.

[P.]

NOVEMBER, 1821.

[Vol. V.]

tracts from a Review of "Memoirs of the Life of the Right Honourable William Pitt." By George Tomline, D. F. R. S. Lord Bishop of Winchester. 2 vols. 4to. Murray. London, 1821.

tinued from page 293, and concluded.)

He will now lay before our readers Bishop of Winchester's account of early studies of Mr. Pitt, which have the air of romance, unless keep our eye on the figure which he wards made. It is much less nishing, that his youthful attainments should be so great, than that of Mr. Sheridan should have so little, if we are to credit what dated of his slow progress at Har-school.

Although Mr. Pitt was little more fourteen years of age when he to reside at the University, and laboured under the disadvantage of ent ill health, the knowledge h he then possessed was very conable; and, in particular, his proncy in the learned languages was ably greater than ever was aced by any other person in such youth. In Latin authors he selmet with difficulty; and it was no mmon thing for him to read into hish six or seven pages of Thueyt, which he had not previously, without more than two or three alies, and sometimes without even

He had such an exactness in disinating the sense of words, and so iar penetration in seizing at once meaning of a writer, that, as was y. observed by Mr. Wilson, he r-seemed to learn, but only to rect: Whenever he did err in renig a sentence, it was owing to the t of a correct knowledge of gramwithout which no language can rectly understood. This defect;

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too common in a private education, it was my immediate endeavour to supply; and he was not only soon master of all the ordinary rules of grammar, but taking great pleasure in the philological disquisitions of critics and commentators, he became deeply versed in the niceties of construction and peculiarities of idiom, both in the Latin and Greek languages. He had also read the first six books of Euclid's Elements, Plane Trigonometry, the elementary parts of Algebra, and the two quarto volumes of Rutherford's Natural Philosophy, a work in some degree of repute while Mr. Wilson was a student at Cambridge, but afterwards laid aside.

"Nor was it in learning only that Mr. Pitt was so much superior to persons of his age. Though a boy in years and appearance, his manners were formed, and his behaviour manly. He mixed in conversation with unaffected vivacity; and delivered his sentiments with perfect ease, equally free from shyness and flippancy, and always with strict attention to propriety and decorum. Lord Chatham, who could not but be aware of the powers of his son's mind and understanding, had encouraged him to talk without reserve upon every subject, which frequently afforded opportunity for conveying useful information and just notions of persons and things. When his lordship's health would permit, he never suffered a day to pass without giving instruction of some sort to his children; and seldom without reading a chapter of the Bible with them. He must, indeed, be considered as having contributed largely to that fund of knowledge, and to those other advantages, with which Mr. Pitt entered upon his academical life.

"The effects of a very serious illness, with which Mr. Pitt was attacked soon after he went to the University in

1773, occasioned him to reside but little at Cambridge in the first three years. This illness, which confined him nearly two months, and at last reduced him to so weak a state, that, after he was convalescent, he was four days in travelling to London, seems to have been a crisis in his constitution. By great attention to diet, to exercise, and to early hours, he gradually gained strength without any relapse, or material check; and his health became progressively confirmed. At the age of eighteen he was a healthy man: and he continued so for many years. The preservation of Mr. Pitt's life, in its early part, may be considered as owing, under Providence, to his own care and the affectionate watchfulness of his friends; and the premature decline of his health, long before he reached the ordinary age of man, may as justly be ascribed to the anxiety and fatigue of unremitted attention to the duties of his public station.

"It was originally intended, that Mr. Pitt should take the degree of Bachelor of Arts in the regular way, and be a candidate for academical honours; but his inability to keep the necessary terms, in consequence of the illness which has been noticed, caused this intention to be abandoned; and, in the spring of 1776, he was admitted to the degree of Master of Arts, to which his birth gave him a right, and which is usually conferred upon young men of a certain rank, after about two years' residence in the University, without any public examination, or the performance of any public exercise, and, of course, without the power of giving public proof of their talents or attainments.

"While Mr. Pitt was under-graduate, he never omitted attending chapel morning and evening, or dining in the public hall, except when prevented by indisposition. Nor did he pass a single evening out of the College walls. Indeed, most of his time was spent with me; and, exclusively of the satisfaction I had in superintending the education of a young man of his uncommon abilities and thirst for improvement, his sweetness of temper and vivacity of disposition endeared him to me in a

degree which I should in vain attempt to express.

"Towards the latter end of the year 1776, Mr. Pitt began to mix with young men of his own age and station in life, then resident at Cambridge, and no one was ever more admired and beloved by his acquaintance and friends. He was always the most lively and in company, abounding in playful and quick repartee; but never known to excite pain, or to give just ground for offence. Even those, who, from difference in political sentiments, or any other cause, were not disposed to do him more than justice, could but allow, that as a companion he was unrivalled. Though his society was universally sought, and, from the year of seventeen or eighteen, he consumed his evenings in company, he steadily avoided every species of dissipation; and he continued to pursue his studies with ardent zeal and undiminished diligence, during his whole residence in the University, which was protracted to the unusual length of nearly seven years, but with considerable intervals of absence. In the course of this time, I never knew him pass an idle day; nor did he ever fail to attend me at the appointed hour. During this early period there was the firmness of principle, and rectitude of conduct, which marked his character in the more advanced stages of life.

"It was my general rule to converse with Mr. Pitt alternately, of classic literature, mathematics; occasionally of other branches of learning. He succeeded with a rapidity which scarcely can be conceived; and his memory was retentive in a degree of which we have known but few examples, although it had not been strengthened by the practice of repetition, so proper for use at public schools, but often omitted in private education. A tutor is generally satisfied, if he can give his pupil some knowledge of an author, selecting for his perusal certain parts of his works; but there was scarcely a Latin or a Greek classical writer of eminence, the whole of whose works Mr. Pitt and I did not read together. He was a nice observer of their different styles, and alive to all their

and characteristic excellencies.— quickness of his comprehension not prevent close and minute attention. When alone, he dwelt for upon striking passages of an orator, historian, in noticing their turn of expression, in marking their manner of arranging a narrative, or explaining a vowed or secret motives of action. Few pages sometimes occupied a morning. It was a favourite amusement with him, to compare opposite speeches upon the same subject; and examine how each speaker managed on either side of the question, and observed or answered the reasoning of his opponent. This may properly be called a study, peculiarly useful to a future orator or statesman. The authors whom he preferred for this purpose, were Livy, Thucydides, and Sallust. On these occasions his observations were not unfrequently committed to writing, and furnished a topic for conversation with me at our next meeting. It was also in the habit of copying any elegant sentence, or any beautiful or noble expression, which occurred in reading. The poets of Greece and Rome had their full share of his attention, and he unquestionably derived from them that advantage, as well as the improvement, which they are eminently calculated to confer. So anxious was he to be acquainted with every Greek author, that he read with me, at his own request, the obscure and in general uninteresting work of Lycophron, and gained an ease at first sight, which if I had not witnessed it, I should have thought beyond the compass of human intellect. He was not fond of composition, not having been accustomed to it as a boy; nor did he attain that degree of excellence in writing Latin and Greek, which is often acquired by young men educated at our public schools. It ought, perhaps, to be mentioned, that Mr. Pitt did not construe classical authors in the ordinary way, but selected several sentences of the original, and gave the translation of them; he almost intuitively quickness, with which he instantly saw the meaning of the most difficult passages of the most ancient writers, made an impression on my mind, which no time can efface.

He possessed, indeed, this faculty in so extraordinary a degree, and his diligent application to Greek literature had rendered his knowledge of that language so correct and extensive, that, I am persuaded, if a play of Menander or Æschylus, or an ode of Pindar, had been suddenly found, he would have understood it as soon as any professed scholar. There unquestionably have been persons who had far greater skill in verbal criticism, and in the laws of metre; but it may, I believe, be said with the strictest truth, that no one ever read the Greek language, even after devoting his whole life to the study of it, with greater facility than Mr. Pitt did at the age of twenty-one.

“He was not less successful in mathematics and natural philosophy; displaying the same acuteness and readiness in acquiring knowledge, with an unexampled skill in applying it to the solution of problems. He was master of every thing usually known by young men who obtain the highest academical honours, and felt a desire to fathom still further the depths of pure mathematics; and, had I thought it right to indulge this inclination, he would have made a wonderful progress in that abstruse science. When the connexion of tutor and pupil was about to cease between us, he expressed a hope, that he should find leisure and opportunity to read Newton's *Principia* again with me after some summer circuit; and, in the later periods of his life, he frequently declared that no portion of his time had been more usefully employed than that, which had been devoted to these studies—not merely from the new ideas and actual knowledge which he had thus acquired, but also on account of the improvement which his mind and understanding had received from the habit of close attention and patient investigation. In truth, this is the just and appropriate praise of mathematical pursuits, that they not only convey much important information, but give a strength and accuracy to the intellectual and reasoning powers, which best qualify young men, both for the duties of the liberal professions, and for the business of the higher departments of active life.

"There was scarcely any book in the wide circuit of Mr. Pitt's reading, from which he derived greater advantage and satisfaction, than from Locke's Essay on the Human Understanding, of which he formed a complete and correct analysis. He was a great admirer of this truly excellent work, while he reprobated the author's notions on the origin of civil government, as unfounded and of dangerous tendency. He indicated no inclination, and he certainly had no encouragement from me, to carry his metaphysical studies any further. He gave great attention to the public lectures in civil law, a subject which he considered as connected with his intended profession; and, in the lectures upon experimental philosophy, he had a pleasure in seeing theoretical rules exemplified and confirmed. Amidst these severer studies, the lighter species of literature were by no means omitted; and I ought in particular to mention his intimate acquaintance with the historical and political writers of his own country, and his elegant taste for the beauties of the English poets. To whatever branch of knowledge he applied, or whatever subject he discussed, the superiority of his abilities, and the clearness and comprehensiveness of his mind, were equally manifest. These eminent qualities were in no degree tarnished by pride or self-conceit, which are too often found in young men of distinguished talents. He was gentle and unassuming; and the natural cheerfulness of his temper, and unaffected urbanity of his manners, recommended him to persons of every age and station. Upon any topic which might arise in conversation, the openness of his character led him to express his opinion with a manly decision; but, at the same time, he always listened with a due regard and respectful attention to the sentiments of others; and such were the candour and mildness of his disposition, that when talking unreservedly with me, he never spoke with harshness or resentment even of those from whom he had received injurious treatment."

Among the early studies of Mr. Pitt, the Bible appears to have held an eminent place. We cannot doubt that this

was a predilection which his tutor was well disposed to encourage. Besides the foundation of truth which it probably laid in his mind, it is not unlikely that, in such a mind, it fostered a taste for sublime imagery, and noble expression, which entered afterwards most operatively into the composition of his eloquence.

Abstract of the Proceedings of the Fourth Annual Convention of the Diocese of Ohio, held at Worthington, June 6th and 7th, A. D. 1821.

THE Convention was composed of the Right Rev. Bishop Chase, four Presbyters, one Deacon, and Lay Delegates from thirteen parishes.

The Convention was opened by Morning Prayer, conducted by the Rev. Roger Searle, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn; and the administration of the Holy Communion by the Bishop.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church, from time to time," the Right Rev. Bishop Chase delivered the following Address:—

Brethren, and Gentlemen of the Convention,

It is made my duty, by the 45th Canon of our Church, to deliver you an address, stating the affairs of the diocese in general, as well as my own official acts in particular, since the last meeting of the Convention.

This is required with a view not only to enable you to act more understandingly on the subjects which may come before you, but inasmuch as this address, being inserted on the Journals, must be transmitted to the General Convention, it is done to enable the last mentioned body, and, through them, the whole Church throughout the Union, rightly to understand our affairs. In this light our subject gathers interest. For, if our affairs were duly represented and made known to our opulent sister Churches in the Atlantic States, the divine Spirit, it is usually

hoped, would dispose their hearts, and animate their zeal, to enable us more effectually to carry on the good work of building up the primitive Church planted in this western country. They would send us pious, well instructed, and laborious *Missionaries*, by whom our infant parishes, formed in the wilderness with the fondest expectations, would not so soon languish.

On the 11th of June, the Sunday immediately succeeding the meeting of the Convention, last year, in this place, Worthington, I administered the Apostolic rite of confirmation to 8 persons.

The parishes and members of our communion on the Scioto River and vicinity, from Columbus to its mouth, were the first visited during the last summer. I commenced my journey on Friday, the 14th of July, 1820, as usual, on horseback, being the only mode convenient for visiting our infant settlements. Instead of going directly to Circleville, I passed from Columbus over to a neighbourhood on Darby Creek, which I had been frequently solicited to visit. Here I spent Sunday, the 16th, performed divine service morning and evening, and delivered two sermons; the congregation being large and attentive. The same evening I rode 12 miles, to Circleville, and officiated in the court-house by candle-light. Could a worthy minister of Christ be stationed in the vicinity of these two places for a few years, there is little doubt that, through the divine blessing, the result would be highly beneficial.

On Monday I passed to Chillicothe. During the week I made a particular visit to all the families composing the small but very interesting parish of St. Paul's Church, in this place. On Wednesday and Friday, divine service was performed, and a sermon preached. On Tuesday, the 23d of July, the Apostolic rite of confirmation was administered to 11 persons; 10 were baptized, and 17 received the blessed sacrament of the body and blood of our Lord. The morning and evening services were performed, and two sermons delivered. That a stated clergyman is not yet procured for this parish is most deeply to be lamented. How few, in-

deed, the labourers in the vineyard of Christ, when a place promising so much benefit to his cause as this cannot procure one!

On Monday I rode to Portsmouth, 45 miles. Here, from a very few, scarcely more than two or three families at first, the congregation has become comparatively large; and an unusual spirit of inquiry after truth, and fervour of devotion, seem to prevail among them. The evangelical doctrine and duties of Christianity, as set forth by our primitive Church, were the subject of conversations. On Wednesday, at two o'clock P. M. divine service was held, and a sermon delivered at the court-house: the same duty was also performed at early candle-lighting; the congregations were large and attentive.

Wednesday, July 27th, morning service was performed, and confirmation was administered to 7, and the holy sacrament of the Lord's Supper to 9. Three adults, and 9 children were baptized.

The next day, Thursday, 28th July, I rode back to Piketon, and, in the evening, performed divine service. A large congregation, though unacquainted with the order of the service, were attentive and devout in their behaviour. On the morning of the 29th, in this village, I baptized, in the presence of a small congregation, 6 children, receiving as sponsor a venerable and pious lady, the only member of our communion in the place. After which I rode 19 miles, to Chillicothe; this being the best route to the places I wished to visit on the Muskingum. I spent Sunday, the 30th of July, in Chillicothe—divine service morning and evening—two sermons—1 adult was baptized, and 7 children.

At Zanesville, on Sunday, the 6th of August, I had the pleasure of being assisted in my labours by the Rev. Mr. Morse, by whom prayers were read. By myself two sermons were delivered, and the holy rite of confirmation administered to 11 persons. The holy communion was administered to 25 persons.

On Monday, after visiting and confirming a person on a sick bed, (since

deceased), I set off, in company with the Rev. Mr. Morse, towards the south and east. We rode together about 12 or 15 miles, and then separated; he going into Monroe county, to prepare the people for next Sunday's ministrations; and myself towards Marietta, a place which I had never before visited.

In speaking of the affairs of the Church in this place, I feel a difficulty, lest the shortness of the time spent in it, and the want of any previous acquaintance, should cause me to err in judgment. The facts are, my visit seemed well received, and myself treated with kindness and hospitality. A considerable number of persons in town and vicinity, of great respectability and worth, expressed themselves sincerely attached to the Church; also, their wishes that they could have the ministrations of a pious clergyman devoted to his profession. A gentleman, professing himself a clergyman of the Church, Mr. Joseph Willard, resides in this town; but, as he had not conformed to the Canons in making himself known, as in regular standing, and had evidently no intention of pursuing the design of his ordination, I signified to the friends of the Church, in the place, that his occasional services in the neighbourhood would be irregular. I had it not in my power, consistently with my engagements, to spend a Sunday in Marietta. I, however, held divine service, and preached three times on Wednesday, the 8th of August; twice in the meeting-house in Marietta, and once on Point Harman, opposite the town. On Thursday morning I administered the Apostolic rite of confirmation to 7 persons, and the incipient steps were taken towards forming a parish by the name of *St. Luke's Church*. Nothing under the divine blessing seemed wanting to complete the fondest expectations of the progress of primitive Christianity, in this place, but the labours of a pious, learned, and active Missionary for a few years. To such an one, the friends of the Church in the town and vicinity, it is presumed, would afford a part of his support; and, if otherwise aided for a short time, the minister would soon find himself agree-

ably settled in the bosom of amiable people, able and willing to afford him every assistance in building up the kingdom of the blessed Redeemer. These were my impressions, formed during my very short stay at Marietta. Same day I rode some distance on my way up the river Ohio, towards Monroe county. Friday, the 11th, I arrived, after a solitary ride across the almost entire wilderness at Woodfield. Here again I met the Rev. Mr. Morse, and with him held divine service, he reading prayers, and myself delivering the sermon. As in the natural creation, since the earth was cursed for man's transgression, weeds, briars, and other noxious plants first spring up, and infest the soil before salutary fruits can be cultivated, so in the settlement of new countries, few instances are found, especially where men are thrown suddenly together, as in the settlement of new country seats, in which licentiousness, immorality, and irreligion, do not prevail. The friends of virtue should not be discouraged, but rather animated to greater exertions by this. Every endeavour should be made, that the means of moral and religious cultivation should go as fast and as far as the field of usefulness extends. Of his ministers our Lord requires this in particular. Would they could be assisted in this by the means which God has committed to the Christian community to that end! Then would the law of God and the Gospel ministry go wherever man goes. Then would the weeds of sin be eradicated ere they had taken such deep root as to defy cultivation.

On the 12th of August we rode through a new formed settlement called *Malaga*. Here they are endeavouring to erect a building for some public worship; and, although it is to be built after the manner of cabins with logs or hewn timber, yet it will afford a convenient place for worship, and for Sundayschools, to instruct the ignorant, of which there is great need in this part of the state. Many of the heads of families in this vicinity were baptized in the Church, and are desirous to bring their children up in the same, but they have no means of instruction, no stated services to train them in her-

doctrines and discipline. Could even a lay reader or a pious catechist be placed and maintained for a few years among them, the effects would, to all human view, be very salutary. Malaga is 8 miles from Woodfield. We dined at a Mr. Fogle's, in the neighbourhood, were kindly treated, and passed on to Mr. Dement's, on Seneca Fork of Will's Creek, where, the last year, I held divine service; the evening was spent in exhortation and prayer. On the morning of the 13th of August, Sunday, according to the appointment previously made by the Rev. Mr. Morse, divine service was held in the woods, the congregation being too large to be otherwise accommodated. Here, my voice having failed me to a considerable degree, Mr. Morse read prayers, and preached. I had, however, the ability to deliver a short address. In the intermission I did the same. The afternoon was spent in the same way, the sermon being delivered, though with much difficulty, by myself. Thus ended our labours at this place. Need I repeat here what it is my duty so often to repeat, my deep impressions of the great need of Missionaries! When will you come again? What hopes have we for public instruction? When will our children and the rising generation be rescued from the ignorance which pervades our infant settlements? When will Gospel ordinances be administered among us? These were the questions which met us every where. What answer could be returned? Pray constantly and fervently to the great, the heavenly Husbandman, that he would send forth labourers into the harvest.

We rode the same evening to Mr. Bryan's, and next day to Mr. Wendal's, on Little Beaver. Here, Monday, the 14th, divine service was performed. Mr. Morse read prayers, and the sermon was delivered by myself. Measures are taking in this neighbourhood, by the pious zeal of Mr. Wendal's family and neighbours, to erect a church strictly devoted to the services of our primitive communion; and, I have since heard, they have made considerable progress in the good work. *May the Lord's blessing attend their*

endeavours, and crown them with complete success!

Same day rode through Barnesville, to Mr. Taylor's, in the neighbourhood of Morristown; and, as his family had not been baptized, I spent the evening in discoursing on the nature and necessity of that holy sacrament. August 15th, Tuesday afternoon, performed divine service in Morristown—the Rev. Mr. Morse preached. At candle-lighting, the service was again performed by Mr. Morse—the sermon by myself, and 4 adults and 7 children were baptized. August 16th, the Rev. Mr. Morse read prayers, and myself preached, explained the Liturgy, and administered confirmation to 6 persons. There having, through mistake, been a neglect in preparing the elements, the Lord's Supper was not administered. The same day we rode to St. Clairsville. On Friday, divine service was performed, a sermon preached, and one child baptized by myself. Saturday morning, prayer was celebrated, and Mr. Morse preached a sermon. Same day, evening prayer and a sermon by myself. This day also were baptized 4 adults and 4 children. On Sunday, August 20th, divine service was performed, confirmation administered to 14 persons, and the sacrament of the Lord's Supper to 18 persons—a discourse was delivered by myself on the obligation and efficacy of Christian ordinances. Afternoon of the same day, evening prayer and a sermon preached by myself. At early candle-lighting, a third service, and the Rev. Mr. Morse preached.

In all our services at St. Clairsville, I felt sensibly the blessings of divine grace in disposing the hearts of the large congregations who attended to apparent seriousness and great decorum of behaviour. Surely, thought I, the Lord is in this place, and will bless the ministration of his word and sacraments. It is to be noted, that the Rev. Mr. Morse had paid this parish, and that of Morristown, several visits after the Rev. Dr. Doddridge had ceased regularly to officiate among them, and much, under God, is due to these gentlemen for their disinterested zeal.

From St. Clairsville, we proceeded

through Harrisville to Mr. Finley's, the old man of whom I spake to you with so much interest in a former communication. We found him yet alive in spirit, in faith, and good works; though in body, by reason of the palsy, almost a tenant of the grave. To attempt a full description of this second visitation to this venerable man, and his numerous and affectionate family, would resemble romance rather than a grave discourse of useful facts. I cannot therefore indulge myself in it.

Though it was late in the day when we arrived, yet the family and neighbours, to a considerable distance, were quickly informed, and as quickly assembled. Divine service was performed, and a sermon and exhortation given the same evening. It must be recollected that these pious families are situated in the woods, 10 miles from St. James's Church, to which they belong. This distance almost precludes a great portion of them from attending divine services at St. James's, were even those regularly and constantly performed there; but, when it is remembered that this church is open but a small portion of the year, the neighbourhood of the Finley's may be considered as almost destitute. In their ardent desires for the means of grace, how lamentable that they cannot be supplied!—How much good could a pious minister do here! But they lack the means at present of his support; consequently, their case is almost hopeless. Twenty communicants received the blessed sacrament of the Lord's Supper on this day, the 22d, in Mr. Finley's cabin; an address was made on Christian duties by myself; and the morning prayers were read, and a child baptized by the Rev. Mr. Morse. How interesting these duties here amid such a family! The venerable man, like Jacob, surrounded by his offspring, praying for blessings on their heads, exhorting to good works, and leading the way to the Kingdom of Glory. Craving the Episcopal blessing, and, with tears, wishing prosperity to the Church of God, the good man bade us farewell.

Three o'clock, same day, prayers were read and a sermon delivered, in the village of Smithfield, a few miles

from Mr. Finley's, by the Rev. Mr. Morse. An exhortation on Christian duties was delivered by myself. On Wednesday, the 23d of August, we ministered in the little Church of St. James's, built in the woods, in the township of Cross Creek, through the instrumentality of the Rev. Dr. Doddridge, who, though residing in Virginia, by letters missionary from the Bishop of Ohio, officiates some part of the time in this interesting parish. The congregation was large and devout in their deportment. Mr. Morse read the prayers; the sermon and address on Christian duties were delivered by myself. Thirty-seven received the Lord's Supper, and 18 were confirmed. The Rev. Dr. Doddridge informed me, that the communicants in this Church were nearly double this number, but many of them living at a great distance could not attend. For their united zeal in the service of Christ, may the Lord remember this parish for good. May the means of grace be more abundantly afforded them, and they themselves edified in piety and true godliness.

On the morning of the 24th, Thursday, we rode to Steubenville, one of the stated parishes of the Rev. Mr. Morse. In the evening divine service was held; Mr. Morse read prayers, and myself delivered the sermon. Friday and Saturday, the 25th and 26th of August, the same duties were performed, and one adult baptized; the congregations were large and devout.

Sunday, August 27th, 1820; the day being uncommonly fine, a large congregation collected, prayers were read by the Rev. Mr. Morse, and the sermon by myself. The Apostolic rite of confirmation was administered to 34 and the holy sacrament of the Lord's Supper to 45. In the afternoon divine service and a sermon; the former by Mr. Morse, and the latter was delivered, though with much difficulty, by myself. At candle-lighting, the duties were performed by the Rev. Mr. Morse, my own voice having to a painful degree failed me.

Much is to be said in favour of this congregation of our Church in Steubenville. Considering the remoteness of

their first formation, few parishes have done so well. They support their clergyman for nearly one half his time, and lively expectations are entertained that they will soon build a church.

On Monday, leaving Mr. Morse in Steubenville, I rode to New-Lisbon, on my way to the New-Connecticut Reserve. Here, next day, I baptized one child, and rode to Canfield. Same evening performed divine service, and delivered a sermon on the doctrines and duties of Christianity.

Wednesday, the 30th of August, in Boardman, morning prayer was celebrated, one person was confirmed, and the holy sacrament of the Lord's Supper was administered to 21 persons.

In Poland, on the 31st, I officiated, by reading the evening service and preaching a sermon to a large congregation. Two children were baptized. Owing to the ill health of the Rev. Mr. Searle, who devotes a small part of his services in these three last mentioned places, they had been, during the last year, almost destitute. How deeply it is to be regretted that more ministers cannot be procured to supply the wants of this widely extended country! To extend one minister's labours so far is little less than, by attenuation, to destroy the force of his otherwise useful labours.

My duties made me hasten through Warren to Windsor; where, on the 2d of September, I met with the Rev. Mr. Searle, and with him held divine service the same evening; and, the next day, Sunday, 3d of September, morning and evening services were performed, and six persons received confirmation. Through some difficulty in obtaining the elements, the Lord's Supper was, with great regret, omitted. On Monday, the congregation again assembled; divine service was performed, and a sermon delivered. The people seemed impressed, and disposed to act in future with unanimity and zeal in the cause of religion. With many wishes for the prosperity of this little flock, I bade them adieu; and, on Tuesday, the 5th of September, held divine service in Rome, a settlement about 12 miles from Warren. The Rev. Mr. Searle read prayers, and myself.

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self delivered the sermon. There are only two members of our communion in this place.

On the 6th we rode to Ashtabula, and were treated with great kindness. After visiting several families, divine service was performed, and a discourse delivered, on the 7th, in a convenient building erected for the useful purpose of a school house on week days, and a place of worship on Sundays, by the members of the Church in the eastern part of this township. The congregation was large, and gave many proofs of their attachment to the cause of primitive Christianity in their correct and pious behaviour during my stay among them.

On the 9th, divine service was held on the ridge road, in Ashtabula township, where a considerable congregation attended. This, as it is proposed, will constitute a part of the same parish with the place last mentioned: services to be performed alternately in each.

Ashtabula township, ridge road, Sunday, September 10th; this day morning and evening prayers were read, and several children baptized by the Rev. Mr. Searle. Two sermons were preached, and confirmation administered to nine persons. The sacrament of the Lord's Supper was administered; the whole number of communicants amounting to 23. In reviewing the affairs of this parish, I cannot suppress my pleasure at the cheering prospects which they exhibit. A spirit of inquiry after the *truth*, overcoming prejudice, and the many avocations arising out of the difficulties, troubles, and deprivations of a new country, seemed to pervade a considerable portion of this neighbourhood. And, wherever this disposition is cherished by piety, most beneficial are the results. We now turned our course "*up lake*," towards the south and west.

Near the village of Chagrin, at the house of J. Clarke, divine service was performed, on the evening of the 12th. The Rev. Mr. Searle read prayers, and the congregation, consisting of a few neighbours hastily assembled, were addressed by myself. Same duty was performed next day in the meeting

house, in Euclid. The congregation large and attentive.

Thursday, the 14th of September, confirmation was administered to 12 persons, in the parish of Trinity Church, Brooklyn, opposite Cleaveland, and the holy communion to the same number. The same day I visited a sick person, and held much religious conversation with the people of this interesting parish. The Rev. Mr. Searle having proceeded on to Medina, I held, on the 15th, divine service, and preached a funeral sermon in Brooklyn; and, before I leave speaking of the small flock in this place, I must express my heartfelt approbation of their pious and correct zeal, and my ardent prayers that it may be crowned with success.

The 16th of September I was at Medina, and held divine service in the court-room; the Rev. Mr. Searle reading prayers. The congregation was small. Sunday, 17th of September, at the centre of the township of Medina, the holy rite of confirmation was administered to six persons. The whole number of communicants is 21. The other services as usual morning and evening. From Medina I went to Liverpool, a settlement on Rocky River, to the north-west. Here I found the neighbourhood in great distress, by reason of recent deaths and present alarming sickness. Some persons who, last year, were in good health, and manifested great zeal for the Church, and kindness to me, were now no more. I visited and prayed with the sick, and endeavoured to comfort the mourners, on the evening of the 18th, and morning of the 19th of September. At 11 o'clock, of the 19th, the Rev. Mr. Searle having again joined me, divine service was performed, and the holy communion was administered to as many as, in duty to the sick, could attend, and four persons were confirmed.

My duties at home imperiously demanding my presence, and having already spent more time than was allotted, I was obliged this day, immediately after divine service, to set my face towards the south, and ride 15 miles through an entire wilderness to the first house. Next day I rode 42 miles,

to Mansfield; thence, the next day, about the same distance, through Frederick to Kingston; and the day following, 20 miles, to my residence, in Worthington.

Having travelled on horseback in this tour 875 miles, and overcome so many difficulties, I felt an impression of religious gratitude to him who spareth in mercy, directeth our path, and helpeth our infirmities, too deep and exquisite to be expressed.

From the 22d of September, to the 15th of November, 1820, I spent my time at Worthington, in domestic and parochial duties; visiting Columbus, Delaware, and Berkshire, parts of my cure, each once. The same is to be said of these parishes, in relation to myself, as of those on the Reserve, in relation to the Rev. Mr. Searle. Divine services are necessarily too seldom among them to be of much essential service, and, unless some assistance can be afforded, much of our labour, however indefatigable and painful it may be, will prove useless.

Having detained you so long, the account of my journey to the south and west must be more laconic. I began it on the 15th of November, and finished it on the 19th of December, having travelled 404 miles. Through the inclemency of the season, the roads were unusually bad; but God's protecting goodness and mercy were with me. My course was from this to Springfield, Dayton, Hamilton, Cincinnati, thence across to Williamsburgh and Portsmouth; thence up the Scioto home.—My routine of duties was as constant, and the manner of performing them the same, as in my eastern and northern journey. At Springfield there are many friends to the Church, earnestly desiring to unite with some other place in the support of a clergyman. If a Missionary of the Church could be established there, he would have a wide field and a good soil for his ministerial labours.

At Dayton, the friends of our communion have already formed themselves into a regular parish, respectable both as to number and character, and they manifest their piety by their holding service every Sunday as persons

in case of *Lay Reading*. Most earnestly have they expressed their desire to obtain a regular pastor; but, as yet, they have not been successful. With great cheerfulness they would support one for half the time even now, but none are to be had; and, as to the other half, there is nothing as yet so far certain as to induce the clergy of our Church to come many hundred miles to see them. What is to be done? The Lord help both us and them! I officiated many times in this place, and was treated with great kindness. In Hamilton there are some pious members of the Church, who, with thousands of others in this expansive country, like the children of God in captivity, are sighing for the prosperity of Jerusalem, and once more to sing the songs of Zion. What will become of their children? They of necessity will soon speak the language of Babel. I found the parish of Christ Church, Cincinnati, in a very flourishing state; giving evidence of piety worthy of the cause in which they are engaged. Measures were taking, which I am since told have been effectual, to pay off the debt contracted for their church. This is much to the credit of those gentlemen who have liberally contributed to so desirable an end. May the Lord reward them in his abundant blessings both spiritual and temporal! With the aid of the Rev. Mr. Johnston, and Mr. Osborne, divine services were performed many times during my stay at Cincinnati.

On Sunday, the 2d of December, 15 persons were confirmed, and the holy communion administered.

While at Cincinnati I rode, in company with the Rev. Mr. Johnston, to Lawrenceburgh, state of Indiana, and performed divine service.

The Rev. Joab Cooper, of Cincinnati, having made, in writing, the declaration mentioned in the 7th Canon of the General Convention of 1820, it became my duty to suspend him from the exercise of the duties of the Christian ministry, and in this manner to publish the fact.

Leaving Cincinnati, I performed the evening service, and preached to a large and attentive congregation, in Williamsburgh, on the 5th of December.

Having mentioned Portsmouth, a flourishing place at the junction of the Scioto with the Ohio River, I should not obtrude any additional observations concerning it, were it not for the increased interest which that place excited by a second visit during this last year. An unusual spirit of religious inquiry as to the Apostolic means of salvation seems here to lead to very happy results. It needs but the divine blessing on the performance of our primitive services among them, even but a portion of the time, to ensure great success to the Church in this place. On this second visitation my services were almost incessant. On Sunday, the 10th of December, four adults and three children were baptized; eight persons were confirmed, and the holy communion was administered to an increased number. Amidst many inquiries "when will you come again to see us? and when are we to have the stated means of grace?"—I left this infant society with many prayers in their behalf.

Having officiated at Piketon, on my way I spent several days in Chillicothe. On the 13th, 14th, and 17th, divine services were performed. The holy communion was administered, and two children were baptized. The members of the parish of St. Paul's Church, in this place, deserve credit for their exertions in building even in these very difficult times, a church. The walls were up and the building covered when I was there; and, though its dimensions are not large, yet may it be the means of the enlargement of the Redeemer's Kingdom!

At Circleville I performed service on the 18th, and, on the 19th, arrived at my dwelling in this place. In all this year I have travelled (on horseback) 1279 miles; confirmed 174 persons; baptized many adults and infants; and, with the assistance of the reverend gentlemen before mentioned, have performed divine service and preached 82 times.

In performing this almost continual and very fatiguing duty, I have found my constitution much impaired, and my voice, as you may now witness, almost gone.

With this picture before us of the Church in this diocese, which has been with studied simplicity, and accompanied with plain facts, delineated, what must be our impressions? what our feelings in relation to the great object of founding and maintaining primitive Christianity in these western regions? If the few who have commenced this work find it too much for them, where is the unreasonableness of our looking, under God, to others for aid? We see none; and, accordingly, turn our eyes towards the Bishops, the Clergy, and Laity, of our Church, in the Atlantic States; and, while we pray God to incline their hearts, we beseech them not to turn a deaf ear to our entreaties, that Missionaries may be sent to us; assured at least of a partial support while doing the duties of evangelists and pastors of our infant flocks. If, in the minds of some of them, the time has not yet come for so great a blessing; if it be asserted that the labourers are not yet quite prepared to come into the field; we answer, that, as the field is already white unto the harvest, the time will soon come when it will be too late to send them. The professors of religion, and the friends of our primitive Church, dismembered and isolated as they are in this wilderness, will very soon have fallen, like ripe wheat, to the earth, leaving nothing but the weeds of ignorance, infidelity, and sin, to supply their place. And how bitter will be the reflection, a few years hence, in the bosom of every sincere and pious Episcopalian throughout the American Church, on being told that the golden opportunity of promoting the establishment of primitive Christianity, "beyond the mountains," has been lost—lost, perhaps, for ever.

What would the Episcopal Church, now so flourishing in these United States, have been, without the aid which once she so gratefully received from her friends beyond the seas? The same, we answer, as there is reason to believe we soon shall be, should she not extend to us, and that speedily, what she once received from others, *the benefit of able and pious Missionaries.* That this observation is as just

as it is alarming, may be seen by alluding to a few facts. The diocese of Ohio includes a greater area than all the inhabited parts of New-England. In this wide extent of country, there are between forty and fifty places where there are members and friends of our Church, who have either already formed, or, had they any hopes of regular ministrations, are ready to form, themselves into regular parishes. To supply these, there are only five parochial clergymen, including the Bishop, and the Rev. Dr. Doddridge, the latter of whom, from his residing in Virginia, and having parishes there, can devote but a part of his time as a Missionary in this state. And what are all these among so many? Are we supplied with clergymen? Is the vineyard of our Lord supplied with labourers? What would our brethren in the Atlantic States say to such questions as these, had they clergymen, to average one for each state, and, of course, to travel some hundreds of miles to perform his parochial duty?—This is literally true of us: and its being so, prompts the observation, as melancholy as it is true, that the present labourers, if they have no assistance from abroad, in endeavouring to do so much, may soon find *their strength brought down in their journey, and their day shortened.* And will the pastors and friends of the Church of God, in other parts of our country, see this with indifference?—We hope not; we believe not. We have but to make our *NECESSITIES KNOWN*, and we shall obtain relief.

If, from any statements of congratulation on the extension of the Church to the west, the idea has obtained in the east, that the filling of the Episcopate in Ohio secured the education of clergymen, and their maintenance in our infant parishes, the statement of facts throughout this address will prove this idea, of all others, the most delusive and detrimental to our prosperity. It prevents, and, it is feared, has already prevented, that aid which we might otherwise have received to keep us from premature extinction. Our Church in this diocese has no funds, the Episcopate has no funds; our little school,

now under our fostering, anxious care, has none; not even to a penny's amount, in paying the teachers, who rely solely on a very limited tuition for subsistence; and our parishes are poor and scattered. What, therefore, is there short of a miracle of grace from above which can save us, should this unhappy idea prevail, that we are now competent to the work of spreading the knowledge and practice of primitive Christianity throughout *this new world of the west!*

Brethren, and Gentlemen of this Convention,

If, from the subject now laid before you, there should be a conviction in your minds, as there is in mine, that the Church cannot prosper, and hardly exist, west of the mountains, and particularly in this state, without the aid of more labourers than we can either prepare, send forth, or support; the way and means to obtain relief are the proper subjects of our consideration. For this purpose I recommend, 1st. The formation of a Diocesan Missionary Society among ourselves; that the hands of all may be joined in doing what we can. 2dly. That an address, stating the urgency of the case, be framed, and, by a person duly authorized, be presented, personally, to the Right Rev. the Bishops, praying, not only for ministers, but for liberty to solicit the several congregations and individuals, throughout their respective dioceses, for means to support them.

3dly. That you do join in recommending the appointment of a day of humiliation, fasting, and prayer, in which all the members of our communion throughout this diocese may, as in duty bound, assemble themselves together in their respective places of public worship, confess their sins, implore mercy, and forgiveness of Almighty God, our Heavenly Father, and entreat his grace to amend their lives according to his holy word. In which also they may more particularly beseech the Great Head of the Church to take pity on that part of his mystical body which he has begun to rear in this western country; that he would guard and protect it from the power of the Enemy; *that he would not leave it comfortless*

to perish for the lack of heavenly food, but send forth and maintain faithful ministers to guide, foster, and feed it, lest it become, even now in its infant state, extinct, and be no more seen.

4thly. It is recommended that the resolution of the House of Bishops, passed May 27th, 1817, enjoining the solemn duty on the clergy, to warn, with discreet and earnest zeal, the people belonging to their several cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw their affections from spiritual things, be placed again on our minutes. In recommending this last measure, I think it my duty to state, that the same reasons exist here which seem to have prompted the resolution above named; to the consideration of the Right Rev. the Bishops, at the time of its passage. To prove ourselves sincere in seeking, and worthy of receiving, the means of grace from others, we must not be wanting in opposing the means of temptation and vice among ourselves. Let but the friends of religion do as much in opposing, as the advocates of licentious practices do in supporting vice, and we need not despair of the divine blessing.

I have admitted Mr. Rufus Murray, and Mr. John Hall, both residing in the northern and eastern part of this state, as candidates for holy orders.

To finish this address, already protracted to a much greater length than I expected, there is but one more duty, which, however painful to my feelings, I am bound, by the 7th Canon of the last General Convention, in this manner, to perform.

The Rev. James Kilbourn, of Worthington, Ohio, having, by his letter to me addressed, declared his intention no longer to be a minister of the Church of Christ, I have, agreeably to the aforesaid Canon, displaced him from the ministry, and, before the required testimony, recorded the fact.

Commending you to the grace of God, and praying that all your deliberations may tend to his glory, and our salvation, I am, Brethren, and Gentlemen of this Convention, your affectionate Pastor, PHILANDER CHASE.
(To be continued.)

CHURCH MISSIONARY SOCIETY.

Of the Piety, Integrity, Industry, and Docility of the Christian Negroes, at Regent's Town, Sierra Leone.

MR. THOMAS MORGAN, who, in part, supplied Mr. Johnson's absence from Regent's Town during his visit to this country, (England) was requested, on his return home on account of his health, to furnish the Committee with a statement of such facts and circumstances, respecting Regent's Town, as might serve to make them better acquainted with the state of the people.

Of his means of knowing their condition, he says—No day passed, when I was capable of taking exercise, without my entering some of the huts around us. Visiting unexpectedly, as I often did, the families of all classes of the communicants, I could not be deceived as to their actual condition.

Of their PIETY, Mr. Morgan says—Scarcely an event occurs but what they notice as springing from the overruling Providence of God. Taught of God, they mark the painful events of his Providence, as children would mark the dealings of a father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this:—"We have done something very bad—God is very angry: he is removing all our teachers—by and bye nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts—some bad live there."—Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing Christians.

I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the Church, to offer up their prayers unto God. What but a divine influence could draw them to God in this trial, to ask his blessing on the exertions of those employed?

While we were replacing the books which had been scattered on this occa-

sion, two of the girls came to us. I asked what was wanted:—"Nothing, Massa," was the reply; "but we come tell you, God hear every time somebody go talk him."—"How, my child," said I, "do you know that God hears his people when they pray?"—She said—"Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house, and all them girls and boys what live here; and when fire come, I say to Sarah, 'Ah! God plenty good: he hear what Massa say to him this morning: he no let this house burn too much.'"—What a reproof did I feel this! I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of Family Prayer on others more earnestly. Soon after, the same girls mentioned their desire for one of the elder girls to pray with the school children before they went to bed, and when they rose in the morning.

The Christian Negroes show a strong attachment to the simplest views of religion. I began some explanation, as plain as possible, in successive evenings, of the Lord's Prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholly temper would receive a reproof—"If God your Father, that no be like his child." Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that his Kingdom should come amongst their country-people; and others felt that they were rebellious children for not doing his will on earth more, as it was done in Heaven. Some wept, to think how he delivered them from temptation and evil: and all, I believe, burned with love, to ascribe to him the Kingdom of his Love, the Power of his Spirit, and the Glory of their Salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved, in future, to know nothing and to speak of nothing among the Negroes,

but the plainest words of the Redeemer. How much better calculated his language is than any other to reach the heart, may be judged of by this instance, out of many.

Some remarkable evidences of INTEGRITY occurred on occasion of the fire above mentioned:—In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places. A boy, who had got possession of the box which contained the money for paying the mechanics and labourers, was found in the garden, parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand.

The INDUSTRY of these Christian Negroes is thus attested by Mr. Morgan:—Many of the gardens are kept in very neat order; though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous brethren.

Of the DOCILITY of the pious Negroes, Mr. Morgan gives the following striking instance:—On the disbanding of the West-India regiments sent to the Colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the Negroes to see them. These regiments had been, several years before, formed of liber-

ated Negroes, and many of the people were expecting to find parents, brothers, and friends among them. The feelings of glowing hope were strongly delineated in almost every countenance.

When, in the evening, intelligence arrived that on the following morning the troops would be permitted to land, after Evening Prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at Prayer, the Church was particularly full; and a few words were spoken on the danger to which a Christian was

exposed when running into temptation, and some desire intimated that none would visit Free Town that day. I

gave this intimation against my own feelings; for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful Christian came to tell me that his brother was come among the soldiers. "Well," said I, "and you wish to see him?" "Yes, Massa! I want to look him, but I nowant to go to-day." "Well," I replied, "I want to send to Free Town: if you can find another communicant, who wishes to go and see the soldiers, I will send you down." After a search of near two hours, he returned with, "Well, Massa, me no see that one what want to go: all them people what belong to Church think 'tis no good for them to run where God say temptation live." Two days elapsed before this poor fellow, whose heart was full of affection to his brother, went to Free Town to see him. I singled him out as a fit object of reward; and having mentioned the subject to the Governor, that father of the liberated Negroes, anticipating my request, promised, and kept his promise, that the brothers should have the privilege of living together.

I know of many similar instances, but this one struck me much. I thought it an example worthy of imitation; and was fully convinced, that while I had known the Gospel longer, I had obeyed it less.

How eminently, indeed, the influence of religion is displayed in the conduct of these people, none can well conceive who have not been eye-witnesses.

Evidences of the Influence of Divine Grace on the Christian Negroes at Regent's Town, communicated to the Committee of the Church Missionary Society, by their Missionary, the Rev. Mr. Johnson.

THE Negroes continue to manifest the genuine operation of divine grace on the spirit and in the life. Every awakened and feeling heart may here find its own picture—*heart answering to heart*: and it is most instructive and encouraging, to witness the various ways in which it pleases God to work on the minds of his servants. These operations are felt and are as similar to those which take place in themselves, by others of his people, in every colour and in every age. An unanswerable proof of the genuineness of this influence, and of the source from which it proceeds.

It is observable in the following extracts, how much these Christian Negroes make of the Scriptures; and with what simplicity they apply them, as before noticed by Mr. Morgan, to their own particular cases—with frequent reference to what they hear from their Minister.

By familiar expositions, morning and evening, at which numbers attended—by leading them to open their minds in social meetings—and by frequently visiting them at their habitations—the people are brought to disclose to their Minister the most secret workings of their hearts. They will come sometimes, in succession, for a considerable time, to open their minds to him.

After one occasion of this kind Mr. Johnson writes—How various are the dealings of God with his people! Some were distressed on account of indwelling sin—others under great darkness and temptations—while some rejoiced, and gave praises to him *who worketh all in all*.

On another, he says—At the usual meeting, I addressed the communicants on the Lord's Supper—pointed out

how necessary self-examination was—proposed some questions—and requested they would put them to themselves when they retired. Some spoke in a very pleasing manner concerning the great things which the Lord had done for them; and how they had been refreshed by hearing the word of God in the Church, and by reading it at home.

On a third occasion he remarks—I have had visits paid me, every day, almost from morning to night. Were I to write down all the conversations that have taken place between the people and myself, they would fill a volume.

We shall arrange our extracts on this general head of the influence of divine grace, under some of its most prominent operations observable in the life and character of this Christian people.

Their acknowledgments of the merciful hand of Providence in bringing them from their own country.

These are frequent, and striking; and, in making them, they not seldom disclose the pitiable state to which their native countries are reduced by the shameful trafficking in human beings.

On Thursday evening, a youth stood up, and said—"When I in my country, the King die; then the headman get plenty slaves, to kill them, because that be the fashion of that country—when the King die, they kill plenty slaves. Me be slave; but I no belong to the King—I belong to another man. Then my master take me, and carry me to that place where they went to kill the people: he say, 'That boy no good—I will change him for one of them woman that they going to kill.'—He go, and take me; and we come to the place. I see two houses full of slaves which they going to kill; and my master change me for one woman, and they put me among them people which they want to kill for that King who die. Well—I stand—I tremble—I don't know what to do. By and bye, them headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the bush.—I live there three days—I eat grass—I hear when they kill them people—I

fear too much—they cry—they scream—Oh! too much!—I run out of the bush, and run to another country (town). The people in that country catch me—they tie my hand—and they send to the headman of my country, and tell him they catch one of him slaves. The headman send two people to fetch me back; but that man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days; and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see that the Lord Jesus Christ has done it: he has brought me here by his power.”

2. The manner in which convictions of sin are awakened or deepened.

One of the school girls said to me—“Since yesterday morning, all the sins which I done come before me. I am bad too much. I am afraid I shall die soon, and go to hell. I did not sleep all night. I do not know what to do.”—She wept bitterly, and said—“O! poor me! poor me!” I pointed her to the *Lamb of God which taketh away the sin of the world.*

A communicant, who had been ill for a considerable time, and appeared to be in a consumption, and expected to die soon, said that he had read the Parable of the Ten Virgins, which distressed his mind much: he wept greatly, and said—“I am afraid I shall stand like the Five Foolish Women. O, if I was but sure that the Lord Jesus will keep me in the time when I die!” I spoke to him as God enabled me.

A woman of the Ebo Tribe seemed much distressed in mind. She could scarcely speak. As some of these people are much agitated when they come to me, and are more open with their fellow Africans, I sent her to William Tamba. She expressed a wish, however, to be baptized, and said—“Me pray to God the Holy Ghost to take me

to Jesus Christ. Me pray to Jesus Christ to take me to the Father.” This declaration surprised me. I asked her a few more questions; but her heart seemed so full that she could not speak. I advised her, therefore, to go to William Tamba, (of whom all seem to be very fond), and tell him her heart, who would tell me again.

Several have begun to write to me when they are in trouble. I will give you a copy of one note which I received, in the simple language of the writer:—

“Dear Reverend Sir;

“I sent these few lines to you, about my feeling. Yesterday morning, you preach tenth chapter of John, ninth verse; and, the afternoon, you preach again twenty-second Psalm, thirtieth verse. I feel sorry in my heart about the people and myself to-day. When people do bad, and the other people stand over them, and they laugh—oh, when you talk about this, I so sorry—I see how blind, how wicked, and how ignorant men is; and I say, I know all men ought to pray to God; because God is power all thing, and he hath all the life of men. Therefore, when I remember all these things; I do not know what to do. And, in the evening, you preach fourteenth chapter of Matthew, 12th verse. It talk about the trouble of the disciples of John. All things what be spoken last night, all is my feeling; and some time I told Jesus all my trouble; but as I am get up from my kneel, I feel the same thing again: but I only can say, the devil and all his angels, that may try possible they can to tempt God people, but they can do nothing. O, I can saw much of my trouble; because if I stand up to complain all what my own heart, it bring bitter things against me: even the people will stop their ears and run away, because my heart bring bitter things against me.” He means to say, that, were he to relate the evil thoughts and desires that trouble his heart, the people would stop their ears and run away. “O, this time, I tempted too much; and, this time, I see myself wicked more than before. Therefore I wish the Lord may enable me, that I may keep close under his footstool. I

wish the Holy Ghost may be with you. Therefore remember me in your prayer, because this time I very cast down. And what you be preach last night, it please me. You excuse me, because I do not know how to put the word right; neither I do not know how to write, neither to spell."

3. It is not unusual with the Negroes, as our readers know, to describe the conflicts between grace and sin which are common to all real Christians, by their having two hearts. An instance or two will strikingly illustrate their use of this appropriate figure:—

One of them said—"Me go, one day, to cut bush: one heart say, 'You go pray'—t'other heart say, 'You no must go pray: mind your work:' then one heart say, 'You must go pray Lord Jesus Christ;' and t'other one say, 'No mind what that heart tell you:' then first one say, 'You had better go pray.' So me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, 'Ah! you see, suppose you no been pray, you no feel glad too much.'"

A woman, much distressed, came to me complaining—"Massa! I got two hearts." I begged her to explain what she meant. She replied—"One heart—new heart—tell me of all the bad things me been doing in my country; and since me been here. Same heart tell me I must pray to God to forgive me these bad things. But the other heart tell me, 'Never mind! God no look you—God look white people—he no look black people—he no look you.' But my new heart tell me, 'Suppose you no pray—you die—you go to hell:' and then I want to go to pray: then old heart tell me, 'You go work first—make fire—cook rice:' and then when I done work, I forget to pray; and so these two hearts trouble me too much, and I don't know what to do." I read to her the seventh chapter to the Romans. When I came to the Apostle's exclamation, *O, wretched man that I am!*—"That me!" said she, "me feel the very same thing." I then explained the following words—I thank God, through Jesus Christ our Lord,

and pointed her to Christ. She has since walked worthy of the Gospel.

4. Their acknowledgments of divine forbearance and mercy.

One man said—"Massa! I am like a dog who runs away from his master, and runs all about; but finds no house, no place to live: he gets hungry, and then comes again to his master; because nobody will take him in the house; and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meet me every where, and then I must come back to the Lord Jesus Christ, for he only gives me rest."

Another said—"Massa! God do keep me, for true. I have now been past three years in the church"—meaning a communicant. "Sometimes I have run away from the Lord Jesus Christ, but he no run away from me: he hold me fast. When I run, he send trouble after me. As he bring back Jonah, so he bring me back many times. I no run like Jonah, but heart run more like Jonah. One time I get so much trouble, and my sins so much plague me, that I want to hang myself; but, blessed be the Lord! he no let me do so. I wish; that time, that I no hear the word of God at all—it plague me so. Ah, Massa! first time when you talk to us about trouble, I hear it; but I don't think that trouble can come so much. I cannot tell you how much trouble I been have—sometimes I no sleep at all. Them words which you preach last night comfort me much. I see now that all them trouble I bring myself. The Lord wanted me, but I did not want him. When I consider, I wonder that God has keep me so long. O, what mercy! I see he will not leave me. When I look back, I have comfort."

5. A watchful jealousy over the state of their hearts.

After service, one day, some young women, who are still in the school, followed me into the piazza, and desired to speak to me. One said—"Massa! what you now say about having peace with one another, troubles me very much." She began to weep, and could say no more. Another then said—"Massa! we have too much trouble in

the school-house. Them girls that no serve God trouble us too much: we have no peace with them. We beg you, Massa, to tell us what we must do. We want to sit down by ourselves, to read and pray sometimes; but we cannot—them other girls make too much noise; and some of them would do us bad, but they fear you. And now so much rain live there, we cannot go into the bush; and that make us feel sorry. Last Sunday, you say you fear people neglect prayer, and now them feel cold in them heart. Massa! for my part, I stand that fashion. Sometimes I kneel down to pray, and then my heart so cold, and then somebody come and disturb me.” Another then began to speak for some length in much the same way. I gave them advice, and they left me weeping.

A communicant thus opened his heart to me—“I no sabby how I stand, this time. I fear too much. I think I no live in the right way. I no sabby what to do. My heart plague me too much. My heart stand the same like two persons—one do bad, the other do good—one like to pray, the other no like to pray. Sometimes me so sorry for myself, I don’t know what to do; and sometimes when you preach me get comfort, but sometimes me get sorrow too much for myself. I don’t know if Christians stand that fashion. I want to talk to you plenty time; but just when I go, something tell me, “No use for you to go and tell Massa.”—Here I interferred, and told him, that he, in some measure, was right, as I could not help him: I might give him advice, which was all I could do; and I would now advise him to go with all his troubles to the Lord Jesus Christ, who only was able, and, at the same time, willing to deliver him. He said—“Me think, this time, me have nothing to do with the Lord Jesus Christ.” I spoke to him as the Lord enabled me; and may the Holy Spirit, the Blessed Comforter, comfort him!

After prayer, one morning, at which the church was nearly filled, I was followed by a woman, who is a communicant, into my house. She there gave free course to the fulness of her heart. After she had wept bitterly for some

time, she said—“The Lord has loved me so much, and that make me cry. My father was killed in war, and my mother die; and then the people dragged me about from one place to another, and sold me like a beast in the markets. Sometimes they could not sell me, because I was so small; and then they wanted to kill me, but the Lord helped me.” Wept again. “I feel all them words in my heart which you talk last night. You show us how them people stand that have grace in the heart, and every word you talk me feel; and me want to cry, me feel what great things the Lord Jesus has done for me; and what hurt me and make me sorry is, because I love him so little.” Wept again very much. “Yesterday, when I go to the Lord’s Table, I feel so cold—that make me sorry very much.” I endeavoured to comfort her, and she went away, weeping bitterly.

Another instance of this jealousy over the heart discovers a simplicity perfectly delightful, and furnishes a lively illustration of 1 Cor. vii. 32—34.

In calling at one of the houses, I found two women (both communicants) at needle-work. The house was neat and clean. A clean bench was immediately put down, and I was entreated to sit. One of the women had been lately married to a decent and serious young man. I asked how she got on now. She said—“I think not so well as before. Beforetime I go to prayer, nobody hinder me—I live by myself in this house—I have no trouble: when I go to church, I was glad—nobody hinder me; and the word which I hear was sweet too much. Sometimes people ask me, ‘Why you no get married?’ I no answer, but I know I have peace too much: my heart live upon the Lord Jesus Christ. But, soon after, people begin to talk bad of me, and me be afraid that, by and bye, people would say I do bad; and I was sorry too much. That same time my husband send one man, and he ask me, if I willing to marry. I don’t know what to say; but I think I must say Yes. Well, I say Yes; and, soon after, we got married. Me got plenty trouble this time. My

husband he is a good man, but me have trouble about him. Every time me think about the Lord Jesus Christ, my husband come in my mind; and so I stand, when I live in the church.— Sometimes I think it would be better for me if I was not married: then I should only think about my sins, and about the Lord Jesus Christ. Sometimes I don't know what to do. I hear you preach, but I can't feel it; only Sunday before last, when you preach in the morning, it was just as if you talk all the time to me—me hold my face down, and cry too much. O, them words make me glad too much.”—The text was Isaiah xliii. 1.

6. Of their faith and patience under afflictions, many edifying examples occur.

Of the second of the young women mentioned in the last extract, Mr. Johnson says—The next woman then spake, after some advice had been given to the former, and said—“Massa! me been very sick; and that time when you come and see me, I think I cannot live much longer. But you see, Massa, the Lord has spared me; and now I can thank him for his mercy. Beforetime I was always fraid, when I got a little sick—I was fraid to die: but, this time, I was glad too much. I suppose I been die, I live in heaven now with the Lord Jesus Christ. Them words you talk yesterday in the church, about God punish him people because he love them, them words true—they just fit me—that true word. God make me sick, because me great sinner; and because me fraid to die, he take away my fear, because he love me.”

In visiting the people at a very unhealthy time, I was happy to find the sick, in general, much resigned to the will of God. One man said—“I trust I am one of his people; and as I am his, he can punish me: because, when a man have a child, and that child do bad, he whip that child; so God punish me, because me do bad. Beforetime, when some people sick a little, I think they no sick; but I do wrong in that: now I am sick, God show me this, that I was wrong, and he show me how bad me be this time. But I trust in Jesus Christ—he help me.”

While going along the street, some women called after me, and said a man was sick in the house which I then passed. I turned in, and found the man lying on a mat and blanket. When he perceived me, he lifted himself up, though very weak. (He and his wife are communicants.) He told me that he was taken ill last week, on the same day when he buried his only child. He said—“Massa! God punish me this time; but suppose I no belong to him, he would not do so. Last week he take my little boy, and the same day me get sick too. Suppose, Massa, me have child, and me love that child, and that child do bad, I whip that child: why? because I love it. So God do with me. I do too much sin, and now God punish me.” Wept. “O that the Lord Jesus Christ may pardon my sin.” I then interrupted him, and brought forth such passages as came to my mind, and which I thought would comfort him in his distress.

7. Love to the souls of their relatives.

At one of our meetings on Saturday evenings, one man said—“I have felt very glad since last Sunday morning. When you preach, you talk to me all the time: what you said was what I felt, which make me glad too much. But when you at last talk to the wicked, I wanted to cry—my heart turn in me for my poor wife: she come always to church, but she no believe—she still careless. I do not know what to do with her: sometimes when I look at her, I could cry—I cannot keep water out of my eyes—I grieved very much for my wife. O, I wish God may teach her!”

After Family Prayer, one day, I perceived several women with children sitting by the church door. I heard them complaining and telling one another their troubles. When I was perceived, silence was immediately observed. I joined them. One began to complain of her husband, that he did never pray. When she begged him to pray with her, the answer immediately was, “Don't bodder me. I wont pray wid you. If I want to pray, I can do it for myself.” Moreover, she said, that since he had learned to read the

Bible, she thought he was worse. Sometimes he would read in the Bible; and when she feared and wept because of the words which she heard him read, he would laugh and mock. She was troubled very much on his behalf, and she begged me to speak to him, and tell him of his danger. I told her that I did speak to him almost every evening in school; and, as he attended to hear the word of God, there was great reason to believe that, one day or other, he would be called by Divine grace; and that she should continue to pray for him.—She said she did pray for him, and had prayed for him; but she thought the more she prayed for him, the worse he got. When she drew nigh the Lord's Table last month, she saw many women with their husbands there, but was afraid that that would never be the case with her. I spoke to her of the sufferings of Jesus; and exhorted her to take up the Cross and follow him. She wept much.

8. The power of religion in recovering and securing domestic happiness.

Another woman (one of those last spoken of) began then to tell me that she was also in great trouble. She had not taken any food for two days: she could do nothing but weep: her husband appeared to dislike her: he had behaved very roughly to her since Monday. At this I was rather surprised, for both are communicants; and have lived very comfortably together, to my knowledge. I went to the man, who was in school at the time, and asked him what was the matter between him and his wife. He said that he had reproved her, because she had not got the dinner ready when he came home with two men who work with him; and, since that time, she had not spoken to him. If he had asked any thing of her, she had not answered him. Before she was brought to bed, she had always got the dinner ready for him and the two men. I inquired further into the matter, and found that he required his wife to beat rice and cook it; which certainly must be too much for a woman who has an infant to take care of. I reproved him, and explained the unreasonableness of his behaviour to him: he expressed great sorrow immediately.

I went again to his wife, and told her what I had spoken to her husband, and found that they both were wrong. She also said that she was wrong, and would do so no more; she would always speak when her husband spoke to her. I then called the man, and sent them both home; and told them to kneel down and pray together, as soon as they got home, which they promised to do. They both appeared exceedingly glad and happy; and thanked me over and over again, for bringing them together in peace.

The next woman (of the same party) spoke in a different manner. She said that she was glad too much, because she and her husband lived in peace together. He did now pray with her, and his whole conduct was changed, and he expressed a great desire to become a communicant. He wished to come every day and speak to me, but he was afraid. He had attempted to come, but fear had kept him back. She concluded by saying, with tears, "O, Massa! I am glad too much!"

In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture (the woman can read)—constantly attended public worship—and lived in peace with their neighbours. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered—"Sometimes I say a word which my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

From the *Christian Guardian*, and *Church of England Magazine*, for August, 1821.

Coronation of his Most Gracious Majesty George the Fourth.

THIS solemn and interesting event, which had been long anticipated, and occupied a large share of the public attention, took place in Westminster Abbey, on Thursday, July 19th, 1821.

To enter into any minute description

of the previous preparations—of the order of procession—of the splendour of dress and ornament—of the magnificence of the banquet—or the vast variety of amusements provided for the gratification of the public, would obviously be foreign to the nature of our work: suffice it to say, that the whole interiors of Westminster Hall and Abbey having been cleared of a variety of temporary erections, which obstructed the view of these grand edifices, were fitted up in the most magnificent manner for the reception and accommodation of the sovereign, the royal family, the nobility, foreign ambassadors, and other distinguished guests and spectators; that the throne, the royal box, galleries, seats, tables, &c. were covered with purple or crimson velvet, silk, or cloth, and adorned and embroidered with gold and silver, &c. so as to exhibit the most splendid appearance; that a platform was raised about three feet from the ground, covered with an awning, and extending in length about 1500 feet, to allow the procession to pass unimpeded from the north door of Westminster Hall along New Palace Yard and Parliament Square to the great west door of the Abbey; and that against all the houses in view of this platform, and in the open spaces near the Houses of Parliament, the Sessions House, &c. immense ranges of galleries were erected and covered with crimson cloth; and such was the extent and security of these galleries, that, while accommodation was provided for 100,000 persons, no accident appears to have occurred.

These galleries were occupied at an early hour. Some of the spectators, indeed, took possession of their places at twelve o'clock at night; but from three in the morning till seven or eight o'clock a continued stream of actors and spectators flowed towards the Hall and the Abbey. About nine, the names of the nobility were called over, and they were marshalled in their proper order; and, every thing being arranged, at ten o'clock the King entered the Hall. About half past ten the procession began to move, and arrived at the Abbey about eleven.

A respectable morning paper, speak-

ing of this procession, says—"To attempt a description would be an absurd rashness. About one thousand persons of distinction, all attired in robes of such splendour, that art seemed to be exhausted, and the eye dazzled till the head swam, followed one another at no very slow pace. The spectators would willingly have dwelt upon the brilliancy of nearly each one for a long period; instead of which, one vision of glory followed another, till a glittering confusion of ideas banished all distinct recollection from the mind."

Thus must it ever be with all terrestrial objects. They fade from the view. The fashion of this world passeth away. O that all our readers may seek and obtain that glory which is incorruptible, which endureth for ever, which shall shine forth as the sun when earthly thrones and dominions are no more!

On entering the Abbey, the organ commenced the Coronation Anthem, from Ps. cxvii. 1, 5—7; and, after a short pause, the ceremony began by the Archbishop of Canterbury addressing the four different fronts of spectators in order in the following words, while the King stood up, and showed himself to each in succession:—

"Sirs—I here present unto you King George the Fourth, the undoubted King of this Realm: wherefore, all you that come this day to do your homage, are ye willing to do the same?"

This appeal was followed by universal acclamation. The whole multitude stood up, and the waving of handkerchiefs and hats continued for some time.

After this recognition, the Litany and Communion Service were read, and the Archbishop of York ascended the pulpit, and preached an appropriate sermon from 2 Sam. xxiii. 3, 4; "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springeth out of the earth by clear shining after rain."

He began by stating, that this was the declaration of a pious king, whose judgment was matured by experience,

and whose mind was influenced by the spirit of prophecy. He then pointed out the benefits of good government as relating both to rulers and subjects; that the duties of kings were of the highest importance, and deserved especial consideration at the moment when a sovereign was binding himself by solemn compact to rule with justice and equity. He then noticed the gratitude shown to good kings, especially adverting to our late Sovereign, whose public and private conduct afforded a worthy example. He referred to the pledge already given in the conduct of our present Sovereign; and concluded by calling upon the people to implore that blessings might be multiplied on his head, and that his reign might be prosperous and happy.

The sermon was strictly appropriate, and was listened to with most serious attention, and especially by the Sovereign.

Immediately after the sermon the Coronation Oath was administered. The Archbishop of Canterbury, going to the King and standing before him, asked—

“Sir, is your Majesty willing to take the oath?”

The King answered—“I am willing.”

Arch. “Will you solemnly promise and swear to govern the people of this United Kingdom of Great-Britain and Ireland, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?”

King. “I solemnly promise so to do.”

Arch. “Will you, to the utmost of your power, cause law and justice, in mercy, to be executed in all your judgments?”

King. “I will.”

Arch. “Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the

territories thereunto belonging? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the United Church committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?”

King. “All this I promise to do.”

Then the King, rising out of his chair, supported as before, and assisted by the Lord Great Chamberlain, the Sword of State being carried before him, went to the altar, and there being uncovered, made his solemn oath in the sight of all the people, to observe the promises; laying his right hand upon the Gospel in the great Bible, which was before carried in the procession; and was now brought from the altar by the Archbishop, and tendered to him as he knelt upon the steps, saying these words:—

“The things which I have here before promised, I will perform and keep.

“So help me God.”

Then the King kissed the book, and signed the oath.

After the oath followed the Anointing, which was preceded by the hymn, “Come, Holy Ghost, our souls inspire!” and accompanied by the appropriate prayers—

“O Lord, holy Father; who by anointing with oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel; bless and sanctify thy chosen servant George, who by our office and ministry is now to be anointed with this oil, and consecrated King of this realm; strengthen him, O Lord, with the Holy Ghost the Comforter; confirm and stablish him with thy free and princely spirit, the spirit of wisdom and government, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill him, O Lord, with the spirit of thy holy fear, now and for ever. Amen.”

“Our Lord Jesus Christ, the Son of God, who by his Father was anointed with the oil of gladness above his fellows, by his holy anointing pour down upon your head and heart the blessing of the Holy Ghost, and prosper the works of your hands: that by the assistance of his heavenly grace you may

preserve the people committed to your charge in wealth, peace, and godliness; and, after a long and glorious course of ruling this temporal kingdom wisely, justly, and religiously, you may at last be made partaker of an eternal Kingdom, through the merits of Jesus Christ our Lord. Amen."

His Majesty was next presented with the spurs and girt with the sword, accompanied with the following prayer and exhortation:—

"Hear our prayers, O Lord, we beseech thee, and so direct and support thy servant King George; who is now to be girt with this sword; that he may not bear it in vain; but may use it as the minister of God, for the terror and punishment of evil doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen."

"Receive this kingly sword, brought now from the altar of God, and delivered to you by the hands of us the Bishops and servants of God, though unworthy."

"Remember him of whom the royal Psalmist did prophesy, saying, 'Gird thee with thy sword upon thy thigh, O thou most Mighty; good luck have thou with thine honour; ride on prosperously, because of truth, meekness, and righteousness;' and be thou a follower of him. With this sword do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue; and so represent our Lord Jesus Christ in this life, that you may reign for ever with him in the life which is to come. Amen."

He was then invested with the Royal Robe and Orb, and addressed—

"Receive this imperial robe and orb, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord clothe you with the robe of righteousness and with the garments of salvation: and when you see this orb set under the Cross, remember that the whole world

is subject to the power and empire of Christ our Redeemer; for he is the Prince of the kings of the earth, King of kings, and Lord of lords; so that no man can reign happily who deriveth not his authority from him, and directeth not all his actions according to his laws."

The Ring and the Sceptre, and the Rod with the Dove, were then presented, while the Archbishop said—"Receive this ring, the ensign of kingly dignity and of defence of the Catholic faith; and, as you are this day solemnly invested in the government of this earthly kingdom, so may you be sealed with that spirit of promise which is the earnest of an heavenly inheritance, and reign with him who is the blessed and only Potentate, to whom be glory for ever and ever. Amen."

"Receive the rod of equity and mercy; and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers he hath given you. Be so merciful, that you be not too remiss; so execute justice, that you forget not mercy. Punish the wicked, protect the oppressed; and the blessing of him who was ready to perish shall be upon you: thus in all things following his great and holy example, of whom the prophet David said,—'Thou lovest righteousness, and hatest iniquity; the sceptre of thy kingdom is a right sceptre;' even Jesus Christ our Lord.—Amen."

The Archbishop, standing before the altar, took the Crown into his hands, and laying it again before him upon the altar, said—

"O God, who crownest thy faithful servants with mercy and loving-kindness, look down upon this thy servant George our King, who now in lowly devotion boweth his head to thy Divine Majesty; and as thou dost this day set a crown of pure gold upon his head, so enrich his royal heart with thy heavenly grace, and crown him with all princely virtues, which may adorn the high station wherein thou hast placed him, through Jesus Christ our Lord, to whom be honour and glory for ever and ever. Amen."

Then the King sat down in King Edward's chair; the Archbishop, assisted by other Bishops, came from the altar; the Dean of Westminster brought the Crown, and the Archbishop taking it of him, reverently put it upon the King's head. At this sight the people, with loud and repeated shouts, cried—"God save the King," and the trumpets sounded, and, on a signal given, the great guns at the Tower and in the Park were fired. On the acclamations ceasing, the Archbishop rose and said:

"Be strong and of good courage: observe the commandments of God, and walk in his holy ways: fight the good fight of faith, and lay hold on eternal life; that in this world you may be crowned with success and honour, and when you have finished your course, you may receive a crown of righteousness, which God the righteous Judge shall give you in that day. Amen."

The Bible was next presented by the Archbishop and Bishops, with the following address:—

"Our gracious King; we present unto your Majesty this Book, the most valuable thing that this world affordeth. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this Book; that keep, and do, the things contained in it. For these are the words of eternal life; able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus; to whom be glory for ever." Amen.

Then the King delivered back the Bible to the Archbishop, who gave it to the Dean of Westminster, to be reverently placed again upon the holy altar.

The King having been anointed and crowned, and having received all the ensigns of royalty, the Archbishop solemnly blessed him, and all the Bishops standing about him answered each benediction, with the rest of the Peers, with a loud and hearty Amen.

"The Lord bless and keep you: the Lord make the light of his countenance to shine for ever upon you, and be gracious unto you: the Lord protect you in all your ways, preserve you from

every evil thing, and prosper you in every thing good." Amen.

"The Lord give you a faithful Senate, wise and upright Counsellors and Magistrates, a loyal Nobility, and a dutiful Gentry; a pious, and learned, and useful Clergy; an honest, industrious, and obedient Commonalty." Amen.

"In your days may mercy and truth meet together, and righteousness and peace kiss each other; may wisdom and knowledge be the stability of your times, and the fear of the Lord your treasure." Amen.

"The Lord make your days many, and your reign prosperous; your fleets and armies victorious; and may you be revered and beloved by all your subjects, and ever increase in favour with God and man." Amen.

"The glorious Majesty of the Lord our God be upon you; may he bless you with all temporal and spiritual happiness in this world, and crown you with glory and immortality in the world to come." Amen.

"The Lord give you a religious and victorious posterity to rule these kingdoms in all ages." Amen.

The Archbishop then turned to the people, and said—

"And the same Lord God Almighty grant, that the Clergy and Nobles assembled here for this great and solemn service, and together with them all the people of the land, fearing God and honouring the King, may, by the merciful superintendency of the divine Providence, and the vigilant care of our gracious Sovereign, continually enjoy peace, plenty, and prosperity, through Jesus Christ our Lord, to whom, with the eternal Father, and God the Holy Ghost, be glory in the Church, world without end." Amen.

Te Deum was then sung. The King was placed in his Throne; and the Archbishops, Bishops, and Nobles, did homage and swore fealty to him. The whole was closed by the sacrament of the Lord's Supper, with the addition of one or two collects.

After the Coronation was thus completed, the procession returned to the Hall, where a magnificent banquet was served up with all the ancient and impressive ceremonies.

After this abstract of the service we feel we have but little room for any remarks of our own, and yet we cannot help observing how strictly it is adapted to the occasion. Some, indeed, would maintain that the solemn pledges of kings should be given in an assembly of the people; and they half intimate that the sovereign's oaths should be consecrated at an altar to reason. But to us it appears that no place can be so appropriate as the house of God; no altar worthy of comparison with the table of Christ; no assembly so venerable as that of the spiritual and temporal peers, the hereditary possessors of high rank and large domains, and those who have been raised by various talents and attainments to the possession of power and influence. Some, indeed, condemn the ceremonies and the service as trifling, obsolete, and superstitious. To us it appears most scriptural and holy; most calculated to impress on the minds of the monarch and of his subjects what he and they ought to be; what that line of conduct he should adopt in the exercise of his power; and what that submission which they should render; and all that we can desire is, that the language of the service may be seriously weighed and deeply impressed on every heart.

The spectators of the procession, we understand, were astonished and almost overwhelmed at its **SPLENDOUR**; but the spectators of the coronation were deeply impressed with its **SOLEMNITY**. It was to them no longer a splendid pageant, but a religious ceremony. The seriousness of behaviour; the deep reverence manifested by the Sovereign and all his attendants; the feeling which his Majesty evinced—feeling producing even tears; the language which was used, combined with all the religious associations connected with the place, the repository of the honoured dead, as well as the assembly of the great and powerful shortly to be numbered with them: all these combined produced a lively interest and a deep effect; and who shall say that this shall be merely transient? who shall not gratefully acknowledge God's goodness, should it be instrumental in exciting any to a more holy and virtuous life?

We close, then, the whole, with impressing on the minds of our readers the importance of adopting those prayers, intercessions, and givings of thanks, offered up on this important day as their own: we call upon them to pray for kings and for all in authority, and especially for our present Sovereign, that he and his people may so be mindful of the vows of God which are upon them, and so guided and influenced by the Holy Spirit, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations: and we are deeply convinced, that, if such petitions are fervently offered up to the throne of the divine Majesty, a blessing shall indeed descend from on high, and this land, favoured as it has already been with numerous benefits and blessings, shall be constrained afresh to pour forth its triumphant praises to the Author of every good and every perfect gift.

Madras School in the Province of New Brunswick.

[We have been favoured by a subscriber in St. John, N. B. with the following Report, which it gives us much pleasure to insert in the Journal. We are confident also that the following extract from the letter accompanying the report will be interesting to our readers.]

“From the report you will learn the progress which education has made in this Province, and the still greater progress which it is likely to make, by the further extension of the Madras system throughout the colony; a system which is admirably calculated to diffuse the blessings of education, and, at the same time, to instil into the minds of the children a correct knowledge of the principles of our holy religion. A meeting of the scholars belonging to the Madras and other schools in this city, took place in Trinity Church on the 1st of August last. It was ascertained that there were upwards of 750 children present, including those of colour. The cleanliness of their appearance, and the good order observed by them during divine service were conspicuous, and had a most interesting and imposing effect. But little better than two years have elapsed since the introduction of the system into the Province; and from the progress it has already made, the most pleasing results may be confidently expected.”

The Second Annual Report of the State of the Madras School, incorporated by the name of the "Governor and Trustees of the Madras School in New-Brunswick," made agreeably to the direction of the Charter at the Second Annual Meeting in July, 1821, by the Committee appointed to prepare the same.

In making the second Annual Report of the state of the Madras School in New-Brunswick, the committee will endeavour to give as concise and correct a statement as possible of the proceedings of the Institution, and the general adoption and progress of the system throughout the Province.

Of the introduction of the Madras System into this Province—of the establishment, on a large scale, of a school in St. John, under the patronage of His Excellency Major-General Smyth, Lieutenant-Governor and Commander in Chief over the said Province of New-Brunswick, by the contributions of Trinity Church, of the corporation and inhabitants of the city—and of the incorporation and actual state of the Institution at that period;—a detailed and circumstantial account was given in the Report of last year.

Without entering further into particulars, the Committee proceed now to advert to the present state of the Institution, the general adoption of the Madras System of Education, and the progress it has made during the present year in the Province.

The state of the Madras School in New-Brunswick, at the last Annual Meeting, in July, 1820, was as follows—11 schools, and 992 scholars.

The Committee have the gratification now to state, that during the present year six new schools have been established, the masters having been duly qualified and instructed in the Central School for their respective charges; and from the different statements transmitted to the Secretary of the Madras Board, it appears that 1798 scholars have been received into the schools, making an increase in one year of 895 scholars; and the Committee have the pleasure further to state, that from information received, there are several other schools in a forward state of organization, and will speedily be established.

The Central School continues under the charge of Mr. Bragg, who devotes his time and abilities to the instruction of the children put under his care; and though the school has experienced great fluctuation, and there appears in the present year, owing to local circumstances, some trifling diminution in the number of scholars, yet it remains, in all material points, the same, and promises to be of lasting and essential benefit to the community at large. Thirteen school-masters and seven

ral school-mistresses have been instructed in the National System in the Central School without expense, and are now employed in various parts of the Province.

The Committee appointed last year to make the requisite inquiries and report a proper place for the erection of a suitable building for the accommodation of the female scholars, together with a plan and estimate of the expense of a building for that purpose, did, in the execution of that trust, purchase a lot of land adjoining that on which the school for male children stands. On this ground a handsome and commodious wooden building has been erected, consisting of one room of the following dimensions, viz. 60 feet by 30. The building was finished, as anticipated, early in the autumn, and Mrs. Bragg opened the school in September, who conducts it with great attention and assiduity, precisely on the principles of the school for male children.

The Committee appointed also last year at the Annual Meeting, to confer with his Excellency the Lieutenant-Governor, at his request, upon the measures proper to be adopted for affording instruction to children of people of colour, who hitherto have neither had the opportunity nor means of acquiring an useful and religious education, having attended to that duty, it now becomes the pleasing task of your Committee to state, that a school for the above purpose was opened on the 2d of August last, under the management of Mr. William Till, who was instructed in the Central School to undertake the charge. This school owes its existence, and, indeed, up to this period, its entire support, to the individual munificence of his Excellency Major-General Smyth, the Lieutenant Governor.

The success which has attended the establishment of this school has fully justified the attempt, and far exceeded the most sanguine expectations of its warmest advocates: and as it will now receive the immediate superintendence and support of the Madras Board, it promises to be a lasting benefit to a large and hitherto too much neglected portion of the community. The industry and persevering zeal of Mr. Till, the master, are unremitted, and such as entitle him to the best thanks of all who wish well to the moral and intellectual improvement of the human species. His uniform and impartial kindness to the children, and the conscientious discharge of his duty, have had the effect of endearing the master to the scholar, and producing, in proportion to the number of admissions, an extraordinary and unexampled daily attendance.

Into the English school attached to the college of New-Brunswick, at Frederickton, the system has been introduced by the direction of the Governor and Trustees.

The master was instructed in the Central School at St. John, and his school is placed under the immediate superintendence of the Rev. Mr. Somerville, president of the college.

In regard to the state of the different schools in the country, the Committee beg leave to notice, in a particular manner, the regularity of the returns made to the Central Board by the different Clergymen throughout the Province, under whose immediate superintendence the schools have been established. From these returns it appears that the success of the undertakings has greatly exceeded expectation, and it is peculiarly gratifying to learn, that where there has been any prejudice shown against the system, it is now fast dying away, as it is very justly remarked, in consequence of the excellence of the system itself when a fair trial has been made of it.

The Trustees of the principal seminaries of learning in the Province, viz. the college at Frederickton, the grammar school at St. John, and the grammar school at St. Andrews, have shown their sense of the high importance and usefulness of the system, by making resolutions severally to this effect: that any boy who shall have been a teacher one year in a Madras school, and who shall in other respects have acquitted himself to the satisfaction of the Trustees, shall be entitled to a classical education in the above establishments, free of expense.

From returns made to the secretary of the Central Board, the state of the Madras School, in New-Brunswick, is as follows:

[Here follows a table, from which it appears that there are in New-Brunswick, 14 Madras schools, in which 1798 scholars have been admitted, and that there are 548 boys, and 339 girls in present daily attendance; and also in the school for children of colour in St. John, 112 have been admitted, and from 36 to 39 of each sex are in daily attendance.]

At the second Annual Meeting, in July, the Treasurer of the corporation exhibited on oath, agreeably to the requisition of the charter, an account of the sums received and paid by him for the use of the corporation, up to the 1st July, 1821, as follows:

[From the account published in the report, it appears that the receipts for the past year were 1090*l.* 6*s.* 6 1-2*d.* and the expenses 1090*l.* 18*s.* 1 1-2*d.*]

The Treasurer presented a statement of the debts of the Institution, amounting to the sum of nine hundred pounds.

The following supplement exhibits a general view of the present state of the funds of the Institution, with the means of liquidating the same:

[Here follows a Supplement to the Treasurer's Account.]

By which it appears there will be a ba-

lance standing against the Institution of 240*l.* 2*s.* 6*d.*

His Excellency the Lieutenant-Governor has been pleased, by and with the advice of his Majesty's council, to make, at different times, the following grants to the Madras Corporation:—

County of York—Lots Nos. 9 and 11, Rushaguanis.

King's County—1585 acres in Sussex, 400 do. do. in Hampton, reserved lot between John Campbell and John Harrington.

County of Westmoreland—500 acres, Shediak.

Charlotte County—Public landing and two town blocks in St. Andrews.

County of Sunbury—Lot No. 15, in Sheffield.

The Governor and Trustees, in consequence of the vast expense already incurred, and anxious to extend the benefits of the Institution throughout the Province, were induced to petition the Legislature for pecuniary aid at the last session of the General Assembly, when they were pleased to grant to the corporation the sum of seven hundred and fifty pounds, for the use of the Madras Schools throughout the Province.

Upon a representation made to his Majesty's ministers by his Excellency the Lieutenant-Governor, in behalf of the Institution, the lords of his Majesty's treasury were pleased to make a donation of five hundred pounds sterling to the corporation, through the Lieutenant-Governor.

The Missionary at St. John having notified to the Society for Propagating the Gospel in Foreign Parts, and to the Society for Promoting Christian Knowledge, the formation of a large Madras School in this city, and the intention of its patrons to carry the system throughout the Province, these Societies were pleased to express their cordial approbation of the exertions that were made here in this respect, and presented the Madras Board with a gratuitous supply of books for the use of the schools. In a letter to the Rev. Robert Willis, Missionary at St. John, the Secretary of the former Society writes as follows:—

Extract from a Letter, dated Nov. 30, 1820.

Rev. Sir,

I am desired by the Society for the Propagation of the Gospel in Foreign Parts, to express to you the high satisfaction they have derived from the report of the very favourable progress of the National System of education throughout the Province of New-Brunswick, and particularly in St. John, and at the same time to transmit to you the following resolution—that 20 Bibles, 200 Testaments, 200 Psalters, 100 Prayer Books, and 20 sets of National School Books, be sent to Mr. Willis, at

the general use of the schools in New-Brunswick.

Extract from another Letter, dated April 14, 1821.

Rev. Sir,

I am desired by the Society for the Propagation of the Gospel in Foreign Parts, to express to you the satisfaction they have derived from your communications. All the circumstances connected with the National Schools in the city of St. John and throughout the Province, are calculated to give them unmixed pleasure; and they would be happy to avail themselves of any opportunity to present their unfeigned thanks to his Excellency the Lieutenant-Governor for his unvaried support of the establishment, and the measures he has been pleased to adopt for the extension of the National System throughout the Province. A very considerable supply of books for the use of the schools in connexion with the Central School at St. John, was sent to you during the last year. You will have the goodness to present them to the Trustees in the name of the Society.

I am, Rev. Sir,

Your obedient Servant,

(Signed) ANTHONY HAMILTON,
42 Castle-st. Leicester Square,
London.

To Rev. Robert Willis.

The following is an extract from a Letter to the Assistant Secretary of the latter Society to the same gentleman:

Rev. Sir,

I have the pleasure to acquaint you, that in consequence of your suggestion, and on the recommendation of the Committee for Correspondence, the General Board of the Society have been pleased to make a gratuitous grant of all the school books mentioned in your letter, for the use of the corporation of the Madras Institution in New-Brunswick. The books will be forwarded to you, as Secretary of the St. John District Committee, and it is the particular wish of the Board that the District Committee should present them to the corporation, in the name of the Society, and as a small token of the cordial approbation with which the Society views the benevolent exertions of that excellent Institution.

I am, &c. &c.

(Signed) WILLIAM PARKER.

To Rev. Robert Willis,
Secretary, &c. &c.

It affords the Committee great pleasure to be able to state, that at the late public semi-annual examination, which was attended by his Excellency the Lieutenant-Governor, the Trustees, and a large assemblage of visitors, the children exhibited striking proofs of proficiency, and of the

value and usefulness of the system, when thoroughly known and carried into effect.

The Committee cannot conclude this Report without congratulating the patrons and supporters of the Institution on the success which has attended their exertions in endeavouring to diffuse the national system of education throughout the Province. They are firmly persuaded that when it is better known, it will be more generally encouraged and adopted. When it is understood that, by means of this system, as one of its fundamental principles, the precepts of sound religion are necessarily taught and inculcated—that the children are early made acquainted with their duty to God and man, and the doctrines and chief truths of Christianity—they cannot but entertain a confident hope that all the friends of order and morality will cordially unite in its support. They therefore strongly recommend perseverance and active co-operation in forwarding this great work of endeavouring to ameliorate the human condition in this rising Province; as by diffusing the Madras system of education, we necessarily diffuse a knowledge of those duties which it is of the first importance to man to know,—a knowledge that the Christian religion is the fundamental principle of social order and human happiness, and the foundation of our hopes of a better world hereafter. And while we teach our children to “fear God and honour the king,” and to be content in that situation of life in which it has pleased God to place them, we are assuredly teaching them that which will most effectually promote both their present and future happiness.

This Report is respectfully submitted to the Governor and Trustees by their Committee.

Since the foregoing report was drawn up, the second Annual Meeting of the children of the Central and other schools in this city took place in Trinity Church, on Wednesday, the 1st August, 1821. The galleries of the church, which were reserved for the accommodation of the children, were crowded, and exhibited a most pleasing sight. An accurate account having been taken, it was found that more than 730 children were present, who belonged to the different schools in this city. The congregation was numerous and most respectable. An appropriate sermon was preached on the occasion by the Rev. Jerome Alley, Rector of St. Andrews, and a collection made in aid of the funds of the Institution.

[Together with the above report we received from our attentive correspondent, a copy of the Rev. Mr. Alley's Sermon; a few extracts from which we proceed to lay before our readers.]

Extracts from the Rev. Mr. Alley's Sermon.

"A bare instruction in such worldly learning as may suit different ranks and degrees here; cannot be termed education. We know that we have to govern our lives by certain principles, and that we have certain duties also to perform. When we set about the momentous task of education, we cannot either be so ignorant, or so inattentive to the future and eternal welfare of our children, as not to feel the imperative duty of setting before them the good and the right way, training them up in those principles, and accustoming them to the performance of those duties, which are necessary for the guidance of their future lives. Whilst we are at so much pains to promote scientific and classical knowledge, so very zealous in all things which tend to our provincial interests, should the 'one thing needful' be forgotten? Should we neglect to impress upon the infant mind, the means by which the great duties of a Christian, in this world of trial, may be known? should we leave the learning these to chance?—to commit these little ones to the probability of either *never having* the knowledge of the truth set before them, or of having it *very improperly taught*, whilst we are at such pains to make them excel in worldly learning, which certainly is of a *very minor value* when compared with the knowledge of that which tends to their eternal salvation? No, my Brethren! I hope better things of you! I hope that you are convinced of the importance of a religious education, and that you look with a just dread at the neglect of so *awfully sacred* a duty, well knowing that, as your dear children are unable to *decide for themselves*, you are called upon by every tie, by every obligation, both divine and human, to *do that for them*."

"The progress which education is making throughout the United Kingdom is a subject of joy and congratulation. Its schools and universities deservedly rank high amongst those of other nations, while none can excel or even equal the prodigious exertions which are daily making in the education of the people in general. But the efforts which have been, and are still made by the National, aided by the two venerable societies, namely, that for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts, merit our highest admiration. Those deservedly respected and valuable societies, seeing that 'a great and effectual way was open' for general improvement, have been neither faint nor weary in exertion, and, although surrounded by 'many adversaries,' have stood undismayed amidst the attacks of those with whom they have had to contend. Having the highest motives to sustain them in the great cause, *ick* they so happily adopt-

ed, even 'the testimony of a good conscience,' and the hope of the life which is to come, they proceed with that confidence which is the result of *conscious rectitude*, and have been joined by the best men in spreading saving knowledge amongst the poor. Within the last 30 or 40 years great exertions have been made, but even these have been found insufficient; from the progress, however, which the National Society is now making, we have reason to look for the happiest results. Already are there 1640 schools in Great-Britain, in which 270,000 children receive their education; and from the last reports we also find the great assistance which the Society for Promoting Christian Knowledge has afforded to this most valuable body. We find that the aid of that Christian society has been extended to no less than 152,153 children, who have been wholly or in part supplied with books—whilst we ourselves not only receive similar aid, but are also indebted to the Society for the Propagation of the Gospel in Foreign Parts for pecuniary assistance towards the support of our school masters."

"The Madras system of education stands unrivalled both for the excellent mode of instruction which it pursues, and for its making religion a fundamental principle.

"The difficulties which have hitherto attended instruction, are in this beautiful system completely removed. This may be evident to every one who attends our schools; you will there see a pleasing contrast with the laborious task of instruction according to the old method. Here more is done in two hours, by the effect of emulation, and by the consequent necessity of attention, than by the fear and drudgery of the other in a day. A more pleasant, speedy, and effectual mode of instruction could not be invented—it gives children habits of industry and regularity—it inspires 'proper pride'—it brings into action, in childhood, all those principles and qualities which are so materially necessary in future life, and teaches children to use their reason and mental powers, instead of being driven like beasts of burden to their task—in short, to use the words of a learned divine, 'whosoever attentively surveys a seminary of education conducted on this plan, will at once be satisfied, that the point has been gained, upon which the judicious instructor may take his stand, and direct the mind in whatever it pleaseth him.'"

"Another, and, indeed, the chief reason why the institution, for which I am now addressing you, deserves universal support, is, that it does not rest satisfied with giving only temporal instruction, but sees the importance of instilling into the youth-

* Dr. Barton, Chap. to Abp. Cant.

nd the principles of Christianity, : necessity of a consistent practice. cises a *paternal* care in giving such one instruction as may be a mean, he help of the Almighty, to make th a comfort to their friends and so- it teaches them to worship God in and in truth ; to live in unity and to pay due respect to parents and rs ; to honour the king, and all e put in authority under him, and, tations, and under all circumstan- do their duty as unto God, and not —not as eye-pleasers, but as men oweth that God seeth the most se- tions of life, and is 'about their and about their bed, and spieth l their ways.' Thus religion and ty are made fundamental principles thus, by implanting in early life the an omniscient God, the assurance ture state of rewards and punish- a knowledge of their own infirmi- d the necessity of striving against, it permitting them to prevail; in y inculcating sound principles of re- do we hope, through God's help, to an attachment to those social duties bind man to man, and which we never otherwise hope to be observed. ie spirit of emulation, moreover, the Madras system excites, is de- g of admiration. It is most inter- to behold the anxiety of the scholars ir laudable contest for pre-emi-

Their study is rendered an amusement in place of a labour. They love duty when they are led to it by exhortation—when, instead of whipping and disgraceful punishments, their little is appealed to by suitable motives, and they are praised or reprehended, according to the performance of those which are assigned them. ‘Emulation,’ says Aristotle, ‘is a certain painful emotion, occasioned by there being pretensions to our notice, and placed within our reach in the possession of those who are by no means our fellows, things at once good and honourable, not because *they belong to us* but because *they do not belong to us*.’

fact, the Madras stands pre-eminent superior to any other system of irrigation yet discovered. The labour of the coolie is equally divided, the tasks are perfectly suited to the capacity of the child—in each there must be well planned instruction previously to any ad-

Idleness and ill behaviour are re-vented by the number and watch- of the teachers, and all is obtained *simple and method*; negligence and tion in one, will appear more con- sary by proficiency and diligence in er, pride and folly by meekness and ty."

e must not rest contented in the
fusions of praise on this occasion.

we have a great work in hand, truly great both in a spiritual and temporal point of view. We have need for your prayers and assistance. We need your prayers, because we well know that on God depends the success of every undertaking, that it is he alone who 'giveth the increase;' and we look for your assistance, because the work which we have on hand is attended with a variety of expenses which must be charged on those who have better means of defraying them than the poor. Therefore, my Brethren, while you pray for our success and utility, let the measure of your contributions bear ample testimony to the sincerity and fervour of your prayers—prayer without exertion is nothing—separated they are of no avail—united, and *all things are possible!*

"The great spiritual importance of a religious education has, I hope, been impressed upon you, and I trust that you, my hearers, are fully impressed with the awful responsibility we lie under, to spread amongst all classes the light of saving knowledge. Our great God 'willeth not that one of these little ones should perish,' and if, through our neglect, they be lost, how will it fare with us? Bury not, then, your talents, but so lay them out, that, at the coming of our Lord, he will find them bringing forth with usury, to the glory of his eternal name!

"Never, my Brethren, were our exertions more needed than at the present time, when vice is seen in every corner, when impiety and fanaticism are spreading abroad their baneful influence, when doctrines the most impure are maintained and propagated, when blasphemous and seditious publications are circulated with so much avidity, particularly amongst the lower orders; in short, when we see the agents of our great adversary so assiduous in seeking prey for him to devour; never, I say, my Brethren, was there more occasion for all our watchfulness! Never were we more imperiously called upon to place every barrier in the way, to fortify our strong holds against the attacks of the wicked one. And how can we more effectually do this than by bringing up our children in that right and good way in which reason and religion tell us *they ought to go*, and causing the word to *grow and increase amongst them*. When we reflect on these things, none, whose breasts are not steered against every feeling of religion and humanity, will resist the impression which such thoughts ought to have upon them! All will be moved by one common desire to promote the eternal welfare of mankind by every means within their power, of being the humble instruments, through Christ, of saving the soul of a brother! When we behold our mother country making such prodigious exertions in the moral improvement of mankind:

when we see her stretching forth the hand of Christian love and charity, sending to all nations the sacred volume of revealed religion, and distributing, unsparingly, in religious tracts, such helps towards the *right reading and understanding of Holy Writ*, as are necessary to prevent that sacred word being *perverted*, and to check the mischief not only arising from *evil or mistaken interpretation*, but to fortify the mind against the *arguments of the infidel*; when we see her so zealous in the instruction of *her own youth*, shall we be idle?—Shall we, I say, my Brethren, be idle?—No! You, I am sure, will never be deaf to the dictates of humanity; will never be proof against the feelings of nature and grace! nor obstinately refuse, out of your superfluities, to supply the means which, under God, may save ‘a soul from hell, and thereby cover a multitude of sins!’”

[We will only add, that these excellent remarks on the Madras (or Dr. Bell's) system of instruction, and on that only truly Christian mode of gratuitous education which gives to religion its proper degree of attention and importance, are particularly interesting in this city, where there is an Episcopal Charity School thus conducted. The trustees are now erecting, for its accommodation, a large and commodious edifice, and hope, with the aid of the liberal, to be soon enabled so to extend the operations of the school as to afford to all poor children of the Church, and to others who may apply, the benefit of a good common education, with the unspeakably great advantage of careful instruction in the principles and duties of Christianity.]

At the annual meeting of the Bible and Common Prayer-Book Society of the Western District of the State of New-York, held at Trinity Church, in the village of Utica, on Wednesday, September 27, 1821, the following persons were chosen officers for the ensuing year.

Hon. Morris S. Miller, of Utica, President; Rev. Lucius Smith, of Auburn, 1st Vice-President; Rev. Russel Wheeler, of Butternuts, 2d Vice-President; Rev. Henry Anthon, of Utica, Recording Secretary; Hon. Nathan Williams, of Utica, Treasurer.

Managers.—Joseph L. Richardson, Esq. George B. Troup, Esq. Roderick Matson, Esq. of Cayuga; Rev. Milton Wilcox, Jonas Earll, junr. Esq. of Onondaga; Hon. Thomas H. Hubbard, of Madison; Rev. F. T. Tiffany, Rev. M. A. Perry, of Otsego; Henry Green, Esq. Elon Andrews, Esq. of Oneida.

The next annual meeting will be held on the fourth Wednesday of September, 1822, at the Episcopal Church in Coopers-town, county of Otsego, at 10 A. M.

M. S. MILLER, President.

H. ANTHON, Secretary.

Institution.

On Wednesday, September 27, 1821, the Rev. Henry Anthon was instituted Rector of Trinity Church, in the village of Utica. Morning prayer was read by the Rev. Milton Wilcox, minister of Zion Church, Onondaga county, and the office of institution was performed, and a sermon suitable to the occasion preached by the Rev. Lucius Smith, Rector of St. Peter's Church, Auburn, Cayuga county.

Ordination.

On the eighteenth Sunday after Trinity, October 31st, the Right Rev. Bishop Hobart held an ordination in St. Paul's Chapel, in this city, and admitted Mr. William B. Thomas to the holy order of Deacons, and the Rev. Marcus A. Perry, Deacon, Missionary at Unadilla, Otsego county, and parts adjacent, to that of Priests. Morning prayer was conducted, and an appropriate sermon preached by the Rev. Daniel M'Donald, D. D. professor in the Interior Branch Theological Seminary of the Protestant Episcopal Church, at Geneva.

D^{IED}, In London, the Queen of England, CAROLINE, consort of GEORGE IV. Agreeably to her own direction, her body has been conveyed to Brunswick, to be buried by the side of her father and brother.

Her Majesty was born the 17th of May, 1768, and died August the 7th, 1821, aged 53 years, 11 weeks, and 4 days. She was married April the 8th, 1795, and was, therefore, a wife 26 years, 17 weeks, and 3 days. On the 7th of January, 1796, she was delivered of her first and only child, the late Princess Charlotte, and of course was 25 years and exactly seven months a mother. Her Majesty left England in 1814, and returned in 1820, being absent 6 years. She was 1 year, 7 months, and 8 days Queen of England.—Her daughter died 3 years, 9 months, and 2 days before.

Lately, in Philadelphia, the Rev. Joseph Turner, an aged presbyter of the diocese of Pennsylvania.

A great number of stacks of hay and straw, on different farms in England, in consequence of being stacked too green, became overheated, took fire, and destroyed a large amount of farming utensils, barns, stables, sheds, &c.

THE Governor of New-York has, by proclamation, recommended the observance, throughout the state, of Wednesday, the twelfth day of December next, as a Day of Prayer and Thanksgiving.

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AND
LITERARY REGISTER.

No. 12.]

DECEMBER, 1821.

[Vol. V.]

From the Churchman's Magazine, for
September, 1821.

Biography of Dr. Mansfield.

In presenting to our readers a biographical sketch of one, who long acted a distinguished part in the concerns of the Church in Connecticut, we regret that it is not in our power to give a more particular account of the facts connected with his life, than is contained in the following communication from a correspondent, whose favours will always be thankfully received.

The Rev. Richard Mansfield, D. D. was born at New-Haven, in October, 1723, and died at Derby, the 11th of April, 1820, in the 97th year of his age, and the 72d of his ministry.

Dr. Mansfield gave early evidence of abilities, and a thirst for knowledge. Little, however, is known of the employment of his youth, except that his parents fostered his passion for literature, and placed him at a respectable grammar school. Here his progress was rapid, and creditable to his genius. Not long after this he entered Yale College, where he distinguished himself by his classical attainments, and graduated in 1741, with the reputation of being the first Dean scholar in his days. His parents early imbued his mind with the principles of religion, and during his collegiate course, he was serious and thoughtful on the subjects of religion, and manifested an ardent love of divine truth. It was this love of truth which led him, when preparing for the ministry, upon which it seems he had resolved at the time he graduated, to examine the doctrines, discipline, and worship of the Christian Church, with great fairness and candour—and a readiness to embrace the truth wherever it might be found, which no consequences could counteract.

Dr. Mansfield was bred a Presbyterian, or Congregationalist, which are
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now convertible terms, though the very respectable denominations of Christians in this State, commonly called Presbyterians, was then generally denoted by the latter appellation.* It was the religion of his ancestors—it was professed by his instructors, and by the community to which he belonged, and his impressions were all, of course, in favour of the tenets of that particular denomination. When Dr. Mansfield entered upon the investigation of religious truth, with a view to the ministry, there was no Episcopal

* The principal distinction between Congregationalists and Presbyterians, arises from their different views of the Christian ministry. Originally the Congregationalist held, that all Ecclesiastical powers were vested in a society or congregation, wherever formed; and that the call, or election of this congregation, confirmed by a vote of the Church, invested the person called with the authority of the Priesthood.—“Ordination, whether by the hands of ministers, or the committee of the Church, they maintained, was nothing, but setting apart, installing, or inaugurating one who had been chosen to the office; and that no spiritual or temporal power was conferred by the imposition of hands; and, of consequence, that ordination was not to go before, but to follow election.”—“Ordination doth not constitute an office, nor give him the essentials of his office.” See Cambridge Platform, and decisions of the Superior Court of Massachusetts, on the Dedham Case, 1821. See also the early histories of the Colonies.

Presbyterians place their ministry on much higher ground. They hold that the office of the Priesthood is conveyed by ordination, and maintain its divine institution; they believe in the necessity of its being handed down by a regular and unbroken succession. It was on the grounds of this distinction that Presbyterians have sometimes refused to acknowledge the validity or regularity of congregational administrations. And it is believed to be on this ground that, notwithstanding their community of interest, they form two separate and distinct communions.

Church in New-Haven, and, indeed, but one Churchman, and he in the humbler walks of life. At this period, the Church in Connecticut could not be said to have existed more than twenty years. Its members were few in number, and dispersed throughout the community. This is remarked, to show that Dr. Mansfield must have been uninfluenced by extraneous circumstances in the investigation of these subjects, and unbiassed in his conclusions.

In November, 1723, Dr. S. Johnson, who, with several others, had gone out to England for Episcopal ordination, returned, and settled in Stratford. "He was then the only Episcopal clergyman in the colony, and found himself, on all sides, surrounded by bitter adversaries. He was generally treated as a schismatic and apostate—and the people seemed resolved, by thwarting him, and rendering his situation uneasy, to drive him, if possible, from the country." Not long after this, "Mr. Williams, the President of Yale College, entered into a combination with the Hampshire ministers to try, if it were possible, to get the members of the Church, of which there were now six or seven congregations in Connecticut, deprived of their ministers, by contriving that they should be stripped of their salaries. This is evident from their letter transmitted to the Bishop of London by Dr. Coleman."*

There was but little at that time which could induce one to attach himself to the Church, but a conviction of its divine origin, and an imperious sense of duty.

While Dr. Mansfield was engaged in the examination of the doctrines, worship, and discipline of the Christian Church, the celebrated George Whitfield, a preacher, whose powers of oratory have rarely been equalled, travelled throughout the country, with the ostensible object of arousing Christians from their coldness and indifference, and exciting them to a zealous profession and practice of the Gospel. By his novel and declamatory style of oratory, mingled with deep pathos, he was enabled to excite a wild and un-

governable species of enthusiasm, the effects of which were felt long after his career had ended. "At the first appearing of this adventurer, who was in the orders of the Church of England, and still wore the garb of her clergy, although he had violated her laws as well as his own oath of canonical obedience, he was received with all the marks of high approbation and applause, by the dissenting ministers in general." That some of them regarded him as sent forth upon an extraordinary commission, and endowed with extraordinary gifts, there is no room for doubt; but there were others who countenanced him, because "they considered him as an instrument by which the Church in Connecticut might be crushed in her infancy, or, at least, her growth much retarded." There was some ground for this, in his freedom of remark, and constant invectives against her Bishops and Clergy. But it was not long before they began to perceive their mistake, and to repent of the countenance they had shown him.—They were disappointed in their expectations: for while the course he pursued did not materially injure the Episcopal Church, it threatened the utter dissolution of their own churches. "Other itinerant preachers soon sprang up, who, imitating his voice and manner, and disregarding all rules of Ecclesiastical order, fanned the flame which he had kindled. These were not long after followed by a multitude of ignorant lay exhorters, who uttered the most horrid expressions concerning God and religion, and proclaimed the divine wrath against the unconverted in the most affecting tones of voice, and with the greatest violence and extravagance of gesture."

By these circumstances the whole country was thrown into confusion. "The peace of the congregational churches was disturbed, and endless divisions and separations took place. Altar was raised against altar, and new meeting-houses were erected in opposition to the old ones." This wild species of fanaticism had spread into almost every part of the State, and every attempt to restrain it added to its force. "In short, the religious con-

* See Chandler's Life of Johnson.

stitution of Connecticut was convulsed, and the symptoms of its surviving were very unpromising. Amidst these confusions, large numbers of cool and considerate people, finding no rest among the dissenters, betook themselves to the Church as the only ark of safety.* Among these were several young gentlemen of character who had been educated at Yale College. Of the number, were Doctors Chandler, Leaming, Dibble, and Mansfield.

These circumstances are here adverted to, because they had considerable weight with Dr. Mansfield and many others, in leading them to examine into the nature and constitution of the Christian Church, and its doctrines and worship, with great care and diligence. In making this examination, Dr. Mansfield was guided by the declarations of Scripture, and the practice of the Apostles, and of the purest ages of the Church as delineated in the writings of the ancient fathers. This examination was conducted under the most discouraging circumstances. Yet he persevered with great fidelity, and the result of it was the fullest conviction that it was his duty to renounce the faith of his fathers, and to embrace the Protestant Episcopal Church, as sound in its doctrines, apostolic in its ministry, and rational, primitive, and evangelical in its discipline and worship. Not long after this he conformed to the Church, and having qualified himself for entering the ministry, he sailed for England, in A. D. 1748, where he was soon after ordained, it is believed, by the Bishop of London.

Dr. Mansfield was immediately employed by the Society for Propagating the Gospel in Foreign Parts, and sent as their missionary to Derby, and the adjacent towns in Connecticut, where he laboured, under the patronage of the Society, with great zeal and faithfulness, until after the close of the Revolution. About this time, he divided his time between the churches in Oxford and Derby, the rectorship of which he held until his death. Such was his natural strength of constitution and unabated force of mind, that he was en-

abled to discharge all the duties of rector until he had advanced to considerably more than eighty years. In the last years of his life, he was assisted in the discharge of his duties by the Rev. C. White.

As a preacher Dr. Mansfield was much esteemed. His sermons were written with ability, and they were always sound in doctrine, practical in their tendency, and chaste, perspicuous, and persuasive in their style. And though his public performances were not set off with the graces of oratory, yet he read the service with so much humility and correctness, and withal with such a fervour of devotional feeling, and his sermons were delivered with so much paternal tenderness and authority, that his performance of the public duties of the ministry was always heard by his congregation with pleasure and profit. And they were in general constant in their attendance on the duties of the sanctuary, and performed them with zeal, and a spirit of humble and fervent devotion.

At an early period of life, he had habituated himself to restrain his passions, and his temper and disposition were thoroughly disciplined. Actuated by great mildness and benignity of temper, he was always careful to avoid giving offence, and under injuries he displayed that meekness and readiness to forgive, inculcated by the example of our Saviour. He had no enemies. In this respect he passed through life with a degree of felicity which falls to the lot of very few men. Those who differed from him in sentiment on the doctrine, worship, and discipline of the Christian Church, respected him for his frankness and candour in avowing his opinions, and for his great learning, and esteemed him as a faithful minister of Jesus Christ, and a valuable member of society.

Through life he exhibited an example of hospitality. The stranger found him kind and attentive, and the poor regarded him as a father and benefactor. He was blessed with an excellent judgment, and had acquired a very perfect knowledge of human nature. This rendered his opinions, on all the affairs of human life, unusually cor-

* Chandler's Life of Johnson.

rect, and enabled him to give the most valuable advice to the youth and others who resorted to him, in considerable numbers, for his counsel and patronage. Candidates for holy orders frequently pursued their theological studies under his direction, and until a very late period in life. Previous to their entering the ministry, they had recourse to him for those final instructions which his sound judgment, great experience and learning enabled him to give. Among the clergy he was always regarded with great respect and affection, and his opinions on all subjects connected with the Church had a very considerable influence on their decisions.

Dr. Mansfield was useful and exemplary in every station of life. He had great reputation as an instructor of youth. Perhaps no man in his day had greater celebrity in preparing young men for entering college, a considerable number of whom he always had under his care. Orthodox in all the articles of the Christian's faith; an able supporter of the doctrines, government, and liturgy of the Episcopal Church; evangelical as a preacher; and faithful in the discharge of his ministerial duties, he was much beloved and respected by all who knew him, and especially by his parishioners, whose affection and respect seem scarcely to have varied for the long period of more than seventy years. In his parochial visits, which were frequent, he was accustomed to inquire, with great solicitude, concerning the welfare of his flock; to administer spiritual counsel and advice; to encourage the weak and desponding; to admonish the profane and vicious; to comfort and console the afflicted; to stir up their minds to godliness; and, both by precept and example, to promote union and brotherly kindness. His labours in the vineyard of his divine Master, were very much blessed, and we have good reason to believe, that he was instrumental, through the goodness of God, in preparing many souls for the glory of heaven, which, we trust, will appear with him at the last day, as seals of his faithful ministry.

Few men have had more correct and

enlarged views of the constitution of the Christian Church than Dr. Mansfield. He considered it as established by Jesus Christ, and perfectly organized by the Apostles, and designed to be perpetuated in the form which was then given it, to the end of the world. The government, doctrines, and worship of this Church, as maintained by Episcopalians, he asserted and defended, in public and in private, with great candour and fidelity. He was intimately acquainted with the writings of the most eminent reformers, and an able advocate of the doctrines of the reformation, as taught by Cranmer, Ridley, &c. In his public discourses he dwelt much upon the doctrines of grace, as those doctrines are set forth in the thirty-nine articles, and opposed with ability the peculiar doctrines of Calvinism. His arguments were drawn chiefly from the Scriptures, and presented in such a plain, familiar, and forcible manner, as to carry conviction to those who heard him. In his intercourse with the world he was candid and sincere, and the character which our Saviour gave of Nathaniel, may, with propriety, be applied to Dr. Mansfield, "an Israelite indeed in whom there is no guile."

The labours of Dr. Mansfield in the ministry were extended over a greater part of the counties of Litchfield and New-Haven, though he was stationed at Derby and Oxford; and many of the churches in those counties were planted, and afterwards watered, for many years, by his occasional services. In that section of the State which he visited in his official capacity, the Church owes her origin, under God, to his faithfulness in the work of the ministry; and her soundness in the faith, to those clear, rational, and orthodox views of Christianity, which he inculcated every where with zeal and fidelity. He laboured in word and doctrine. Throughout the whole of his mission, he was instant in season and out of season. In every period of life he was remarkable for punctuality. Whatever might be the distance of the place where he was to hold service, for more than fifty years, neither severity of weather, nor any other circumstance,

prevented his being present in person. This habit of punctuality continued until the infirmities of age forbade it. He was blessed with a good constitution, and enjoyed almost uninterrupted health. In all the avocations of his life, and especially in his ministry, he was distinguished for activity and perseverance, and exemplary for his diligence and industry.

That employment in which he took most delight, and in which we prefer to contemplate his character, was the ministry of reconciliation. It was his greatest pleasure to be instrumental in doing good. He dwelt upon the doctrines of grace with deep and lively interest, and inculcated them with the fervour of one who had long experienced their practical tendency and effect. He embraced with great delight the opportunities that occurred of unfolding the plan of salvation, and magnifying the mercies of God in Jesus Christ, and of building up the Redeemer's Kingdom, by promoting the growth of the Church; and he had the satisfaction of seeing the work of the Lord prosper in his hand, and many sons and daughters added to the Church.—Through the whole period of his labours, his ministrations appear to have been satisfactory to the people committed to his charge, and to have conduced to their edification. To his family and friends he was endeared by his long life of usefulness—by his kind and affectionate disposition, and the paternal solicitude and regard which he always manifested towards them. They were fond of his company and conversation; he was listened to with pleasure, and his decisions on any difficulties, or controversies in which they were interested, were generally complied with as correct and proper. Though he lived to a great age, yet the shades of life were pleasant to him, God having indulged him in the enjoyment of many of his faculties, in a considerable degree, even to the close of life. His sight, hearing, understanding, memory, and, of course, the enjoyment of social intercourse with his friends, were preserved to the last. In the enjoyment of these mercies, it was interesting to hear his expressions of lively gratitude

to his heavenly Father, whom he daily looked up to with an humble sense of his dependence—whom he acknowledged as the Author of all his mercies, and to whom he felt himself accountable for the use of them. He bore every trial of life with exemplary fortitude and submission, and his constant prayer was—*Thy kingdom come, thy will be done.* He closed his long and useful life on the 11th of April, 1820, with the name of the Saviour in his mouth—*Jesus, Jesus!*

(From the same.)

Vermont Missionary Society.

WE have just received, by a friend, the Constitution of a Missionary Society for the State of Vermont, adopted at their late Convention, and doubt not we shall do an acceptable service to our readers by inserting it in our pages. The "Address" accompanying it is so judicious, that we would gladly send that to our publisher also, but we must content ourselves with extracting the two first paragraphs.

It is with emotions of a very pleasing kind that we hail the rising prospects of the Church in that part of the country. It is but a few years since the difference between the prayer-book and the missal was known there, and now we find no less than six Episcopal clergymen employed in the State, and a pressing demand for more. When will our young men of piety be made sensible of our wants? We are happy to hear of the zeal and spirit which animate the Episcopalians of Vermont, and cannot but wish them "God speed" in their labours to build up *the good old cause.*

Constitution of the Missionary Society of the Protestant Episcopal Church in Vermont.

ART. 1. The Society shall be known by the name of the *Missionary Society of the Protestant Episcopal Church in Vermont.*

2. There shall be an annual meeting of the Society on the day following the stated annual meeting of the Convention of Vermont, at the place where the said Convention is held.

3. The officers of this Society shall be a President, two Vice-Presidents, a Secretary, Treasurer, and a Board of Managers, to consist of three; to be chosen at the annual meeting of the Society.

4. It shall be the duty of the President to preside in the Society, and to call special meetings of the same, at the request of the Board of Managers.

5. The Vice-Presidents, by seniority, shall, in the absence, or at the request of the President, perform the duties of President.

6. The Secretary shall keep the records of the Society, and conduct the necessary correspondence.

7. The Treasurer shall receive and account for all monies, and pay them over by order of the Board of Managers.

8. The Board of Managers, under the direction of the Bishop, shall appoint Missionaries, and superintend their missionary labours, and authorize them to receive such compensation for their services as may be deemed adequate.

9. Persons shall be appointed in the various sections of the State to solicit such aid for the support of Missionaries as the pious and charitable may be disposed to contribute, and to transmit the same to the Treasurer, together with the names of the contributors.

10. Each person whose subscription may amount to one dollar annually, shall be considered a member of this Society. Ten dollars shall entitle a subscriber to membership for life.

11. This Constitution may be altered or amended by a vote of two thirds of the attending members of the Convention of the Protestant Episcopal Church of the State of Vermont.

12. The members attending shall always constitute a quorum for the transaction of business.

Extract from the Address.

CHRISTIAN BRETHERN,

It is with extreme diffidence, not as to the value of our object, but from the consideration of the embarrassments of the times, and the frequency of similar calls, from one quarter and another, that we now address ourselves to your

religious charity. Vast sums have been yearly collected, in this and the other States, for missionary and other charitable purposes; and no inconsiderable part of it from members of our own Church, and large portions of it applied to foreign religious enterprises, the success of which remains still a secret in the counsels of him who will bring about the great objects of his government and providence over men, in his own way, and in his own due time.

It is by no means our design to request you not to give to other objects of religious beneficence, as you shall deem them *worthy*, but merely to propose you one from a source, and confined within limits, that must meet your entire acquiescence. It originates in that primitive and apostolic Church which you ever venerate, and is confined to the territories of that State, the religious instruction and improvement of which will become the particular benefit of every citizen of it. Your bounty will be applied under your own observation, and the effects of it, should a divine blessing descend upon it, will be witnessed by yourselves and by your children. It will be bestowed in watering and fertilizing the garden in which it has pleased God to place us, and to make it our duty "to dress it, and keep it."

Abstract of the Proceedings of the Fourth Annual Convention of the Diocese of Ohio, held at Worthington, June 6th and 7th, A. D. 1821.

(Continued from page 333, and concluded.)

THE Rev. Intrepid Morse was elected Secretary of the Convention.

The Parochial Reports made to the Bishop, and entered on the Journal, agreeably to the Canons, furnish the following aggregate:—

Baptisms (Adults 25, Infants 126) 151—Marriages 7—Funerals 30—Communicants 257.

The following additional particulars were also detailed by the several Clergy:—

The Rev. Roger Searle reports to the Bishop as follows:—After a protracted and tedious confinement by a

fever, with which I was attacked on the 14th of May, 1820, by the mercy of God, I so far recovered as to recommence my ministerial duties in the month of August; and, from the first of September last, to this time, my health has admitted of my holding divine service every Sunday excepting two. I have continued, as heretofore, to divide my time and labours among all the parishes in the Western Reserve, Ohio. And although it will be impossible for me, consistently with my health, my life, and the paramount duties to my family, much longer to extend my time and ministrations so remotely from the proper limits of my cure, there have hitherto existed the strongest motives to every possible exertion for building up and promoting the prosperity of the several parishes in the north. Nor have there been wanting evidences of the divine sanction to the united efforts and pious zeal of the friends of religion, and to the primitive doctrines and pious usages of our Church in these parishes.—Arrangements are now in contemplation for forming, in the course of the year, a separate cure in the eastern part of the Reserve. And, though their means will be small, it is most fervently hoped they will be able to succeed in at least a partial support of a clergyman among them.—Several Sunday schools of much promise are in operation, and the increasing attention to the sacred duties of personal devotion to God, together with the ardent and enlightened attachment to the undeviating use of our incomparable Liturgy, are circumstances affording the fairest prospects of permanency and future prosperity.—In the month of January last, I organized a respectable and promising parish, by the name of St. Paul's Church, in Norwalk, Huron county. Much might be said in high commendation of this very interesting parish. Two of their members were appointed delegates to the present Convention; but they have just informed me by letter, that events beyond their controul will prevent their attendance.

The Rev. Samuel Johnston reports to the Bishop as follows:—Since the

last Convention, through the goodness of Divine Providence, I have been enabled to officiate constantly in my parochial cure.—The congregation, within the last year, has had some accession; and, in all probability, will continue to be augmented: but the local situation of Cincinnati is such as to favour a transient population; and, particularly at the present time, in consequence of the peculiar embarrassments of the place. Thus a number of families from our Church have been necessitated to remove, with the view of making their situation more comfortable.—The times have been such as to thwart the designs of some individuals who have used no little personal exertion to free the congregation from all claims. This, however, is to be said in their praise, generally speaking, that they have done what they could. They have had the means provided, through the generous assistance of an individual,* to pay for a neat edifice, which opens the way for its consecration at the next Episcopal visitation.—In regard to the number of those who are bent upon seeking the one thing needful in pure religion and the holy sacraments, I should be happy to state that things wore a brighter aspect. While we have some who regard their spiritual state more than to obtain the world, there are many who would be strenuous to obtain the latter, and apparently indifferent to the former. But while worldly-mindedness and immorality have their votaries, the Lord hath raised up some who live near to him; showing good works as the fruits of that faith which is the ornament of their profession; being “not conformed to this world, but transformed by the renewing of their minds; proving what is that good, and acceptable, and perfect will of God.”—Among these good people may be ranked the teachers of the Sunday school, who have been indefatigable in their exertions to train up the minds of the interesting children committed to their charge. Heaven will not be unmindful of their labours of love: their prayers and zealous endeavours will “come up for

* Ethan Stone, Esq.

a memorial before God."—The pupils have not only been regularly instructed in reading and spelling, but faithfully taught in the principles of religion, as contained in our excellent catechism. They have also committed to memory a great portion of the Psalms and the New Testament, with Hymns and Prayers. This institution, with the divine blessing, must rescue many from destruction, who have been as ignorant of the principles of Christianity as the savage that roams the wilderness.—They have learned those precepts which will follow them through life; and, it is hoped, they will ever remain invulnerable to any attacks made upon their faith by the enemies of our holy religion.—The Female Benevolent Society belonging to our Church have, for eighteen months past, convened every week for the kind and charitable purpose of making up garments for the indigent children attached to the school. They have, with all the ardour of female piety, gone through the storm and tempest, visited the meanest hovel, and the most weather-beaten shed, in order that these young immortals might be comfortably clad, and made, through the humble medium of this school, fit inhabitants for the Kingdom of their Heavenly Father.

I should have officiated more frequently in the neighbouring parishes than I have done, had not my vocations been so numerous. Services have been performed in Covington and Newport, Kentucky. At Lawrenceburgh, in the State of Indiana, I have performed divine service twice. In the Miami country, at Reading, once; Round Bottom, once; Lebanon, once; Xenia, once; Hamilton, once; Dayton, twice. The latter place continues zealously affected towards the primitive customs of our Zion, and the present time is very propitious for building up the Church.—They are anxious to procure a clergyman; they deserve one; and, if possible, they should have one. In the whole State there is not probably a church which will do more, in proportion to their means, for the support of religion, than the Episcopalians of St. Thomas's parish; and its situation is such as to make it favourable for

spreading the Gospel in its vicinity.—On my way to the Convention I officiated twice in Wilmington, and though the members of our communion there had never before been visited by a clergyman of the Church, yet such was the solemn attention to the service and attachment to the primitive faith, that it will amply justify exertions for missionary aid in their behalf. It is needless for me to state to the Bishop, that at least two Missionaries might be usefully employed in the Miami country. The Lord has, indeed, been gracious unto us, and we cannot doubt but our own exertions, accompanied with those of Missionaries from the east, will cause the Episcopal Church in this region to rise, increase, and flourish as a vine which the right hand of the Lord hath planted.—O that such of our young men in the Atlantic States as are now entering into the fold, were within the sound of the bleating of the sheep in the west, that they might hasten, in obedience to the call of the Chief Shepherd and Bishop of Souls, and feed them with the bread of life, and give them to drink of the waters of salvation!

The Rev. Intrepid Morse reports to the Bishop as follows:—That since the last annual Convention he has divided his services between St. James's parish, Zanesville, and St. Paul's, Steubenville, and has occasionally visited other places as time and opportunity admitted.—The general situation of these parishes is much the same as represented in the report of last year, and the future prospect of their permanency and increase is, on the whole, encouraging; but it would be much more favourable could a minister be settled in each, in order that they might enjoy more frequent services than is possible at present. Officiating in places so widely separated from each other, the ministerial duty is attended with great personal inconvenience and fatigue; of this, however, he has not complained; yet, for the advantage of the parishes, it is much to be regretted that a minister cannot be stationed immediately in each.

Such a measure is rendered particularly necessary by the circumstances

that several places in the vicinity of these parishes earnestly desire, at least, the occasional services of a clergyman of our Church. Often has their present pastor been compelled to hear frequent and earnest calls for the ministration of the word and sacraments in distant and destitute congregations—calls to which he could pay only a partial attention—often has he seen fields *white unto the harvest*, but, alas! there was none to *put in the sickle*. Considering Zanesville as the centre of a circle, whose radius is 60 miles, within which there are hundreds, and, perhaps, thousands of Episcopalians, what can be expected from the labours of only one clergyman, and that but half or a third part of the time, in a region so extensive? Services thus widely diffused are in a great measure ineffectual: experience proves, that in order to produce any durable impressions, they must not only be regular but *frequent*; and, unless this object be obtained, the increase of our congregations cannot ordinarily be expected; because the means of grace under such circumstances are, in a great measure, withheld from them. It is a melancholy fact, that except there should be an increased number of labourers in this part of the vineyard, not only new parishes cannot probably be formed, but those which we already have must suffer in the absence of regular ministrations, and decline, perhaps, solely from want of more frequent services.

Mr. Morse has officiated on Sundays in the following places, viz.—Pittsburgh twice, (by exchange with the Rev. Mr. M'Elhinney, Deacon, in order to administer the communion); St. Clairsville three; Morristown one; Seneca township one; Chillicothe one; Worthington two; and Delaware one—and, on week days or evenings, in Wellsburgh, Wheeling, Smithfield, Knoxville, Springfield, Woodsfield, Malaga, Little Beaver, Somerset, Lancaster, Circleville, Columbus, Coshocton, Gnadenhueten (in the Moravian Church), New-Philadelphia, Jefferson, Perry, and Millcreek townships, in most of them several times. In the last three places, some steps were taken towards the organization of parishes;

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there being about 15 families of our communion in each; who, like many others, have hitherto been scattered abroad as sheep having no shepherd; yet, with the Bible and Prayer Book in their hands, although never before visited by a clergyman of their order, they had most of them maintained inviolate attachment to the primitive doctrines, worship, and faith taught therein. With tears they entreated to be supplied, were it only at distant intervals, with the services of a Missionary, that they might, once more, be enabled to worship God in the beauty of holiness, and in the Church of their fathers, for which their hearts have long sighed in secret, while *no man cared for their souls*.

The Rev. Thomas A. Osborne reports to the Bishop as follows:—Having no parochial cure to superintend, nor any missionary appointment whereby to be directed, it is not to be expected that much either of interest or peculiar importance can be contained in the annual report of my circumscribed ministerial labours.

During the summer season succeeding the Convention of last year, I regularly officiated in the little congregation of our church, at Hamilton, as often as my collegiate duties would admit. I have preached for the Rev. Mr. Johnston, when elsewhere engaged, and also once at Xenia, and twice in Columbus. In regard to the congregation first mentioned, although small in numbers, yet such is their zeal and attachment to the mode of worship in our venerable Church, it has often been a source of regret, that the distance at which they are placed, and other causes, have hitherto prevented, and must continue to prevent, the performance of more frequent ministrations among them. It is due from me, to the politeness of those not connected with our communion, to mention here, the becoming liberality of sentiment which they have manifested in offering me the Presbyterian church whenever unoccupied by themselves, which is generally every second Sunday. The court-house, however, as being equally convenient for worship, and always

free of access, has been most commonly used. The day seems at length arrived, blessed be God, when bigotry and sectarianism are every where giving place to the more expansive and Christian exercise and charitable feeling. Mankind, as they become better and more enlightened, begin to see the vanity and danger of that emulation which has but too long divided Christian from Christian. Christ Jesus, and him crucified, the God and author of our salvation, when held forth and understood as he is exhibited in the intelligible language of Gospel simplicity, will become "all in all."

From what has come under my observation in this diocese, it appears that the harvest truly is great, but the labourers are few: yet from the reasonable prospect that opens of seasonable relief, we can proclaim to our suffering brethren throughout this State—behold we bring you glad tidings of great joy. The day of your deliverance draweth nigh; when you shall no more be suffered to sit moaning by the waters of Babylon, nor your harps remain unstrung upon the boughs of the willows.

The Rev. Philander Chase, jun. Deacon, reports as follows:—That since his ordination, in June, 1820, he has constantly been employed as immediate teacher of the institution in Worthington, and that, owing to his very infirm state of health, shortly after his ordination, and the confined nature of his occupation, he has been but little able to perform the services of the Church in the neighbouring parishes.

He has, however, supplied the desk in Worthington, constantly during the absence of the Right Rev. Bishop, the rector, for a great part of the last summer and autumn. He has officiated three times in Columbus, and twice at Delaware; in both of which places, it is his opinion, that numbers would be added to the Church, and the present members of the same would be much increased in zeal, could means be devised for the continuance of stated services among them.

During a tour to the eastern part of the State, in the fall vacation of the institution, Mr. Chase performed divine

service at Steubenville, during the absence of the Rev. Mr. Morse; once in St. James's Church, Cross Creek; once, by request of the Rev. Dr. Doddridge, at Wellsburgh; as also in St. John's Church, Brook county, on the Virginia side of the Ohio River; once, on his return, at Zanesville, and once, to a respectable congregation, at Newark.

Baptized, by Mr. Chase, at Worthington and Delaware, during the absence of the rector, three adults and three infants; funerals seven.

Resolved, by a majority of the two orders of Clergy and Laity, That the sixth article of the constitution of the Church in this diocese, as amended by the last annual Convention, be, and the same hereby is adopted.*

Resolved, That it is expedient to form and organize a Missionary Society for the diocese of Ohio.

Resolved, That the following articles be adopted for the Constitution of the Missionary Society for the Diocese of Ohio:—

Constitution.

Art. 1. The Society shall be known and called by the name of "the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio."

2. Every person who shall subscribe and pay one dollar, annually, shall be a member of said Society; and every person who shall subscribe and pay twelve dollars in hand, shall be considered a member of the Society for life.

3. Every person who becomes a member, in virtue of annual subscription, hereby binds himself to pay, to the Treasurer of the Society for the time being, his annual subscription; and agrees, that an action may be sustained against him for the amount

* The article is as follows:—The standing committee of this diocese shall be chosen in this Convention annually, and shall consist of such equal number of Presbyters and Laymen as the Convention, in session, shall deem sufficient, and hold their offices until their successors are elected. Any three of said committee, one of whom at least shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop: at all other meetings of the committee, a majority of the whole members shall be a quorum to transact business.

thereof, in the name of the Treasurer for the time being, for the use of the Society, until notice be given to the President that such person is no longer a member of the Society.

4. So soon as fifteen subscribers have subscribed this constitution, the Society shall proceed to organize itself, and choose its officers. The time and place of such organization shall be appointed by the Bishop of the diocese.

5. The Bishop of this diocese shall, *ex officio*, be President of the Society, and President of the Board of Managers.

6. There shall be a Board of Managers, to consist of twelve members, who shall be elected annually, by ballot, by the members, at their anniversary meeting. The Board of Managers shall elect, out of their own body, one Vice-President, a Treasurer, a Corresponding, and a Recording Secretary, who shall vote in the Board of Managers as other members. Any five of the Managers, with the President, or Vice-President, shall constitute a board to transact business.

7. There shall be an annual meeting of the Society in every year, at the place where the State Convention shall meet, on the day next succeeding the day of meeting of the Convention, and the President shall appoint some proper clergyman to deliver a sermon, before the Society, at such anniversary meeting.

8. The Board of Managers shall meet twice in every year, at such time and place as the President shall appoint, and as many times oftener as the President and five of the Managers shall deem necessary. The President shall cause the Recording Secretary to notify the Managers of the time and place of such meeting, at least thirty days before the time appointed for it to take place.

9. If, from any cause, the President shall be absent, or unable to act, or if the Episcopate shall be vacant, the Vice-President shall officiate as President of said Society.

10. The funds of the Society shall be solely appropriated to the support of Missionaries within the diocese of Ohio. The Ecclesiastical authorities

of the diocese shall employ and direct the service of such Missionaries, who shall, in all cases, be subject to the Constitutions, Canons, and Rubrics of the Protestant Episcopal Church in force in the diocese of Ohio.

11. All sums paid by subscribers, made by voluntary donation, or collected by agents under the direction of the Society, shall be paid into the treasury, and only paid out by the Treasurer, upon order of the President, or Vice-President, acting as President. The Treasurer shall exhibit an account of the receipts and expenditures at every meeting of the Board of Managers, and also at the anniversary meeting of the Society. His accounts shall be audited and settled once in every year, by a committee of the Board of Managers, to be appointed by the Board.

12. The names of all those who make voluntary donations to the Society, shall be recorded and published with the amount of such donation, whenever a publication is made of the state of the funds of the Society.

13. It shall be the duty of every member to exert himself to increase the strength and extend the usefulness of the Society; and, the better to effect this, the Society shall have power to receive the aid of auxiliary societies, which are recommended to be formed in every parish.

14. The Board of Managers shall unite with the Bishop of the diocese, in selecting one or more persons to make personal representations to the Bishops of the respective dioceses of the United States and elsewhere, if they may think proper, of the destitute state of the Church within the diocese of Ohio, and to obtain proper authority to solicit donations for the support of Missionaries within the same.

15. This Constitution shall not be altered except at an anniversary meeting, by the consent of two thirds of the members present; and alterations so made shall have no effect until approved of by the Convention.

The committee appointed to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid and assistance towards the sup-

port of Missionaries in this diocese, reported as follows:—

Whereas there are many vacant congregations of the Church in this state, which are unable to support ministers, and numerous members of our communion scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

Resolved, by this Convention, That the Right Rev. the Bishop be requested to prepare and transmit, to the Bishops of the respective dioceses in the United States, an address, setting forth the great necessities of the Church within the diocese of Ohio, and soliciting their aid and assistance in procuring Missionaries to reside therein.

Resolved further, That, should a Missionary Society be organized upon the plan proposed by this Convention, the Bishop communicate the fact and object of such Society to the several Bishops of the United States, and request their aid in furthering and promoting the objects thereof in such manner as shall be deemed most expedient.

Read and unanimously adopted.

The committee on the preservation of piety and purity in the members of our communion, to whom was referred so much of the Bishop's address as relates to the resolution of the House of Bishops, adopted in 1817, reported as follows. That the resolution referred to is in the following words:—

“The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw their affections from spiritual things. And especially on the subject of gaming, of amusements, involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention, they do not hesitate to express their unanimous opinion, that these amusements, as from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented.”

In respect to this resolution of the House of Bishops, the committee recommend, that the Convention adopt the following resolutions:—

Resolved, by this Convention, That the foregoing resolution should be considered obligatory upon the consciences of the clergy of the Protestant Episcopal Church, and that they ought not to omit any opportunity of urging it upon their respective congregations.

Resolved, as the sense of this Convention, That all sports arising from severe and cruel exercises imposed upon animals of the brute creation, besides their evil tendency, in a moral point of view, are inconsistent with the humane precepts and doctrines of Christianity, and ought not to be in any manner countenanced by the members of a Christian Church. And as theatrical amusements, besides that they are frequently coarse and indelicate, tend rather to excite the feelings and inflame the imagination, than to enlighten the mind in matters of vital concern, or to correct the evil passions of the heart, they cannot, therefore, supply any thing proper for Christian improvement, and ought not to be frequented, especially by communicants.

Read and adopted.

Resolved, That, for the purpose of defraying the expenses of stationary and printing for the Convention hereafter, the parish of Christ Church, Cincinnati, shall pay five dollars; the parish of St. Thomas's Church, Dayton, three dollars; the parish of St. Paul's Church, Chillicothe, five dollars; the parish of St. John's Church, Worthington, five dollars; the parish of St. James's Church, Zanesville, four dollars; the parish of St. Thomas's Church, St. Clairsville, four dollars; the parish of St. Paul's Church, Steubenville, five dollars, each annually; and all other parishes, each two dollars annually: to be collected in such manner as the wardens of each church may direct, and forwarded to the Secretary of the Convention by the clerical or lay delegate attending the same.

And for defraying the expenses aforesaid, of the present Convention, and for payment of a sum due for printing the Journals of the last annual Con-

vention, it is further *resolved*, That the several parishes pay each the sum above specified, to be collected as aforesaid, and forwarded to the Bishop as soon as may be practicable.

Resolved, That the Secretary, annually, at the meeting of the Convention, shall lay before them an account of the receipts and expenditures upon the account aforesaid.

The following gentlemen were elected the Standing Committee for the ensuing year:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. Thomas A. Osborne; Mr. Benjamin Gardiner, Mr. Bezaleel Wells, Mr. Joseph H. Crane, and Mr. Noah M. Brunson.

The following preamble and resolution were adopted:—

Whereas the members of this Convention do, with great sensibility, reciprocate the sentiments of the Right Rev. the Bishop, in his address at the opening of the Convention, on the appointment of a day of humiliation, fasting, and prayer, for the purpose therein mentioned; therefore, *resolved*, That the Right Rev. the Bishop be requested to appoint a day for the above purpose.

Whereupon, the last Friday in August, of the present year, was so appointed by him.

Canon passed in this Convention.—

If a minister offend, in any one of the respects specified in the third Canon, application in writing, signed by his accuser, or accusers, shall be sent, in the first instance, to the standing committee, and if it appear to them that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four Presbyters, (no one of whom shall be a member of the standing committee, who joined in the report aforesaid, provided a sufficient number of Presbyters can be had without such member), out of whom the party accused may choose three; or, if he neglect or refuse to do this, the Bishop shall appoint three, who shall be constituted a board for trying the accused person. The Bishop shall appoint the time and place of trial, of both which at least a month's notice shall be given to the party accused;

and should he neglect or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine, fully, the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath or affirmation shall be administered by a magistrate. In all questions, a majority of the whole board shall be necessary to a decision. The board having come to a decision on the charge or charges, respectively, shall communicate this decision to the Bishop; and also, in case they have found the accused party guilty, the sentence which, in their opinion, should be pronounced. A certified copy of the record of their proceedings shall be laid before the Bishop, and his judgment in the case shall be final.

The following articles are appended to the Journal of the above Convention:—

At a meeting of the members of the "*Protestant Episcopal Missionary Society, within and for the Diocese of Ohio*," during the recess of the Convention, on the 7th instant, the following persons were chosen managers of the same:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Thomas A. Osborne, the Rev. Intrepid Morse, the Rev. Philander Chase, jun.; Bezaleel Wells, Esq. Benjamin Gardiner, Esq. Charles Hammond, Esq. Henry Brush, Esq. Ezra Griswold, Esq. Mr. John Hall, and Mr. Rufus Murray.

The Board of Managers then proceeded to elect, from their own number, the officers required by the 6th article of the Constitution of the Society, whereupon the following persons were duly chosen, viz.—The Rev. Roger Searle, Vice-President; the Rev. Samuel Johnston, Corresponding Secretary; the Rev. Philander Chase, jun. Recording Secretary; Benjamin Gardiner, Esq. Treasurer.

At a subsequent meeting of the

Board of Managers, held at the house of the Right Rev. Philander Chase, on the 8th inst. there were present, the Right Rev. Philander Chase, President; the Rev. Roger Searle, Vice-President; Mr. Morse; Philander Chase, jun. Recording Secretary; Benjamin Gardner, Esq. Treasurer; Henry Brush, Rufus Murray, John Hall, and Ezra Griswold.

The Rev. Philander Chase, jun. Deacon, was nominated and unanimously chosen, to be recommended to the Bishop, to carry into effect the objects of the resolution by the Convention of this year, providing for a personal application to the Bishops, Clergy, and Laity of our communion, at the eastward, for aid in furthering and promoting the objects of this Society.

It was then *resolved*, That the President of the Society be requested to compensate the aforesaid Rev. Philander Chase, jun. for his agency and services. 1st. By allowing to him his reasonable travelling expenses. 2d. Such reasonable compensation as he would otherwise receive in the employment he will be taken from in the seminary at Worthington; and, 3d. The aforesaid be paid out of any funds in the treasury of the Society.

To the Ministers, Congregations, and Members of the Protestant Episcopal Church in the Diocese of Ohio, their affectionate Bishop and Pastor sendeth greeting :—

DEARLY BELOVED IN THE LORD,

Whereas the Convention of this diocese, commiserating the deplorable situation of many thousands of Christians who, in this new country, are so scattered and destitute as to preclude them from the enjoyment of any thing like stated ministration of the word and sacraments of the Gospel, did, at their late session, unanimously recommend the appointment of a DAY OF HUMILIATION, FASTING, AND PRAYER UNTO ALMIGHTY GOD, wherein to supplicate his mercy and goodness in the forgiveness of our sins, and sending forth and maintaining his faithful ministers to preach his Gospel, and feed his people—and did also recommend the last Fri-

day in August next to be that day; therefore, Be it remembered, that the same, the last Friday in August, in this year of our Lord 1821, is recommended, and hereby appointed, to be observed as a day of humiliation, fasting, and prayer unto Almighty God, in which the ministers and people belonging to the congregations and parishes in communion with the Protestant Episcopal Church in the diocese of Ohio, are earnestly requested to assemble themselves together, in their several places of worship, for the purposes aforesaid: then, and there, to pour out their hearty desires and prayers unto the Fountain of all goodness, and the Giver of all grace, in the devout use of our primitive liturgy, and such forms as are hereunto annexed and directed for that purpose.

(Signed) PHILANDER CHASE,
*Bishop of the Prot. Epis. Church
in the State of Ohio.*

Lessons appointed.—1. Jer. iii. verse 12th, to the end. 2. St. Luke, 21st chapter. Proper Psalms, 3d Selection. Epistle, and Gospel, and Collects, to be used as on Ash-Wednesday.

A Prayer, appointed to be used by all the ministers and parishes of the Protestant Episcopal Church in the diocese of Ohio, immediately before the general thanksgiving, on the last Friday in August, 1821, and on all Sundays and holy-days succeeding, till the meeting of the Convention of 1822,

ALMIGHTY and everlasting God, Heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; we humbly beseech thee that thou wouldst mercifully look upon the same; especially that part of it which thine own right hand hath planted in these regions of the west. Pity our desolate and dismembered state, we humbly beseech thee, O Lord. Hear the prayer of thy people for the bread of life, and let their cry come unto thee. Send forth ministers and stewards of thy manifold grace to feed thy children famishing in the wilderness. Stir up, we entreat thee, Almighty God, the hearts of thy faithful people of the Laity.

throughout our country, to give liberally of the abundance which thou hast given unto them, in support of the labourers whom thou mayest be pleased to send among us. Cause them, through the influence of thy blessed Spirit, to feel for the woes of others now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church generally; and especially here where the sheep are so scattered and the shepherds so few: and, we beseech thee, to give to those who are, or shall be ordained to any holy function among us, thy grace and heavenly benediction, that both by their life and doctrine they may show forth thy glory, and set forward the salvation of thy people.

Hear us, O Lord, in heaven, thy dwelling-place; and, when thou hearest, forgive, and grant these our earnest petitions, through Jesus Christ our Lord. *Amen.*

Abstract of the Proceedings of a Convention of the Diocese of Virginia, held at Norfolk, on Thursday, May 17th, Friday, May 18th, and Saturday, May 19th, 1821.

THE Convention was composed of the Right Rev. Bishop Moore, sixteen Presbyters, and Lay Delegates from twenty-three parishes.

The Convention was opened by Divine Service, conducted by the Rev. John S. Ravenscroft, Rector of St. James's parish, Mecklenburg, and a Sermon by the Bishop.

On motion of the Rev. Simon Wilmer, seconded by the Rev. Enoch M. Lowe,

Resolved unanimously, That the thanks of this Convention be presented to the Bishop for his impressive and appropriate discourse, delivered before this body at the opening of the Convention.

A committee appointed to examine the Treasurer's accounts, reported that there had been received, during the past

year, \$827 50 cents; and that there was a balance in the Treasurer's hands of \$161 24 cents.

The Rev. John S. Ravenscroft, from the committee appointed to examine the accounts of the Treasurer of the Widows' Fund, presented a report, which was read as follows:—

The committee, to whom was referred the state of the Widows' Fund, beg leave to observe, that, owing to the absence of the papers and accounts, they can present no statement of the actual amount of the fund, or of the manner in which its proceeds are now applied. They believe, however, that it remains, as to the principal, as reported by the committee who last examined the Treasurer's accounts. And it being satisfactorily ascertained that the Rev. Dr. Buchanan, by reason of age and infirmity, is desirous to resign the office of Treasurer, and surrender the funds in his hands;—

Your committee, therefore, beg leave to recommend, that the amount constituting the Widows' Fund be placed in the hands of a Treasurer to be appointed by this Convention.

• That the direction and management of the fund be transferred to the standing committee of this diocese, according to whose direction only, shall its affairs be administered, and by whose order on the Treasurer all payments be made.

That the Right Rev. the Bishop of the diocese be appointed to receive from the present Treasurer, the specialties, books, and cash belonging to the fund, and to transmit the same to the Treasurer now to be appointed.

That it be the duty of the Treasurer of this fund to present annually to the standing committee, a statement of the condition of the fund, and of the manner in which its proceeds have been applied, with the names of the persons to whom relief has been afforded; which statement shall form a part of the annual report of the proceedings of that committee.

Resolved, That John Hoof, of Alexandria, be appointed Treasurer of the Fund for the Relief of the Destitute Widows and Orphans of deceased Clergymen in this Diocese.

Resolved, That it be the duty of the said Treasurer to call upon delinquent subscribers by letter for the amount that may be in arrear.

Resolved, That it be his duty to send by the standing committee to each Convention of this diocese the subscription books of the fund, for the purpose of obtaining new subscriptions to the same.

Resolved further, That, at the meeting of every Convention of this diocese, a sermon be preached, and a collection made for the benefit of this fund, and that the Right Rev. the Bishop do appoint the clergyman who shall officiate on that occasion.

The said report and resolutions, being twice read, were, on the questions severally put thereupon, approved by the Convention.

The Parochial Reports made to the Bishop, and entered on the Journal, according to the Canons, furnish the following aggregate:—Baptisms 529—Marriages 84—Funerals 159—Communicants 1207.

The following resolutions on the subject of the fund for the support of the Episcopate were adopted:—

1. *Resolved*, that the vestries or trustees of each congregation in the respective parishes of this diocese, do cause each adult person professing themselves to belong to, or to be friendly to the Church, to be called on, and requested each to pay the sum of not less than one dollar, to be applied to the said fund.

2. *Resolved*, That the money which shall be received by the vestries or trustees in pursuance of the preceding resolution, be forthwith remitted to the president of the standing committee of the Church, for that committee to invest it as heretofore directed.

3. *Resolved*, That on or before the first day of January next, and from time to time thereafter, reports be made to the standing committee of the proceedings under these resolutions.

4. *Resolved*, That an appropriate address from the Convention on this subject be adopted and circulated, with the preceding resolutions, among the members of the Church.

5. *Resolved*, That, in those parts of

the diocese where there are no vestries or trustees, the friends of the Church be requested to give their aid in effecting the object of these resolutions.

The proposed address of this Convention to the members of the Protestant Episcopal Church in this diocese, being read, was approved unanimously, as follows:—

To the Members of the Episcopal Church in the Diocese of Virginia,

DEAR FRIENDS AND BRETHREN,

It has been the anxious wish of preceding Conventions to relieve the Bishop of this diocese from all parochial charge, so as to enable him to visit frequently, and in regular course, each congregation in the state. This measure has been suggested as the most effectual that could be devised for promoting the prosperity of religion among the members of our communion. To this end, a fund has been created under the sanction of the Convention, having for its object the accumulation of an amount, the annual interest of which may be sufficient for the support of the Episcopate. Some efforts have been made to carry this plan into effect, but the attempt thus far has not answered the expectations of its friends, and the mode heretofore adopted for effecting it, promises at best only a distant prospect of success.

The present Convention, deeply sensible of the magnitude and importance of the object, beg leave again to call your attention to this interesting subject. When the members of our Church seriously reflect upon the *reality* of religion, that it is *emphatically* the one thing needful, they will not, it is hoped, hesitate in giving their cheerful aid to all reasonable means which may tend to the promotion of this greatest of blessings. That this subject has not been heretofore duly appreciated by the Episcopalians in general is much to be feared.

It is in vain to profess our attachment to the Christian religion, and our *wish* to see it flourish among us; *words* are not sufficient; they are *cheap*, and will not alone produce a lasting benefit to any cause. It is only by *actions*, flowing from a Christian principle, that

the sincerity of our professions can be tested. The Convention, in the name and for the sake of that holy religion which they most ardently desire to see extended from heart to heart, from house to house, and made the governing rule of all our conduct, do now solicit the members of their communion to contribute a small portion of those worldly goods, which it has pleased our divine Father to bestow on them, towards carrying into full and immediate effect the plan which has been adopted for placing the head of the Church in this diocese in a situation to be extensively useful in this holy cause. They cherish the hope that this appeal to the piety and zeal of our members will not be in vain.

If the proposed plan is carried into execution, as it can be where there are willing minds, "our venerable Bishop will be able to visit every part of the diocese—he will have it in his power to encourage the desponding, rouse the thoughtless, give direction to the zeal and energy of the pious, and impress upon the whole a salutary impulse." The waste places and desolations of Zion would be repaired, and our decayed and forsaken churches would be rebuilt, and rendered once more vocal with praise. Let it never be forgotten, that all the means and institutions of religion are calculated and intended to improve our hearts, to purify our affections, to place them on heavenly things, and to subdue all the evil propensities of a depraved nature. The Convention, under a full sense of their relation to the Church, and of their own awful responsibility as to the manner they discharge the solemn duties of their station, are constrained to remind their friends and brethren, that every relation in which we stand to God, to ourselves, to our dear families and friends, and to society, demands from us *all* a fervent zeal and an active effort to restore our Church, endowed by public veneration, supported by the purity of her doctrines, the integrity and zeal of her ministers, and the Christian toleration of all religious classes, to her true character. With these feelings and views, do the members of this Convention most earnestly entreat their bre-

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thren to reflect upon the necessity of adopting the measure now submitted to them; "and that they manifest their gratitude to Almighty God, and their sense of the great importance of his blessed revelation—that they consider the unspeakable reward they will receive from that gracious Master to whom they belong, whose goodness demands the warmest returns of love, duty, and obedience—and that they contribute to the utmost in their power to render this acceptable service to his cause."

Resolved, That the next Convention of Clerical and Lay Deputies for the diocese of Virginia be holden at Charlottesville, in the county of Albemarle.

By a detailed account of the Episcopal Fund, entered on the Journal, it appears that the said fund amounts to \$2984 34 cents.

The following report and resolutions were adopted by the Convention:—

The committee on the state of the Church, taking into consideration the deficient condition of the diocese as respects the means of theological instruction, and the importance of retaining among ourselves, for education, those young men who may be disposed to devote themselves to the sacred office of the ministry, recommend to this Convention the establishment of a theological school in Williamsburg; it being understood, that the society of the college in that place is willing that such a step should be taken, and that the Faculty have generously offered to afford, gratuitously, to all *bona fide* students of theology, a course of lectures, for the support of such school.

It is, therefore, recommended, that a board of trustees, consisting of the following clergymen and laymen, to wit:—The Right Rev. Bishop Moore, the Rev. John S. Ravenscroft, the Rev. William H. Wilmer, the Rev. William Meade, the Rev. Reuel Keith; and Dr. Augustine Smith, the Honourable Burwell Bassett, the Honourable Bushrod Washington, Colonel Hugh Mercer, and William Mayo, Esq. any three of whom shall constitute a quorum, be appointed to adopt the most efficient means for establishing the same, by raising funds, and selecting one or more

professors; the proceedings of which board shall be subject to the decision of the next Convention.

It is also recommended, that the board of trustees enter into a correspondence with the standing committees of the dioceses of Maryland and North-Carolina, in order to ascertain whether the members of our Church in those states are disposed to co-operate with us in this important measure.

In recommending these resolutions, the committee think proper to declare, that they do not intend any opposition to the general seminary established by the General Convention. On the contrary, we cordially desire to see the prosperity of an institution so vitally connected, as that is, with the reputation and interest of our Church. But as there are peculiar circumstances which render it necessary to cherish a seminary in the southern district, we consider the duty of attempting it, as coming within the scope of the resolution made by the House of Bishops, which declares its intention, "not to interfere with any plan now contemplated, or that may be hereafter contemplated, in any diocese or dioceses, for the establishment of theological institutions or professorships."

Therefore, resolved, That Mr. John Nelson, jun. delegate from St. James's parish, Mecklenburg county, be appointed to solicit subscriptions throughout the diocese for the above purpose.

Resolved further, That the Board of Trustees be authorized, in case of death or resignation of the above collector, to appoint another for the said purpose, and generally to give such instructions and directions as shall, in their judgment, be proper.

The following appointments were then made by the Convention:—

Standing Committee.—The Rev. William H. Wilmer, D.D. the Rev. John Dunn, the Rev. Oliver Norris; the Honourable Bushrod Washington, and Edmund J. Lee, and George Taylor, Esqs.

Delegates to the General Convention:

—The Rev. William H. Wilmer, D.D. the Rev. John S. Ravenscroft, the Rev. William Meade, the Rev. Simon Wilmer; and Philip Nelson, William Mayo,

Hugh Mercer, and Edmund J. Lee, Esqs.

The following address was delivered by the Bishop, and entered on the Journal, according to the Canons:—

Brethren,

Another year has revolved since we last assembled in Convention, to deliberate upon the affairs of the Church, and to take sweet counsel together. An account of the discharge of our clerical duties, since that period, has been recorded in heaven; may that record bear witness to our fidelity to God, and to our watchfulness over our respective flocks.

The advances of our communion have been such as to call for our gratitude to heaven. The clergy continue to manifest their zeal in the cause of religion, and their attachment to the principles of the Church. Their best efforts have been used in the discharge of their ministerial duties, and there appears to exist among them the strongest disposition to fulfil their sacred obligations. To make the least discrimination in the expression of my confidence in their integrity, would be painful to my heart, at a time in which I have reason to believe, that the utmost energies of all have been exerted in promoting the prosperity of our Zion.

Fettered, as I am, with the weight of a parish, in addition to that which cometh upon me daily, the care of all the churches, it is impossible to make those exertions which could be effected with ease were I released from parochial obligations. The necessity of ministering to the wants of my congregation, in Richmond, renders my pastoral visits to the churches too much hurried. It prevents me from improving them to the best advantage, and precludes the possibility of acquiring that knowledge of the members of our connexion so indispensably necessary. Instead of passing a few days in each parish, and forming an intimate acquaintance with the individuals of the different congregations, I appear among them, not as the spiritual father of the whole family, but as a stranger, and am obliged to pass with such

pidity from one place to another, that I am only known to a majority of the people of my charge in my official character.

The Convention of the Church in this diocese, alive to these considerations, have pressed, with great wisdom and energy, the subject of an independent support for the Episcopate. As the emoluments, arising from the source to which I allude, would never equal the amount of my present living, I cannot be charged with indelicacy in urging the principle as a matter of primary importance. If the wealthy members of the Church would contribute but a small portion of their worldly goods to this object, it could be effected with the greatest ease; the claims of the whole diocese would then be equally imperative upon the Bishop; he would have it in his power to travel as far and wide as the circumstances of the Church would require, and would discharge the duties appertaining to his appointment as the chief pastor of the flock. Should I not live to address you again upon a conventional occasion, I must entreat you to bear in mind, that I consider the subject of a support for the Episcopate as a matter of leading importance, and earnestly supplicate you to make that provision for my successor contemplated and embraced in the above remarks.

Since the last Convention I have preached and administered the Lord's Supper in the county of Chesterfield. I have visited Dinwiddie, and officiated in the church once filled by that pious servant of God, the Rev. Devereaux Jarratt, and also twice in the town of Petersburg. In October I made an excursion into the upper country, visited the county of Orange, but was prevented from officiating by the inclemency of the weather. I crossed the Blue Ridge, and visited Staunton, in the county of Augusta, in which place I preached twice, to large and overflowing congregations, and confirmed 18 persons. The church in Staunton appears to be in a flourishing condition, and is blessed with the faithful services of the Rev. Mr. Stephens. After leaving Staunton I again crossed the Blue Ridge, and, agreeably to appointment,

met several of the clergy in Charlottesville. On Sunday morning I preached to a very large congregation, and, in connexion with the clergy who were present, administered the Lord's Supper. On Monday I rode to the Green Mountain, upon which day I read prayers, and Mr. Meade preached; and, on Tuesday, Mr. Wydown read prayers, and I preached and administered the Lord's Supper to a number of devout communicants. From the Green Mountain I repaired to Mr. Hugh Nelson's; and, on Wednesday, preached and administered the Lord's Supper in Walker's Church, and admitted the Rev. Mr. Marshall, of Culpeper, to the holy order of the Priesthood.

In November I left home on a visit to the Northern Neck of Virginia; and, on the 15th of the month, preached twice in Fredericksburgh. I then passed on to Port Royal on the 16th, in which place I read prayers and preached; on the 17th I read prayers and preached at Vauter's Church, in the county of Essex; on the 18th I rode to Tappahannock, and read prayers and preached—I then crossed the Rappahannock River, and, on the 19th, I read prayers and preached at Richmond Court-House; on the 20th I read prayers and preached at White-Chapel Church; on the 21st I read prayers and preached at Lancaster Court-House; on the 22d I read prayers and preached in Christ Church, Lancaster county, and, in the evening, lectured at Mr. Armistead Currie's; on the 23d I rode to Northumberland, and officiated in Wicomico Church; on the 25th I read prayers and preached in the Court-House in Northumberland; on the 26th I officiated in the church at Mattox Bridge, Westmoreland county, and also administered the Lord's Supper; on the 27th I rode to King George Court-House, and there officiated; on the 28th I read prayers and preached in the Old Church, in King George county—I then rode to Port Conway, and lectured the same evening at the house of Mr. Turner; on the 29th I crossed the Rappahannock to Port Royal, in which place I performed the funeral service, and then bent my course toward Richmond. On this

tour I rode, in 18 days, 360 miles, and officiated 17 times.

I have been, this month, in Mecklenburg county, and preached and administered the Lord's Supper, in Mr. Ravenscroft's parish, to a large and attentive assembly. I have also visited the county of Halifax, and preached in the church, near the Court-House, to an attentive congregation under the care of the Rev. Mr. Wingfield.

Thus, Brethren, have I endeavoured to fulfil the important duties intrusted to my care, and it is with pleasure I inform you, that I discover, in every district I visit, the strongest attachment to the Church. In the Northern Neck of Virginia, in particular, I observed such striking evidences of the affection of the people to the Church of their fathers, as has deeply affected my heart. In that region, occupying a space of more than 100 miles, they have not one clergyman of the Church to officiate regularly among them in their churches. They appear to be an affectionate people; and, I have no question, would render the life of a virtuous clergyman happy, who would reside among them. Were I a young man, I should not hesitate to throw myself into their arms, and administer to their spiritual necessities. Accept, my beloved Brethren, every expression of my pastoral regard, and may the Lord be with you all.

A list of the officiating Clergy of the diocese of Virginia, attached to the Journal of the above Convention, contains the names of the Bishop, and thirty-one Clergymen.

Abstract of the Proceedings of a Convention of the Diocese of Delaware, held at Newcastle, on Wednesday, August 22d, 1821.

THE Convention was held by adjournment from Saturday, June 2d, the constitutional day, when a sufficient quorum for business did not appear.

It was composed of two Presbyters, and Lay Delegates from five parishes.

The Convention was opened with Morning Prayer, conducted by the Rev. Robert Clay, Rector of Emmanuel Church, Newcastle, and St.

James's Church, Stanton; and an appropriate sermon and address by the Rev. Richard D. Hall, Rector of Trinity Church, Wilmington.

The Rev. Robert Clay was chosen Chairman, and Mr. George Read, jun. Secretary.

The Parochial Reports handed in according to the Canons, furnish the following aggregate:—Baptisms (adults 88, children 145, not specified 10) 248—Marriages 44—Burials 54—Communicants 200.

From the Treasurer's account it appears that his receipts, together with a former balance, were \$61 75 cents, out of which there had been paid for printing, and other expenses, \$36 54 cents, leaving a balance of \$25 21 cents.

The following gentlemen were elected delegates to the General Convention:—The Rev. Robert Clay, the Rev. Richard D. Hall; George Read, sen. John Cummins, J. Tenant, and Dr. Allan McLane.

The following gentlemen were elected the Standing Committee of the diocese:—The Rev. Robert Clay, the Rev. Richard D. Hall; George Read, jun. and John Rumsey.

Resolved, That the thanks of this Convention be, and they are hereby presented to the Rev. Mr. Hall, for his very excellent and appropriate sermon delivered before the Convention this morning.

On motion, the thanks of the Convention were given to the President and Secretary for their services.

Resolved, That the next annual Convention of this diocese be held at Dover, at the stated time, the first Saturday in June, 1822.

The Convention was closed with prayer, by the Rev. Funnell P. Smith, of Maryland.

From the Christian Observer, for July, 1821.

Bishop's College, Calcutta.

THE Lord Bishop of Calcutta laid the foundation of the Calcutta Mission College on the 15th of last December. The company having assembled, his Lordship commenced with a prayer for a blessing on the work then to be taken in hand; and for divine guidance and

support to the professors, the students, the missionaries, and all who may in any way be connected with the institution; that they may severally be enabled to discharge their allotted duties, and especially be preserved from all heresies, and divisions, and party views; and that they may maintain an adherence to primitive truth and apostolical order, joined to holiness of life and unwearied labours of love, being the best evidence that God is with them, and the surest pledge of his blessing. Next followed a thanksgiving for the Christian zeal displayed in the present age; more especially for the labours of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; for his Majesty's most gracious letter, authorizing them to collect the contributions of the charitable throughout England; for the munificent aid received from other religious societies and public bodies; for the liberality of the supreme government of India; and for every manifestation of good-will to the work; praying that the same zeal and benevolence may be continued, and that the Almighty may raise up to the institution a long succession of benefactors, whose memory shall be blessed for ever. His Lordship next offered a prayer for the Church of England, in whose Christian zeal the institution has originated; for the King and Royal Family; for the Clergy, and the congregations committed to their charge; for the Honourable the East-India Company; for the Marquis of Hastings, and the members of council; for the judges, the magistracy, and other Europeans in India; that all of them may endeavour to advance the happiness of the natives; and that no habitual deviations from evangelical holiness, in those who profess the faith of Christ, may do dishonour to their holy calling; for all who may be called and sent to preach to the heathen; and, finally, for the persons then assembled, that a participation in such works of charity might tend to engage them more deeply and surely in the service of God. An elegant Latin inscription, engraved upon a brass plate, is deposited under the foundation stone. It pays a handsome tribute of acknow-

ledgment to the Society for Promoting Christian Knowledge, and the Church Missionary Society, for their munificent donations. The information of the grant voted by the Bible Society had probably not reached India. The plate being deposited, the first stone was laid by the Bishop, pronouncing—"In the name of the Father, the Son, and the Holy Ghost, one God blessed for ever, I lay this the foundation stone of the Episcopal Mission College of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, to be commonly called and known as Bishop's College, near Calcutta." His Lordship then proceeded—"O Father Almighty, through whose aid we have now commenced this work of charity, we bless thee that we have lived to this day. O prosper the work to its conclusion: and grant that so many of us as thy Providence may preserve to witness its solemn dedication, may join together in heart and in spirit in praising thy name, and in adoring thy mercy, and in supplicating thy favour to this house evermore: through Jesus Christ our Lord. Amen."

The assembly were then dismissed with the Bishop's blessing.

The college will consist of three piles of building in the plain Gothic style, disposed to a quadrangular form, the fourth side being open to the river. The principal pile will comprise a chapel to the east, divided by a tower from the hall and library on the west; and the wings, or side buildings, will form dwellings for the professors, with lecture-rooms and dormitories for the students. May the blessing of God rest upon the undertaking!

From Blackwood's Edinburgh Magazine,
for August, 1821.

The Forgers.

"LET us sit down on this stone seat," said my aged friend, the pastor, "and I will tell you a tale of tears, concerning the last inhabitants of yonder solitary house, just visible on the hill-side, through the gloom of those melancholy pines. Ten years have passed away since the terrible catastrophe of which I am about to speak: and I know not how it is, but methinks, whenever I come into this glen, there is something rueful in its silence, while the

common sounds of nature seem to my mind dirge-like and forlorn. Was not this very day bright and musical as we walked across all the other hills and valleys; but now a dim mist overspreads the sky, and, beautiful as this lonely place must in truth be, there is a want of life in the verdure and the flowers, as if they grew beneath the darkness of perpetual shadows."

As the old man was speaking, a female figure, bent with age and infirmity, came slowly up the bank below us with a pitcher in her hand, and when she reached a little well, dug out of a low rock all covered with moss and lichens, she seemed to fix her eyes upon it as in a dream, and gave a long, deep, broken sigh.

"The names of her husband and her only son, both dead, are chiselled by their own hands on a smooth stone within the arch of that fountain, and the childless widow at this moment sees nothing on the face of the earth but a few letters not yet overgrown with the creeping timestains. See! her pale lips are moving in prayer, and, old as she is, and long resigned in her utter hopelessness, the tears are not yet all shed or dried up within her broken heart—a few big drops are on her withered cheeks, but she feels them not, and is unconsciously weeping with eyes that old age has of itself enough bedimmed."

The figure remained motionless beside the well; and, though I knew not the history of the griefs that stood all embodied so mournfully before me, I felt that they must have been gathering together for many long years, and that such sighs as I had now heard came from the uttermost desolation of the human heart. At last she dipped her pitcher in the water, lifted her eyes to heaven, and, distinctly saying, "O Jesus, Son of God! whose blood was shed for sinners, be merciful to their souls!" she turned away from the scene of her sorrow, and, like one seen in a vision, disappeared.

"I have beheld the childless widow happy," said the pastor, "even her who sat alone, with none to comfort her, on a floor swept by the hand of death of all its blossoms. But her whom we have now seen I dare not call happy, even though she puts her trust in God and her Saviour. Her's is an affliction which faith itself cannot assuage. Yet religion may have softened even sighs like those, and, as you shall hear, it was religion that set her free from the horrid dreams of madness, and restored her to that comfort which is always found in the possession of a reasonable soul."

There was not a bee roaming near us, nor a bird singing in the solitary glen, when the old man gave me these hints of a melancholy tale. The sky was black and lowering, as it lay on the silent hills, and enclosed us from the far-off world, in a

sullen spot that was felt to be sacred unto sorrow. The figure which had come and gone with a sigh was the only dweller here; and I was prepared to hear a doleful history of one left alone to commune with a broken heart in the cheerless solitude of nature.

"That house, from whose chimneys no smoke has ascended for ten long years," continued my friend, "once showed its windows bright with cheerful fires; and her whom we now saw so wo-begone, I remember brought home a youthful bride, in all the beauty of her joy and innocence. Twenty years beheld her a wife and a mother, with all their most perfect happiness, and with some, too, of their inevitable griefs. Death passed not by her door without his victims, and, of five children, all but one died, in infancy, childhood, or blooming youth. But they died in nature's common decay—peaceful prayers were said around the bed of peace; and, when the flowers grew upon their graves, the mother's eyes could bear to look on them, as she passed on with an unaching heart into the house of God. All but one died—and better had it been if that one had never been born.

"Father, mother, and son, now come to man's estate, survived, and in the house there was peace. But suddenly poverty fell upon them. The dishonesty of a kinsman, of which I need not state the particulars, robbed them of their few hereditary fields, which now passed into the possession of a stranger. They, however, remained as tenants in the house which had been their own; and, for a while, father and son bore the change of fortune seemingly undismayed, and toiled as common labourers on the soil still dearly beloved. At the dawn of light they went out together, and at twilight they returned. But it seemed as if their industry was in vain. Year after year the old man's face became more deeply furrowed, and more seldom was he seen to smile; and his son's countenance, once bold and open, was now darkened with anger and dissatisfaction. They did not attend public worship so regularly as they used to do; when I met them in the fields, or visited them in their dwelling, they looked on me coldly, and with altered eyes; and I grieved to think how soon they both seemed to have forgotten the blessings Providence had so long permitted them to enjoy, and how sullenly they now struggled with its decrees. But something worse than poverty was now disturbing both their hearts.

"The unhappy old man had a brother who at this time died, leaving an only son, who had for many years abandoned his father's house, and of whom all tidings had long been lost. It was thought by many that he had died beyond seas; and none doubted, that, living or dead, he had been

disinherited by his stern and unrelenting parent. On the day after the funeral, the old man produced his brother's will, by which he became heir to all his property except an annuity to be paid to the natural heir, should he ever return. Some pitied the prodigal son who had been disinherited—some blamed the father—some envied the good fortune of those who had so ill borne adversity. But, in a short time, the death, the will, and the disinherited, were all forgotten, and the lost lands being redeemed, peace, comfort, and happiness were supposed again to be restored to the dwelling from which they had so long been banished.

"But it was not so. If the furrows on the old man's face were deep before, when he had to toil from morning to night, they seemed to have sunk into more ghastly trenches, now that the goodness of Providence had restored a gentle shelter to his declining years. When seen wandering through his fields at eventide, he looked not like the Patriarch musing tranquilly on the works and ways of God; and when my eyes met his during divine service, which he now again attended with scrupulous regularity, I sometimes thought they were suddenly averted in conscious guilt; or closed in hypocritical devotion. I scarcely know if I had any suspicions against him in my mind, or not; but his high bald head, thin silver hair, and countenance with its fine features so intelligent, had no longer the same solemn expression which they once possessed, and something dark and hidden seemed now to belong to them, which withstood his forced and unnatural smile. The son, who, in the days of their former prosperity, had been stained by no vice, and who, during their harder lot, had kept himself aloof from all his former companions, now became dissolute and profligate; nor did he meet with any reproof from a father whose heart would once have burst asunder at one act of wickedness in his beloved child.

"About three years after the death of his father, the disinherited son returned to his native parish. He had been a sailor on board various ships on foreign stations—but hearing by chance of his father's death, he came to claim his inheritance. Having heard on his arrival that his uncle had succeeded to the property, he came to me and told me, that the night before he left his home, his father stood by his bedside, kissed him, and said, that never more would he own such an undutiful son—but that he forgave him all his sins—at death would not defraud him of the pleasant fields that had so long belonged to his humble ancestors—and hoped to meet reconciled in heaven. 'My uncle is a villain,' said he, fiercely, 'and I will cast anchor on the green bank where I played

when a boy, even if I must first bring his gray head to the scaffold.'

"I accompanied him to the house of his uncle. It was a dreadful visit. The family had just sat down to their frugal mid-day meal; and the old man, though for some years he could have had little heart to pray, had just lifted up his hand to ask a blessing. Our shadows, as we entered the door, fell upon the table—and, turning his eyes, he beheld before him on the floor the man whom he fearfully hoped had been buried in the sea. His face was, indeed, at that moment, most unlike that of prayer, but he still held up his lean, shrivelled, trembling hand. 'Accursed hypocrite,' cried the fierce mariner, 'dost thou call down the blessing of God on a meal won basely from the orphan? But, lo! God, whom thou hast blasphemed, has sent me from the distant isles of the ocean, to bring thy white head into the hangman's hands!'

"For a moment all was silent—then a loud stifled gasping was heard, and she whom you saw a little while ago, rose shrieking from her seat, and fell down on her knees at the sailor's feet. The terror of that unforgiven crime, now first revealed to her knowledge, struck her down to the floor. She fixed her bloodless face on his before whom she knelt—but she spoke not a single word. There was a sound in her convulsed throat like the death-rattle. 'I forged the will,' said the son, advancing towards his cousin with a firm step, 'my father could not—I alone am guilty—I alone must die.' The wife soon recovered the power of speech, but it was so unlike her usual voice, that I scarcely thought, at first, the sound proceeded from her white quivering lips. 'As you hope for mercy at the great judgment day, let the old man make his escape—hush, hush, hush—till in a few days he has sailed away in the hold of some ship to America. You surely will not hang an old gray-headed man of three score and ten years!'

"The sailor stood silent and frowning. There seemed neither pity nor cruelty in his face; he felt himself injured; and looked resolved to right himself, happen what would. 'I say he has forged my father's will. As to escaping, let him escape if he can. I do not wish to hang him; though I have seen better men run up to the fore-yard arm before now, for only asking their own. But no more kneeling, woman.—Holla! where is the old man gone?'

"We all looked ghastly around, and the wretched wife and mother, springing to her feet, rushed out of the house. We followed, one and all. The door of the stable was open, and the mother and son entering, loud shrieks were heard. The miserable old man had slunk out of the room where

served during the passion that had struck all our souls, and had endeavoured to commit suicide. His own son cut him down, as he hung suspended from a rafter, in that squalid place, and, carrying him in his arms, laid him down upon the green bank in front of the house. There he lay with his livid face, and blood-shot protruded eyes, till, in a few minutes, he raised himself up, and fixed them upon his wife, who, soon recovering from a fainting fit, came shrieking from the mire in which she had fallen down. "Poor people!" said the sailor with a gasping voice, "you have suffered enough for your crime. Fear nothing; the worst is now past; and rather would I sail the seas twenty years longer, than add another pang to that old man's heart. Let us be kind to the old man."

"But it seemed as if a raven had croaked the direful secret all over the remotest places among the hills; for, in an hour, people came flocking in from all quarters, and it was seen, that concealment or escape was no longer possible, and that father and son were destined to die together a felon's death."

Here the pastor's voice ceased; and I had heard enough to understand the long deep sigh that had come moaning from that bowed-down figure beside the solitary well. "That was the last work done by the father and son, and finished the day before the fatal discovery of their guilt. It had probably been engaged in as a sort of amusement to beguile their unhappy minds of ever-anxious thoughts, or perhaps as a solitary occupation, at which they could unburden their guilt to one another undisturbed. Here, no doubt, in silence and solitude, they often felt remorse, perhaps penitence. They chiselled out their names on that slab, as you perceive; and hither, as duly as the morning and evening shadows, comes the ghost, whom we beheld, and, after a prayer for the souls of them so tenderly beloved in their innocence, and doubtless even more tenderly beloved in their guilt and in their graves, she carries to her lonely hut the water that helps to preserve her hopeless life, from the well dug by dearest hands, now mouldered away, both flesh and bone, into the dust."

After a moment's silence the old man continued—for he saw that I longed to hear the details of that dreadful catastrophe, and his own soul seemed likewise desirous of renewing its grief—"The prisoners were condemned. Hope there was none. It was known, from the moment of the verdict—guilty—that they would be executed. Petitions were, indeed, signed by many, many thousands; but it was all in vain—and the father and the son had to prepare themselves for death.

"About a week after condemnation I

visited them in their cell. God forbid I should say that they were resigned. Human nature could not resign itself to such a doom; and I found the old man pacing up and down the stone floor, in his clanking chains, with hurried steps, and a countenance of unspeakable horror. The son was lying on his face upon his bed of straw, and had not lifted up his head, as the massy bolts were withdrawn, and the door creaked sullenly on its hinges. The father fixed his eyes upon me for some time, as if I had been a stranger intruding upon his misery; and, as soon as he knew me, shut them with a deep groan, and pointed to his son. "I have murdered William—I have brought my only son to the scaffold, and I am doomed to be!" I gently called on the youth by name, but he was insensible—he was lying in a fit. "I fear he will awake out of that fit," cried the old man with a broken voice. "They have come upon him every day since our condemnation, and sometimes during the night. It is not fear for himself that brings them on—for my boy, though guilty, is brave—but he continues looking on my face for hours, till at last he seems to lose all sense, and falls down in strong convulsions, often upon the stone floor, till he is all covered with blood." The old man then went up to his son, knelt down, and, putting aside the thick clustering hair from his forehead, continued kissing him for some minutes, with deep sobs, but eyes dry as dust.

"But why should I recall to my remembrance, or describe to you, every hour of anguish that I witnessed in that cell. For several weeks it was all agony and despair—the Bible lay unheeded before their ghastly eyes—and for them there was no consolation. The old man's soul was filled but with one thought—that he had deluded his son into sin, death, and eternal punishment. He never slept; but visions, terrible as those of sleep, seemed often to pass before him, till I have seen the gray hairs bristle horribly over his temples, and big drops of sweat plash down upon the floor. I sometimes thought that they would both die before the day of execution; but their mortal sorrows, though they sadly changed both face and frame, seemed at last to give a horrible energy to life, and every morning that I visited them, they were stronger, and more broadly awake in the chill silence of their lonesome prison-house.

"I know not how a deep change was at last wrought upon their souls, but two days before that of execution, on entering their cell, I found them sitting calm and composed by each other's side, with the Bible open before them. Their faces, though pale and haggard, had lost that glare of misery, that so long had shone about their restless and wandering eyes, and they looked like men recovering from a long and

painful sickness. I almost thought I saw something like a faint smile of hope.—“God has been merciful unto us,” said the father, with a calm voice. “I must not think that he has forgiven my sins, but he has enabled me to look on my poor son’s face—to kiss him—to fold him in my arms—to pray for him—to fall asleep with him in my bosom, as I used often to do in the days of his boyhood, when, during the heat of mid-day, I rested from labour below the trees of my own farm. We have found resignation at last, and are prepared to die.”

“There were no transports of deluded enthusiasm in the souls of these unhappy men. They had never doubted the truth of revealed religion, although they had fatally disregarded its precepts; and now that remorse had given way to penitence, and nature had become reconciled to the thought of inevitable death, the light that had been darkened, but never extinguished in their hearts, rose up anew; and knowing that their souls were immortal, they humbly put their faith in the mercy of their Creator and their Redeemer.

“It was during that resigned and serene hour, that the old man ventured to ask for the mother of his poor unhappy boy. I told him the truth calmly, and calmly he heard it all. On the day of his condemnation, she had been deprived of her reason, and, in the house of a kind friend, whose name he blessed, now remained in merciful ignorance of all that had befallen, believing herself, indeed, to be a motherless widow, but one who had long ago lost her husband, and all her children, in the ordinary course of nature. At this recital his soul was satisfied. The son said nothing, but wept long and bitterly.

“The day of execution came at last.—The great city lay still as on the morning of the Sabbath day; and all the ordinary business of life seemed, by one consent of the many thousand hearts beating there, to be suspended. But as the hours advanced, the frequent tread of feet was heard in every avenue; the streets began to fill with pale, anxious, and impatient faces; and many eyes were turned to the dials on the steeples, watching the silent progress of the finger of time, till it should reach the point at which the curtain was to be drawn up from before a most mournful tragedy.

“The hour was faintly heard through the thick prison walls by us, who were together for the last time in the condemned cell. I had administered to them the most awful rite of our religion, and father and son sat together as silent as death. The door of the dungeon opened, and several persons came in. One of them, who had a shrivelled bloodless face, and small red gray eyes, an old man, feeble and tottering, but cruel in his decrepitude, laid hold

of the son with his palsied fingers, and began to pinion his arms with a cord. No resistance was offered; but, straight and untrembling, stood that tall and beautiful youth, while the fiend bound him for execution. At this mournful sight, how could I bear to look on his father’s face? Yet thither were mine eyes impelled by the agony that afflicted my commiserating soul. During that hideous gaze, he was insensible of the executioner’s approach towards himself; and all the time that the cords were encircling his own arms, he felt them not—he saw nothing but his son standing at last before him, ready for the scaffold.

“I darkly recollect a long dark vaulted passage, and the echoing tread of footsteps till all at once we stood in a crowded hall, with a thousand eyes fixed on these two miserable men. How unlike were they to all beside! They sat down together within the shadow of death. Prayers were said, and a psalm was sung, in which their voices were heard to join, with tones that wrung out tears from the hardest or the most careless heart. Often had I heard those voices singing in my own peaceful church, before evil had disturbed, or misery broken them—but the last word of the psalm was sung, and the hour of their departure was come.

“They stood at last upon the scaffold. That long street, that seemed to stretch away interminably from the old prison-house, was paved with uncovered heads, for the moment these ghosts appeared, that mighty crowd felt reverence for human nature so terribly tried, and prayers and blessings, passionately ejaculated, or convulsively stifled, went hovering over all the multitude, as if they feared some great calamity to themselves, and felt standing on the first tremor of an earthquake.

“It was a most beautiful summer’s day on which they were led out to die; and, as the old man raised his eyes, for the last time, to the sky, the clouds lay motionless on that blue translucent arch, and the sun shone joyously over the magnificent heavens. It seemed a day made for happiness or for mercy. But no pardon dropt down from these smiling skies, and the vast multitude were not to be denied the troubled feast of death. Many who now stood there wished they had been in the heart of some far-off wood, or glen—there was shrieking and fainting, not only among maids, and wives, and matrons, who had come there in the mystery of their hearts, but men fell down in their strength—for it was an overwhelming thing to behold a father and his only son now haltered for a shameful death. ‘Is my father with me on the scaffold?—give me his hand, for I see him not.’ I joined their hands together, and at that moment the great bell in the Cathedral tolled, and

am convinced neither of them heard the sound. For a moment there seemed to be no such thing as sound in the world—and then all at once the multitude heaved like the sea, and uttered a wild yelling shriek. Their souls were in eternity—and I fear not to say, not an eternity of grief.”

Protestant Episcopal Church in Ohio.

THE attention of the friends of religion, and particularly of the Protestant Episcopal Church, is solicited to the following documents.

New-York, October 20, 1821.

I am so deeply impressed with the want of missionary labours in this diocese, particularly in those new settlements where there are many individuals and congregations who are desirous, but unable to procure the services of our Church, that I have uniformly thought it was the duty of the Episcopalians of this state to confine their bounty within its limits. But I feel it impossible to resist the affecting and forcible appeal from the diocese of Ohio, the distressed condition of which, as detailed in the annexed interesting documents, will, I trust, excite the sympathy and benevolence of the friends of religion and of the Protestant Episcopal Church.

JOHN HENRY HOBART, *Bishop of the Protestant Episcopal Church in the State of New-York.*

To the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America—

Their Friend and Brother, the Bishop of the Diocese of Ohio, sendeth greeting:—

RIGHT REVEREND AND DEAR BRETHREN,

I address you on a subject of no common interest; it is that of the prosperity, and, perhaps, the existence of our Church in the state of Ohio, and in the country generally west of the Alleghany mountains.

That it is now my duty to address you I am persuaded by a consideration of my pastoral vows, and by referring to the commendatory resolution of the last Convention of the diocese over which divine Providence has placed me.

The latter is in the words following:—

“Whereas there are many vacant congregations of the Church in this state which are unable to support ministers, and numerous members of our communion, scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

“Resolved, by this Convention, That the Right Rev. the Bishop be requested to prepare and transmit, to the Bishops of the respective dioceses in the United States, an address, setting forth the great necessities of the Church within the dio-

cese of Ohio: and soliciting their aid and assistance in procuring Missionaries to reside therein.

“Resolved further, That, should a Missionary Society be organized upon the plan proposed by this Convention, the Bishop is respectfully requested to communicate the fact and object of such Society to the several Bishops of the United States, and request their aid in furthering and promoting the object thereof, in such manner as shall be deemed most expedient.”

In compliance with the latter of the above resolutions, I beg leave to state, that the Missionary Society therein named was formed by the members of our Convention during their last session; and, that it meets with the hearty approbation and best endeavours of all the diocese, so far as we have as yet been able to learn. The object of this Society, as may be seen by perusing their Constitution, inserted on the Journals of the Convention, is to concentrate the means of our own scattered people in one united effort; thereby manifesting that we are not wanting in our own exertions, however feeble, to found and build up the Church of God among us.

It is also the object of the Society, by constituting a Treasury under the guardianship and good faith of the whole diocese, to give a pledge that the donations made from abroad will be applied in the best manner possible, and that by persons on the spot, who know the necessities of our people, and the means of effecting the most good.

To fulfil the former of these resolutions, I have now, Right Reverend Brethren, to lay before you our condition, our necessities, our fears, our hopes, and our prayers.

The Map of Ohio will show you the extent of our charge. Our extreme parishes, as those of Cincinnati and Ashtabula, are distant, each from the other, rising three hundred miles. In other directions their distance is not much less. On this vast surface our settlements are thinly scattered; and among these settlements are mingled the members of our primitive Church. Having emigrated from places where the pleasant things of our Zion were freely and in abundance ministered, they remember their past enjoyments as hungry persons think on their former feasts of plenty. They are, both from reading and experience, too well informed to enjoy the crude things of modern date which are offered to them in place of their former delights; and they are too pious not to hope, trust, and believe that they shall have the good things of the Gospel Kingdom extended to them. In this situation they sit, like the captive Israelites by the muddy waters of Euphrates' stream, waiting, with sighs and tears, for redemption to the Church of God; for that

blessed time when the word and sacraments can, with any thing like constancy, be ministered among them. Besides innumerable individuals dispersed throughout our state, there are forty-eight places, containing our little flock, mostly in circumstances similar to the above. These I have hitherto visited once a year. I have witnessed their joy at meeting, and their grief at parting. Their passionate inquiries, prompted by their love of Zion, and especially by the danger of the rising generation's being enticed every day from her order and beauty into the paths of sin, schism, and infidelity; their passionate inquiries for some prospects of relief in the enjoyment of faithful Missionaries, almost every where repeated, have sunk deep into my heart, and caused my tears to mingle with theirs. "While all others," say they, "enjoy these blessings, why are we deprived of them? Has that Church, which we deem emphatically primitive, no zeal to assist their distressed brethren in the wilderness; while all others, of modern date, compass sea and land to make proselytes?"

Our parishes and places of holding divine service are mostly distant from each other from fifteen to sixty miles; and the amount of parochial services is hardly so much as of five clergymen to supply them all. Though these are faithful, I fear, beyond their strength, yet what are they among so many congregations, and at such distances? To keep, from Ecclesiastical extinction, the little flocks already formed, they have, in many instances, encompassed so great a field of duty that, before they have finished their circuit, their former labours are no more seen; their fences against error are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes—too often have I seen the lambs of the fold devoured, because a shepherd was too far distant to hear their cries. What must be my feelings under such circumstances, the beatings of your own bosoms, as you read this, can best express.

In doing the duty above alluded to, I have found the labours of a Missionary inseparable from those of the Episcopate; and, to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking in private as well as in public, in teaching the rudiments of Christianity to the young, in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my voice and my general health; and, should this state of things continue, to all human view, my strength will soon be brought down in my journey, and my days will be shortened.

So circumstanced, where can I, under divine Providence, look for aid in the ar-

duous work assigned me, but to you, my Brethren in the Lord? Think not, I entreat you, that I do this without due consideration. By what is in print I am apprised of your wants among your own flocks. I see the need you have to apply your own resources at home. But wants as well as riches are relative. They are small or great only by comparison. A family may be in want, and charity should begin at home; but if a neighbour be dying for want of relief, who can refuse that relief and be innocent?

This, in the eyes of all reflecting persons, is our case. Our parishes and people are too dismembered and too poor to maintain qualified ministers of the word and sacraments. They have made their efforts according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in this diocese, what will remain of the Church in the west? They will soon disperse. No funds—no clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure.

Seeing so little hopes of fostering our little flocks which we had formed in the wilderness, even the clergy we had, some of them, began to think of removing to more flourishing regions, and leaving the rest to mourn out their days in useless efforts and hopeless solitude. But the Lord hitherto hath helped. Their faith in the expected relief, which this instrument implores, has as yet bore up their spirits.—"We will make this last effort, say we, and God in his mercy will smile upon us. This shall occupy our nightly dream and daily prayer. The fathers of our common Church, the chief labourers in Christ's vineyard, will not suffer this rose in the west, which God's own right hand hath planted, to be blasted in its bud, its beauty to fade thus untimely, and its fragrance to cease from us for ever. They will, under God, send forth labourers, faithful ministers; they will incite their people to give liberally of their abundance; and we yet shall see the prosperity of our beloved Zion."

Right Reverend Brethren,

I have now, surrounded by my manifold cares, finished my address to you on this, of all others dwelt upon through my whole life, the most important and momentous subject; and thus, according to my weak ability, have done my duty. With prayers the most sincere, I commit the event of it to the wisdom, the goodness and mercy of him who, to found and erect a Kingdom here on earth, shed his precious blood for us. Whatever this event may be, whether prosperous or adverse, I humbly implore his divine grace to make me submissive to his holy will and pleasure.

The person who is the bearer of this to

your hands is my son, the Rev. Philander Chase, jun. in the holy order of Deacons: the same, as by his papers he will show, is duly authorized to confer with you on the subject of this address, to receive your directions, and, if permitted, to collect and be the bearer of charitable contributions to the Missionary Society of the Protestant Episcopal Church of the Diocese of Ohio.

PHILANDER CHASE, *Bishop of the Protestant Episcopal Church in the State of Ohio.*

Worthington, Ohio, September 21, 1821.

Letter from the Rev. Philander Chase, jun. to the Right Rev. Bishop Hobart.

Right Reverend and dear Sir,

I enclose you the letter from the Bishop of Ohio, in the name of the Church throughout the western country. I can add nothing to the detail of this communication but my fervent prayer to our common Father, that the relief it implores may be afforded. It was not, you must have perceived, our intention to have made this application to you at the meeting of your Diocesan Convention, when the cares of your own flock press so heavily upon your attention. But having arrived in this city, ignorant that the Convention was to meet at this season, you will excuse me for wishing to be *speeded on my way*, considering the distance I have yet to travel—in going to the north and east before the winter—and the very infirm state of my health.

With regard to soliciting aid within your diocese, suffer me to beg that you will consider us, not as the "*Diocese of Ohio*," but as a portion, and a suffering portion, of the Church of God; and, although we do not pretend to have equal claims upon your notice with your own spiritual children, yet we think our wants entitle us to freedom in soliciting relief from our brethren in Christ.

It would be my highest warrant and sure pledge of success, to obtain your recommendation and assistance in prosecuting the work before me; yet, if from any cause that be impossible, grant, I beg you, dear Sir, your *permission*, without which, as a stranger, I can do nothing, *permission* to address our brethren of your diocese for means to relieve our great necessities.

I cannot but know, by what I have already learned from yourself in conversation, and from the perusal of your public journals, how great are the wants of your own people. But still, while I fully appreciate these, I have had cause to see, this week, how flourishing and numerous a body you are. I see you already a "name and a praise" among the sister churches. The wants of your vine (pardon the comparison) lie at the extremities of the branch, which the strength of the soil, vigour of the root, and the diligence of

the husbandmen, can soon overcome. Our need of nourishment and supply is at the root; where, if we fail, all our future efforts will be hopeless and unavailing; but where, if supply be now, though in a small degree, afforded, it will bring forth, in due season, its thirty, sixty, and hundred fold.

Although I may be *importunate*, I beg I may not be considered *abusive* in this communication.

With great respect, I am,
Right Rev. Sir, yours, &c.

PHILANDER CHASE, jun.

Thursday, October 18, 1821.

Theological Seminary of the Protestant Episcopal Church in the United States.

It is believed that never, since the final organization of the American Church, has a question occupied her counsels, of greater interest and importance than the measures adopted in the late Special General Convention. The subjoined Constitution of the Theological Seminary shows to what we allude. It is well known to our readers that there was danger that the munificent bequest of the late Jacob Sherred, Esq. of this city, would give rise to a difference of opinion as to what institution should, of right, enjoy his bounty; and that this difference might lead to circumstances very painful to the friends of the Church, however, in their estimation, unavoidable.

In anticipation of this possibility, the Bishop of New-York brought the subject before the last Convention of his diocese, in his official address to that body. Although, as he was fully warranted, he took the ground of the exclusive right of the New-York Seminary to the legacy of Mr. Sherred; yet, from regard to the dignity, unity, and harmony of the Church at large, he urged the propriety of a readiness on the part of the Church of New-York, to meet and co-operate with any disposition to compromise, on correct principles, which might be evinced in the then approaching General Convention. The Bishop's advice on this subject concluded in the following words:—

"Under these circumstances, it would appear advisable for this Convention to adopt such measures as may admit of a union between the two schools, on prin-

ciples which will secure all the essential arrangements with regard to our theological schools, and the just influence of those parts of the Church who may contribute to the general institution, in its concerns."

The Convention, consisting of about 130 clerical and lay members, entirely concurring in the sentiments expressed by the Bishop, passed, with hardly a dissenting voice, the following resolution:—

"Resolved, That this Convention will concur in any proper plan for consolidating the said seminary with any seminary, for the like purpose, which the General Convention may, in its wisdom, see fit to establish, and permanently fix, within this diocese, all the essential provisions and regulations of the seminary now established, under the authority of the Convention of this State, being preserved, and a just influence in the management and controul of the general institution being secured to each diocese within which contributions may be obtained, or donations made towards its funds. Provided that the terms of such consolidation be approved by the Bishop of this diocese, and the clerical and lay deputies from the Convention of the Church in this State, to the approaching Special General Convention of the Protestant Episcopal Church in the United States; and that those terms be submitted to, and also approved by the Trustees of the Protestant Episcopal Theological Education Society in the State of New-York, or the Board of Managers acting under their authority."

Actuated by the same desire that Mr. Sherred's legacy should be so enjoyed as most effectually to promote the general interests and harmony of the Church, the Managers of the Protestant Episcopal Theological Education Society in the State of New-York, appointed three of their number to be present at Philadelphia during the session of the General Convention, as the agents of that body, with power to concur in any plan for consolidating the two schools, conformable to the resolutions of the Convention.

A corresponding disposition to union and compromise was found to exist in

the General Convention—nearly as large, and quite as respectable as ever assembled—as will appear by the subjoined article from the New-York Evening Post:—

"As Episcopalians must be supposed to be much interested with respect to the Theological Seminary, we are requested to publish the Constitution, and to make the following statement. The subject was referred, in the late General Convention of the Church, to a joint committee, consisting of Bishop Hobart, of New-York, and Bishop Kemp, of Maryland, on the part of the House of Bishops; and the Rev. Dr. Wharton, of New-Jersey, the Rev. Mr. Burhans, of Connecticut, the Rev. Mr. Butler, of New-York, the Rev. Dr. Gadsden, of South-Carolina, and Messrs. Duncan Cameron, of North-Carolina, Richard Harison, of New-York, and Alexander Jones, of Rhode-Island. It is understood, that in the committee a plan for consolidating the General Seminary at New-Haven with that of New-York, with a draft of a Constitution, was proposed on the part of the New-York Seminary, and was adopted by the committee, with the exception of one or two important points. The advocates of the New-York Seminary were desirous of the representation in the Board of Trustees being regulated according to the amount of contributions in every diocese, in preference to a mode advocated by others, of a representation according to the number of clergymen only; but the union of these two modes was at last adopted in the spirit of compromise. This same spirit which influenced the committee, directed the proceedings of the Convention. The Constitution reported by the committee was adopted without alteration by the Convention—unanimously by the House of Bishops—and with very few dissenting voices, by the House of Clerical and Lay Deputies. This happy result was very much promoted in the latter body, by the exertions of Duncan Cameron, Esq. of North-Carolina. It is due to the advocates of the General Seminary, and particularly to those interested in its continuance at New-Haven, to state, that they displayed a very honourable

spirit of conciliation and compromise. Indeed, this spirit was general throughout the Convention: and thus a subject which has for some time agitated Episcopalians generally, has been happily settled on a basis that promises to secure the peace and unity of the Church, and to advance the great interests of theological learning. The unanimity which animated the Convention, it is hoped, will pervade the Board of Trustees, as well as Episcopalians in general, and lead them to co-operate, with their exertions and contributions, in the great work of raising for the Church a pious and learned ministry."

The feeling of general satisfaction and harmony occasioned by this happy termination of a subject on which all looked with great, and many with painful anxiety, was rendered still stronger and more grateful by the deep interest and high gratification which the occasion inspired in the mind of the venerable and beloved senior Bishop. When the House of Bishops joined the House of Deputies, for the purpose of closing the Convention, as usual, with devotional exercises, he, of course, conducted the prayers. Having completed them, he rose, and, entirely unexpectedly to the members of both Houses, read, in a tone and manner evincing the deepest feeling on his part, the subjoined address. The effect on the Convention cannot be described. To that produced by the venerable dignity of person which characterizes this prelate, was added all that could arise from his high standing in the Church—from the circumstance of all the Bishops present, and, indeed, all in the country, having received consecration, and some of them admission to the lower orders, from his hands—from his having been an active and influential member of every Convention of the Church, and largely instrumental in securing, in its whole progress towards complete organization, its present primitive and evangelical character—and from his having so long survived all his early associates in the Episcopacy, and attained to that period of life which brings to mind, with rapidly increasing force, the affecting truth that each meet-

ing with him on the concerns of the Church, may be the last.

The address, at the unanimous request of the House of Clerical and Lay Deputies, is entered on their Journal, and is in the following words:—

Brethren of this Convention,

I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

I have attended all the meetings of the General Conventions from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the Church at heart, that the deliberations would be disturbed by angry passions, and end in disunion. In every instance, the reverse was the issue; which led me to hope, that there was in this matter a verifying of the promise of the great Head of the Church, of being with us to the end of the world.

The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

With this prospect before me, I invite you to lift your hearts and your voices in singing to the praise and glory of God, a psalm appropriate to the occasion.

The Bishop then gave out the 133d Psalm, which having been sung by the Convention, he pronounced the blessing.

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Constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

1. The Theological Seminary of the Protestant Episcopal Church in the United States of America shall be permanently established in the State of New-York. The Trustees of the said Seminary shall have power, from time to time, to establish one or more branch schools in the State of New-York, or elsewhere, to be under the superintendence and control of the said Trustees.

M. The management of the said Seminary

shall be vested in a Board of Trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules, and regulations, and statutes for the government thereof; and, generally, to take such measures as they may deem necessary to its prosperity: provided, that such rules and regulations, and course of study, and measures, be not repugnant to the Constitution and Canons of the Church, and to the course of study for candidates for orders which is or may be established by the House of Bishops. The Bishops, in their individual and collective capacity, shall be visitors of the Seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The Trustees shall make report to every General Convention of their proceedings, and of the state of the Seminary.

III. The Board of Trustees shall be permanently constituted as follows:—The Bishops of the Church shall be, *ex officio*, members of the Board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of monies in any way given or contributed in the same, to the funds of the Seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan Conventions respectively, to every stated General Convention, who may confirm or reject such nominations. The senior Bishop present shall preside at every meeting of the Board of Trustees. And whenever demanded by a majority of the Bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the Bishops present, and a majority of the clerical and lay trustees present, shall be necessary to any act of the Board—eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the General Convention, the Board shall have power to supply all vacancies from the dioceses respectively in which they may have occurred.

IV. For the present, and until the next General Convention, the Board of Trustees shall consist of the Bishops of the Church, and of the twenty-four Trustees of the Theological Seminary, heretofore established by the General Convention, and of fourteen Trustees chosen by the Managers of the Protestant Episcopal Theological Education Society in the State of New-York. These trustees shall exercise the powers of the permanent Board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The Board of Trustees shall always meet in the diocese where the Seminary is established, at such stated periods as they may determine; and special meetings may be called by the Bishop of the said diocese, and shall be called by him at the requisition of a majority of the Bishops.

V. The Professors of the General Theological Seminary, heretofore established by the General Convention, and the Professors in the Theological Seminary in the diocese of New-

York, shall be Professors in the General Theological Seminary hereby established in that diocese.

The Board of Trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the Board called to consider the same; nor unless notice of an intended motion for such removal, and of the grounds thereof, shall have been given at a previous meeting of the Board. The nomination of professors shall be made at one meeting of the Board of Trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the Board.

VI. The funds and other property and claims to funds and property of the General Theological Seminary, heretofore established by the General Convention, shall be vested in, and transferred to the General Seminary hereby established, as soon as an act of the Board of Managers, or the Protestant Episcopal Theological Education Society in the State of New-York, shall vest in, and transfer to the same Seminary, all their funds and other property, and claims to funds and property. And all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with other provisions of this Constitution, shall be considered as binding upon the General Seminary so established within the State of New-York.

VII. This Constitution shall be unalterable, except by a concurrent vote of the Board of Trustees, and of the General Convention.

Episcopal Acts.

On Sunday the 28th of October, 1821, a building, procured and finished by the liberality of the wardens and vestry for a parish church, in St. Mark's, Clarendon, South-Carolina, was consecrated by the Right Rev. Bishop Bowen, assisted by the Rev. Mr. De Laveaux, the Rev. Mr. Folker, and the Rev. Mr. Chanler, minister of the parish. A sermon, suited to the occasion, was delivered by the Bishop, who also administered the holy rite of confirmation. And, on Monday, the 29th, after morning prayer, read by the Rev. Mr. De Laveaux, and a sermon by the Bishop, the Rev. John White Chanler was admitted to the holy order of Priests.—As a tribute to the zeal of the vestry, upon whom the whole support of the church devolves, it is mentioned, that, after a long interval of desolation, from the revolution, when the original parish church was burnt by the British, to the erection of the present building into a neat and commodious place of worship, in 1819, when their present pastor first visited them as a missionary, with signal enterprise they commenced and finished this temple to the most high God in less than six weeks. Immediately after the completion of the church, the present rector received an official call from this, in conjunction with the lower St. Mark's congregation, to be their spiritual shepherd.

On the 23d Sunday after Trinity, Nov. 25, 1821, the Right Rev. Bishop Hobart held an ordination in St. John's chapel, in this city, and admitted Mr. Algernon S. Hollister to the holy order of deacons. Morning prayer was conducted by the Rev. Stephen Jewett, of Connecticut, and an appropriate sermon preached by the Bishop.

Obituary Notices.

Departed this life, on Friday, November 9, 1831, WILLIAM IRVING, Esq. The death of this estimable man has been deeply and generally felt in our community. Mr. Irving united with the toils and distractions of business, a love of letters, which raised him far above the intellectual standard of his profession, even in a country where the merchant is often tinctured with the taste and refinement of the scholar, and introduced him to an honourable station in public life. He did not merely give to reading those weary moments which call for some light and diverting occupation, but went to it frequently and systematically, with a fresh and vigorous mind, and an appetite for improvement. Besides a familiar and extensive acquaintance with the best writers in our own language, he was skilled in several of the modern tongues; and he blended these studies with his other avocations rather from a fondness for literature, than from an ambition to display his acquirements. For though the easy and elevated tone of his conversation might have indicated his liberal pursuits, yet they were never betrayed by vanity. With a heart naturally disposed to every kindly feeling, and softened and refined by the influence of religion, a cheerful temper, a playful imagination, and a love of the retired joys of social life, he was interesting in every company, but the ornament and delight of the particular circle in which he moved.

A pious education had early impressed him with reverence for the truths and precepts of the Gospel; but brought up with peculiar strictness under a system which did not seem to win his affections in youth, nor to approve itself to his understanding in riper years, he entered the Church late in life, in the bosom and communion of which he died. It was a favourite topic with him to descant on the mild and engaging views under which Christianity was here exhibited; and the more he became acquainted with a standard of faith which harmonizes Scripture with our reason and feelings, and with the beauty and propriety of our impressive ritual, the more did he enter into the spirit of religion, and feel its persuasive and controlling power. Amidst the success of his worldly plans, and the best of earthly enjoyments, he declared that he found a void in his heart, which God alone could fill: he showed an increasing concern for the things which belonged to his peace; and finally, at the altar, consecrated his body and soul to the service of his Creator and Redeemer. Shortly after, his health, which had been for some time declining, received a more sensible shock, and he sunk by the easiest and gentlest decay, till at length his feeble tabernacle giving way, *the dust returned unto dust, and the spirit to God who gave it.* It was a delightful thing to see with what patience he bore his lingering illness; with what resignation he yielded to the Divine will whilst the case was doubtful; and with what composure he looked forward to the issue when it was certain. In a complaint so apt to encourage delusive hopes, he was never elated, but kept himself in a state of constant readiness for any event which Providence might prepare. He believed that his merciful Father would order all things well for him. He trusted for salvation in the merits of his Redeemer. And he had those sweet and quiet consolations, that calm assurance of present favour, and steadfast hope of future glory, which

the Comforter alone can inspire. His body was almost as free from pain, as his mind from agitation. The progress of disease was marked only by weakness and emaciation, without violence or deformity. And excepting the transient flush which crossed him from some pious emotion, or the bright and animated expression of some kindling hope, his countenance was habitually serene and undisturbed. But towards the close his sufferings increased, he longed for his departure, and his last words were, *Come, Lord, come.*

Died, lately, in Pennsylvania, the Rev. *Slator Clay*, rector of St. James's, Perkiomen, and St. Peter's, Great Valley; for more than thirty years a presbyter of that diocese.

Also, in Virginia, the Rev. *Alexander Balmain*, D.D. of Frederiek parish, Winchester county; one of the oldest presbyters of that diocese.

Remains of Major Andre.

The fate of the unfortunate Major Andre, whose case excited so universal a sympathy during the revolutionary war, is known to most of our readers. For the information of such of them as may not recollect his case, it will be sufficient to state, that Major Andre was an accomplished and brave youth, sustaining the office of adjutant-general of the British forces under Sir Henry Clinton; that in the summer of 1780 he was employed to conduct a confidential correspondence with General Arnold, then in charge of the important works at West-Point; that after a conference with that officer, he was sent on his way by land to the British lines, and was captured at Tarry-Town; whence he was conveyed to the head-quarters of the American army; was tried by a board of general officers, and adjudged to suffer death; which sentence was put in execution in October, 1780, at Tappan, in Rockland county, in this state. His body was buried on a farm near the place of execution, where it has remained undisturbed until the tenth of August of the present year; when, by order of the Duke of York, Mr. Buchanan, the British consul, caused his remains to be disinterred and placed in a sarcophagus, with the view of being conveyed to England in the British packet, and deposited near the monument erected to his memory in Westminster Abbey. In proceeding to disinter the remains, the coffin was found about three feet below the surface of the earth; the lid was broken in the centre, and had partly fallen in, but was kept up by resting on the skull. On raising the lid the skeleton was found entire, without a vestige of any other part of his remains except some of his hair, which appeared in small tufts; and the only part of his dress was the leather string which tied the hair.—The remains have arrived in England.









